

Pandit Lekhram Vedic Mission has been formed to work upon the objectives dear to the heart of Dandi Swami Virjanand, Rishi Dayanand and their ardent followers like Pandit Lekhram, Swami Shraddhanand, Swami Swatantranand, etc. We shall strive to propagate Vedic views on both the religious and temporal aspects of human life. We shall strive to propagate the vedic views of Maharshee Dayanand Saraswati through various events/programs, seminars, books, audio, video, and discussions at various forums including social media etc. We shall try to publish magazines for spreading views on Vedic knowledge, aryan history and for the enrichment of Samskrit and Hindi. We shall promote Gurukul education system and focus on arsh vidya, vocational-training, handicrafts, family based production-units as well as globalistic and holistic education system thru it. Further, we plan to work to improve the population and quality of animals like indigenous cow (A2 breeds) and other farm, load-bearing and milch animals. We shall also work for the cause of enforcement of prohibition of drugs, alcohol and tobacco, etc and initiate people’s awareness and movement against smoking, alcoholism, gambling, flesh-trade, porn, slavery and drug abuse. We shall try to create awareness about and address some of the social evils, such as, female foeticide, dowry, empowerment and participation of women in learning and teaching vedas and decision making, etc. We plan to present a vedic socio-econo-politico alternative to human society suffering from the ill effects of the detrimental models of capitalism, communism, socialism, liberalism, anarchism, individualism, collectivism, gender-struggle, racism, caste by birth-ism, etc.

Our society may consider supporting, cooperating and co-ordinating with other organizations working to achieve similar objectives. We shall promote the ideals of national unity and international peace and amity through globalization of vedic literature, philosophy and social-economic-political ideals. We shall strive to promote communal and social harmony, and the brotherhood of humankind, as enshrined in the vedas. We shall collect funds and spend them in achieving the above objectives.

We request all our subscribers to help us in disseminating the teachings of the vedas. You all are requested to propagate the message of Vedas and please spread these PDF files as much as u can. For downloadig more books realted to vedic philosophy please visit www.aryamantavya.in

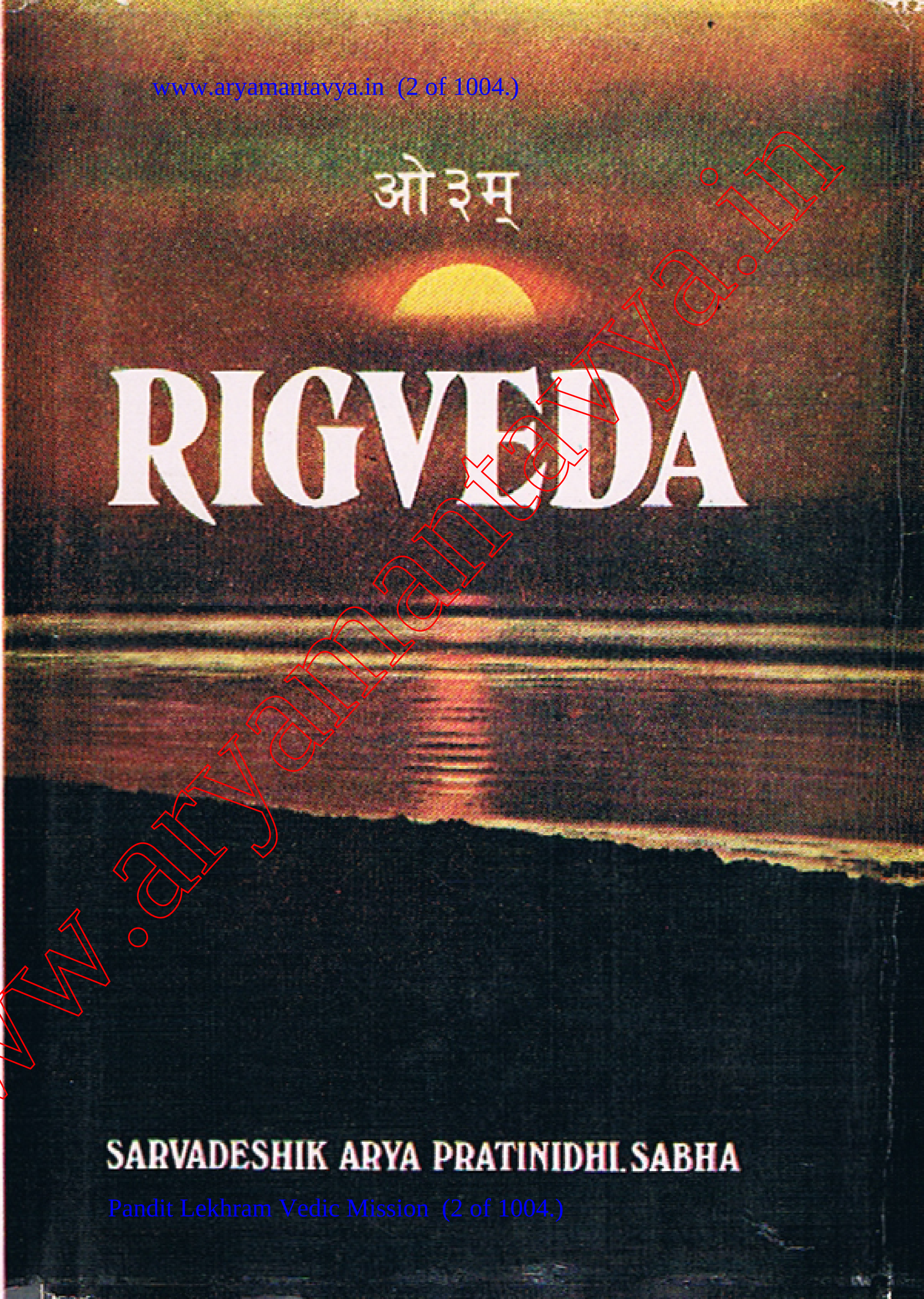
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Arya Mantavya Team
Pandit Lekhram Vedic Mission

AryaMantavya
Make The Whole World Noble

1

RIGVEDA

SARVADESHIK ARYA PRATINIDHI SABHA



|| ओ३म् ||

THE RIGVEDA

With

Maharishi Dayananda Saraswati's Commentary

Translated into English

By

Acharya Dharma Deva Vidya Martanda

VOLUME 1.

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पश्य देवस्य काव्यं
न ममार न जीर्यति ॥
(अथर्व १०—८)

Om

PUBLISHER'S NOTE

It is with great pleasure that the first volume of the English Translation of the Vedas is being broughtout. This work, the Sabha has undertaken in view of the Arya Samaj Foundation Centenary which will be celebrated in 1975 and forms part of the production and publicaton of outstanding literature including Hindi Translation of the Vedas. The whole English Translation is likely to be covered in 12 Volumes and is scheduled to be published by the end of 1974. These will include the whole of the translation which the revered Swami Dayananda had produced and which had run into the print in his life time and the rest will be in line with the pattern he had set in.

The Volume under reference contains translation of the initial portion of the Rigveda with the commentary of Swami Dayananda on it which is held to be unique and surpassing all other available commentaries.

The undertaking is heavy and costly especially in these days of acute shortage of paper and other equipments and soaring prices. However the Sabha had ventured to take this heavy work in hand to fill up a vaccum of a long standing, to meet the pressing demand of the votaries of the Vedas and to provide general public with them even at less than cost price with a view to making their studies pupular. To overcome the monetary handicap and deficit, the Sabha has decided to approach and appeal to the religious minded and well to do persons and lovers of the Vedas inside and outside the pale of Arya Samaj to donate liberally so as to enable the Sabha to make this noble undertaking a success. In fact, the Sabha took this work in hand counting upon their whole-hearted active co-operation which I am glad the Sabha is receiving and trust will be receiving in abundance. Their donations according to our plan, will be acknowledged ranging from Rs. 1000/- and upwards in the Volumes.

Our thanks are due to the late Shri Badri Prasad Bhoruka (Transport Corporation of India, Bombay) at whose instance and monetary co-operation this work was initiated and pursued but unfortunately, this Sabha was left to its own initiative and resources at his un-timely demise.

I very much appreciate the co-operation of Shri Pt. Dharma Devaji Vidya Martanda who took up the Translation of the Rigveda and is accomplishing it admirably. The co-operation of Shri Acharya Vaidyanath ji Shastri and Acharya Vishva nath ji Vidya Martanda a distinguished Vedic Scholar (85 year old) too has proved of immense value and commendation.

Omprakash Tyagi, M. P.
Secretary
Sarvdeshik Arya-
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आंग्लभाषानुवादकस्य प्रारम्भिका प्रार्थना

ओं पावका नः सरस्वती वाजेभिर्वाजिनीवती ।
यज्ञं वष्टु धियावसुः ॥ १.३.१०

१. देव त्वदीयं शुभकर्म कर्तुं, प्रदेहि शक्तिं करुणाकर त्वम् ।
त्वदीयसन्देशमहं प्रदातुं, शक्तो भवेयं निखिलेऽपि लोके ॥

२. त्वमेव शक्तेः परमं निधानं, याचे विनीतोऽत्र तवानुकम्पाम् ।
वाणी त्वदीयानुपमातिदिव्या, तस्याः शुभोऽहंह्यनुवादकः स्याम् ॥

३. वेदा इमे ये करुणाकरेण, दत्तास्त्वया लोकहितार्थमेव ।
ज्ञानं समस्तं ददतः सुशान्तिं, तमोऽखिलं देव च दूरयन्ति ॥

४. दौर्भाग्यमेतन्न विदन्ति लोके, तेषामभिप्रायमिहातिसंख्याः ।
अतोऽनुवादं हि विदेशभाषया, कर्तुं प्रवृत्तोऽस्मि हिताय तेषाम् ॥

५. जाने हि कार्यं कठिनं त्वदीयं,साहाय्यमस्मात्प्रणतः समीहे ।
तवानुकम्पा यदि लभ्यतेऽत्र,किमस्तिकार्यं सुशकं न यत् स्यात्

६. जनाः सदा वेदसुधासुपाने, स्युः संप्रवृत्ता इति मेऽभिलाषः ।
इमां प्रवृत्तिं प्रबलां विधातुं, यत्नं मदीयं सफलीकुरुष्व ॥

७. तुभ्यं प्रहर्षेण समर्पयेयं, यत्कर्म कुर्यां भुवि देव शुभ्रम् ।
त्वमेव शक्तेः सततं प्रदाता, अतः कमन्यं शरणं व्रजेयम् ?

८. स्मृत्वा दयानन्दमहर्षिमाप्तं, तदीयभाष्यं प्रथितं विधातुम् ।
यत्नः कृतो मे सफलोऽत्र भूयात्, संप्रार्थये देवमहं विनीतः ॥

—धर्मदेवो विद्यामार्तण्डः (देवमुनिर्वानप्रस्थः)

Translator's Preliminary Prayer

O Ocean of mercy, give me the strength to accomplish Thy noble work. May I be able to convey Thy Divine message to the people of the whole world.

Thou O God, art the source of all power. Therefore I pray for Thy kindness. Thy (Vedic) Speech is un-paralleled and most Holy. May I be its good translator by Thy grace.

3. O Ocean of mercy, Thou hast kindly given the knowledge of the Vedas for the benefit of the whole humanity. They impart us all true knowledge and dispel all darkness.

4. But unfortunately, the majority of the people of the world to-day, do not understand their meaning and therefore I am going to render them in a foreign language (English) for their benefit.

5. I know, it is a difficult task and therefore I beg Thy kind help. If get Thy grace, what is it that cannot be accomplished on earth O God ?

It is my desire that all people on earth may drink deep the nectar of the Vedas to their full satisfaction. Kindly crown with success my endeavour in the direction of developing this tendency.

Let me dedicate with gladness, to Thee all that I do on earth. Thou art the constant giver of strength, hence whom should I approach except Thee O Lord ?

May this attempt to popularise Maharshi Dayananda Sarasvati's Commentary on the Vedas be successful by God's Grace is my heartfelt prayer to the Almighty.

Dharma Deva Vidya Martanda.
(Deva Muni Banaprastha)

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वेदों के धुरन्धर विद्वान् श्री पं० विश्वनाथ जी विद्यामार्तण्ड, भू० पू० आचार्य तथा वेद विभागाध्यक्ष गुरुकुल कांगड़ी विश्वविद्यालय, की श्री पं० धर्मदेव जी विद्यामार्तण्ड कृत ऋग्वेद के अंग्रेजी अनुवाद के सम्बन्ध में

बहुमूल्य-सम्मति

श्री पं० धर्मदेव जी (देवमुनि), विद्यावाचस्पति तथा विद्यामार्तण्ड आनन्द कुटीर ज्वालापुर—श्री आर्य सार्वदेशिक सभा, दिल्ली के निर्देशानुसार महर्षि दयानन्द सरस्वती के ऋग्वेद भाष्य का अंग्रेजी अनुवाद कर रहे हैं। प्रतिमास जितना अंग्रेजी अनुवाद छप जाता है, उसकी एक प्रति मुझे भेजने की कृपा श्री पं० धर्मदेव जी करते रहते हैं। मैं उत्कण्ठापूर्वक उसे पढ़ता हूं। इस सम्बन्ध में मेरी यह भावना हुई है कि पण्डित जी जो अंग्रेजी अनुवाद कर रहे हैं उसमें उनकी बुद्धि का अद्भुत चमत्कार है। महर्षि के संस्कृत भाष्य और उनके हिन्दी अनुवाद में समन्वय करना आसान बात नहीं। स्थान-स्थान पर इनमें विषमता प्रतीत होती है। परन्तु श्री पण्डित जी बड़े परिश्रम से तथा सतर्क बुद्धि से उनमें समन्वित अर्थ की जांच कर अंग्रेजी अनुवाद कर रहे हैं। अनुवाद सरल और सरस है और साहित्यिक छटा सम्पन्न है। बीच-बीच में जहां-जहां पाश्चात्य विद्वानों ने अर्थ सम्बन्धी अशुद्धियां की हैं, उन्हें भी दर्शा कर मन्त्रों के वास्तविक अर्थों पर सप्रमाण प्रकाश डाला गया है। इस प्रकार अंग्रेजी अनुवाद की उपयोगिता और भी बढ़ गयी है। इस योग्यता के लिये श्री पण्डित जी आर्य विद्वानों की बधाई के पात्र हैं।

६१ कांवली रोड़ देहरादून — विश्वनाथ (विद्यामार्तण्ड)

८-१-१९७४

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Valuable opinion of Sri Pt. Vishwa Nath ji Vidya Martanda Ex-Acharya and Head of the Veda Deptt., Gurukula Kangri University and a noted Scholar of the Vedas, about Pt. Dharma Deva ji, Vidya Martanda's English rendering of the *Rig Veda*.

Shri Pt. Dharma Deva ji (Deva Muni), Vidyavachaspati, Vidya Martanda, Ananda Kutir, Jwalapur has been translating into English Maharshi Dayananda Saraswati's Commentary on the *Rig Veda*. Every month he has been sending to me one copy of his English Translation as and when it is out of press. I read it eagerly. Regarding the translation, I strongly feel that it manifests the marvellous intelligence of the gifted author. It is not easy to strike a note of synthesis between Maharashi's Sanskrit Commentary and its Hindi Translation. At places, there seems to be divergence in them. But Shri Pandit ji with his hard work and alert mind has been able to recognise the synthetic meaning in them and to imbibe its spirit in his own English Translation. His Translation is simple and lively and replete with literary charms. In it the occasional meaning-mistakes made by Western Scholars have been fitly pointed out and sufficient light, with proofs indeed, has been thrown on the real meanings of the Mantras. Thus, the utility of the English translation has increased all the more. For this wonderful ability displayed by Pandit ji herein, he deserves the congratulations of the Aryan Scholars.

(Vishwa Nath Vidya Martanda)
(English Translation of the original)

61, Kanwali Road,
Dehradun,
Dated 8. 1. 1974

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SOME PROMINENT SCHOLARS ON RISHI DAYANANDA SARASVATI'S

Vedic Commentary

The world renowned Yogi and Scholar Shri Aurabindo wrote in "Dayananda and the Veda"

"In the matter of the Vedic interpretation, I am convinced that what ever may be the final complete interpretation, Dayananda will be honoured as the first discoverer of the right clues. Amidst the chaos and obscurity of old ignorance and age-long misunderstanding, his was the eye of direct vision that pierced to the truth and fastened on that which was essential. He has found the keys of the doors that time had closed and rent as under the seals of the imprisoned fountains."

(Bankim, Tilak, Dayananda by Shri Aurabindo).

"The ancient civilisations did possess secrets of Science some of which modern knowledge has recovered, extended and made more rich and precise, but others even now not recovered. There is then nothing fantastic in Dayananda's idea that Veda contains truth of science as well as Truth of religion. I will even add my own conviction, that Veda contained the other truths of a science the modern world does not at all possess, and in that case, Dayananda has rather understated than overstated the depth and range of the Vedic Wisdom."

(Shri Aurabindo in Dayananda and Veda-Bankim, Tilak, Dayananda).

Mahavidvan Shri T. V. Kapali Shastri, one of the greatest Yogis and Vedic Scholars of his day wrote-

"That the Vedic words have derivative significance is creed with the Nirukta Karas and Swami Dayananda took his stand upon their position in his endeavour to revive the Vedic Dharma. The derivative significance of words in the Veda is the Chief ground on which our enquiry into the esoteric interpretation proceeds. This is the first point to be noted.

(Rig Bhumika or Introduction to Siddhanjana Commentary of the Rigveda by Shri T. V. Kapali Shastri, Section Three P. 85)

Shri Madhava Pundalika Pandit-a distinguished S. Indian Scholar of Sanskrit and English wrote in "Mystic Approach to the Vedas" paying glowing Tributes to Swami Dayananda Saraswati.

"By the middle of the last century, the call to re-establish the Vedas in their sovereign pedestal for presiding over an assured and inevitable resurgence of the national life, found a vigorous expression in the stalwart Champion of Indian Culture Swami Dayananda Saraswati. He called for a bold dispersal of the fog of half-baked theories and alien prejudice that had settled round the luminous Vedas and enjoined upon every son of the soil to look straight into the face of the truth and recognize there, what was indeed a Revealed Scripture. He pointed out with un-answerable proof how the concept of one Deity stood out toweringly in the Hymns."

(Mystic Approach to the Vedas by Shri Madhava Pundalika Pandit P. 17).

Rahimzada Safavi-then the Minister of Jusice to the Government of Persia thus wrote about Swami Dayananda Sarsawati's Vedic commentary in 1933.

"Swami Dayananda Saraswati's commentary on the Vedas is a unique work by which he has illustrated once more the value of the great Scriptures from which the wellknown sages of ancient India have been radiating their wisdom in all directions for the welfare and advancement of humanity. Thus I feel it a duty of every oriental like myself to appreciate what Maharashi Dayananda Saraswati has achieved as the great work in the cause of India's National Unity."

(Rahimzada Safavi in Dayananda Commemoration Volume P. 56).

We have deemed it proper to give some of these quotations to create more and more interest in the Vedic Commentary of Rishi Dayananda Sarasvati.

Dharma Deva Vidya Martanda

Translator

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NOW WE COMMENCE THE TRANSLATION OF THE COMMENTARY ON RIGVEDA BY RISHI DAYANANDA SARASVATI.

PREFACE

ओं विश्वानि देव सवितर्दुरितानि परासुव। यद् भद्रं तन्न आसुव ॥

O All-creating God please sweep away from us all sins, vices and miseries and grant us all that is beneficial and auspicious.

विद्यानन्दं समवति चतुर्वेदसंस्तावनाया
सम्पूर्येशं निगमनिलयं सं प्रणम्याथ कुर्वे ।
वेदत्र्यंके विधुयुतसरे मार्गशुक्लेऽङ्गभौमे
ऋग्वेदस्याखिलगुणगुणिज्ञानदातुर्हि भाष्यम् ॥

TRANSLATION

Having completed the introduction to the Commentary on the four Vedas which fully imparts the joy of learning (to the students and scholars) and having made a hearty obeisance to the Lord of the universe, the Abode of all true knowledge, I begin to prepare on Tuesday the sixth date of the bright half of the month of Marga-shirsha in the year 1934 of the Vikrama Era the commentary on the Rigveda which surely is the giver of the true knowledge of all objects.

As it is said that all things are extolled by the Mantras of the Rigveda, the learned people should study the Rigveda. clearly grasping the sense of the verses and correctly understanding the attributes of all things from God down to the earth should then make up their minds to accomplish the good of all creatures. The Rigveda is called so because it consists of Mantras called "Riks" which correctly describe the properties, actions and nature of all things. ऋच-स्तुतौ

In this Rigveda. there are eight Ashtakas (Octads) beginning from the Mantra "Agnimeede Purohitam" and ending with the Mantra terminating with the words "Yatha Vah Susahasati" (यथा वः सुसहासति) In each Ashtaka or Octad there are eight Chapters and in the whole Veda there are 2024 Vargas or sections.

Again there are 10 Mandalas or Books in the Rigveda. In the first Mandala there are twenty four (24) Anuvakas or lessons comprising 191 Suktas (Hymns) making up a total of 1976 Mantras.

In the second Mandala there are 4 Anuvakas (lessons) comprising 40 Suktas or hymns. In this Mandala the total of all the Mantras is 429. In the third Mandala (Book) there are 5 Anuvakas (lessons) in 62 Suktas or hymns. The total number of Mantras in this Mandala is 617.

In the fourth Mandala there are 5 Anuvakas (lessons) in 58 Suktas or hymns. The total number of Suktas or hymns is 589.

In the fifth Mandala there are 6 Anuvakas (lessons) in 87 Suktas (hymns). The total number of the Mantras in this Mandala is 729.

In the sixth Mandala there are 6 Anuvakas in 57 Suktas or hymns The total number of Mantras in this Mandala in 565.

In the seventh Mandala there are 6 Anuvakas (lessons) in 104 Suktas (hymns). The total number of Mantras in this Mandala is 851.

In the eighth Mandala there are 10 Anuvakas (Lessons) in 103 Suktas (hymns). The total number of Mantras in this Mandala is 1726.

In the ninth Mandala there are 7 Anuvakas or lessons in 114 Suktas (Hymns). The total number or Mantras in this Mandala is 1097.

In the tenth Mandala there are 12 Anuvakas (lessons) and 190 Suktas or hymns. The total number of the Mantras in this Mandala is 1754.

Therefore in the ten Mandalas of the Rigveda there are 85 Anuvakas (lessons) in 1018 Suktas or hymns. The total number of the Mantras in the Rigveda is 10589.

Thus the Rigveda has been divided into 'Ashtakas, Anuvakas. (Lessons) Adhyayas (Chapters) and Vargas (Sections) or Mandalas (Books) Suktas and Mantras.

परम धर्म

वेद सब सत्य विद्याओं की पुस्तक है। वेद का पढ़ना पढ़ाना और सुनना सुनाना सब आर्यों का परम धर्म है।

—महर्षि दयानन्द सरस्वती

The Vedas are the Scriptures of true Knowledge. It is the paramount duty of all Aryas to read them, teach them, recite them and hear them read.

—Maharshi Dayananda Sarasvati

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THE HOLY RIGVEDA

With

Maharishi Dayananda's Commentary

Translated with Notes

INTRODUCTION

CHAPTER I

The Glory of the Vedas :

According to the unanimous opinion of all the seers and sages of India, including the authors of the Six systems of Philosophy known as the Darshan Shastras, the Vedas were revealed by the Omniscient God in the beginning of the human creation. The meaning of the word "Veda" is knowledge. It is derived from the root विद् (Vid) to know. By Veda we mean the knowledge given by the Omnipotent and Omniscient Lord of the universe at the commencement of the human creation for the harmonious development and guidance of mankind. As worldly parents give knowledge to their children for their welfare, so God Who is our Divine Father and Mother revealed the Eternal Truths through the Vedas for the well-being of all people. God is within and without all beings and things. The sages' hearts were pure and receptive and God inspired them with knowledge. On account of His Omnipresence and Omnipotence, God does not stand in need of paper, pen or ink, nor does He stand in need of uttering words with physical mouth like human beings. It was enough for Him to inwardly prompt the hearts of the sages in order to insil in them perfect knowledge. In the Vedas we find our individual, domestic, social, national and inter-national duties mentioned quite clearly for our perfect guidance.

As pointed out at the very outset, the glory of the Vedas has been sung by all the Dharmashastras or Smritis, the Shastras or Darshanas—the phiosophical works of the medieval period.

Dharmashastras (Smritis) on the Glory of the Vedas

Manu-the first Law giver after the Vedas, has sung the glory of the Vedas in such un - ambiguous terms as वेदोऽखिलो धर्ममूलम् मनुस्मृति २-६ Manu - Smriti2-6. The Veda is the

source of all Dharma i. e. religion, morality, righteousness and good conduct. धर्मं जिज्ञासमानानां, प्रमाणं परमं श्रुतिः मनु० २-३ Manu 2-3.

For them who want to acquire the correct knowledge of Dharma, the Vedas are the highest authorities.

विभर्ति सर्वभूतानि, वेदशास्त्रं सनातनम् ।
तस्मादेतत्परं मन्ये, यज्जन्तोरस्य साधनम् ॥

मनु० १२-६६

Manu 12-99

The Eternal Veda upholds all the beings (being their infallible guide). Therefore I regard it as the best means for their welfare.

The Yajna Valkya Smriti on which mostly the present Hindu Law is based says—

न वेदशास्त्रादन्यत् तु, किंचिच्छास्त्रं हि विद्यते ।
निस्सृतं सर्वशास्त्रं तु, वेदशास्त्रात् सनातनात् ॥

There is no greater Shastra than the Vedas. All other shastras are derived from and are based upon the Vedas.

In the Atri Smriti, it is stated clearly that.......

नास्ति वेदात् परं शास्त्रं, नास्ति मातुः समो गुरुः ॥

अत्रिस्मृति श्लोक १४८ ।

Atri Smriti V. 148

As there is no greater teacher for a child than his mother, so there is no greater Shastra for any one than Veda.

The Upanishads on the Vedas :—

The Ishopanishad on which all other Upanishads are based is the last chapter of the Yajur Veda (Kanva Shakha or ascention), that is why the Upanishads are generally known by the name of the Vedanta, literally meaning the end or doctrine of the Vedas. The authors of the Upanishads who were great sages and wise men of God—realisation regarded the Vedas as Revealed Scriptures. In the Mundakopanishad

2-4 it is stated;-अग्निर्मूर्धा चक्षुषी चन्द्रसूर्यौ, दिशः श्रोत्रे वाग् विवृताश्चवेदाः। Fire is the head of Him (God) and His eyes are the Sun and Moon, the quarters His organs of hearing and the revealed Vedas are His voice"

(Yogi Shri Aurabindo's translation P. 107). In the same Upanishad we are told......

तस्मादृचः साम यजूंषि दीक्षा ॥ (Mundak 2-1-7)

From Him are the hymns of the Rig Veda, the Sama and the Yajur etc.

In the Brihadaranyakpanishad which is the fourteenth and the last Kanda of the Shatapath Brahmana (which contains the exposition of the Yajur Veda) it is stated......

एतस्य वा महतो भूतस्य निःश्वसितमेतद् यद् ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः ॥

(Brihadaranyak. Up. 4-5-11)

i. e. the Rigveda, the Yajurveda, the Sama Veda and the Atharva Veda are outpourings or Breath of the Supreme Being.

In the Aitareya Brahman (which contains the exposition of the Rigveda,) it is clearly stated—

प्रजापतिर्वा इमान् वेदानसृजत् ॥

God who is the Lord of the universe created or revealed these Vedas.

The Maha Bharat on the Vedas :

Maharshi (the Great Sage) Veda Vyas has said in the Mahabharat, while singing the glory of the Veda :

अनादिनिधनानित्या, वागुत्सृष्टा स्वयम्भुवा।
आदौ वेदमयी दिव्या, यतः सर्वाः प्रवृत्तयः ॥

Mahabharat 12-232-24

i. e. In the beginning of the world, Self-existent God revealed the Vedas which are Eternal and Divine. They are the Source or guides of all human activities.

Six Shastras on the Vedas :—

There are six Shastras or Systems of philosophy. All

of them believe in the authority of the Vedas as Revealed by God

Gautama the author of Nyaya Darshan (logic) says—

मन्त्रायुर्वेदप्रामाण्यवच्च तत्प्रामाण्यमाप्तप्रामाण्यात् ॥

(Nyaya Shastra by the sage Gautama 2-1-67) Wise Persons who observe truth in mind, word and deed have always accepted the authority of the Veda, that authority therefore should be admitted. One has to uphold the authority of the Ayurveda and Mantras.

Kanada– the author of the Vaisheshik Shastra also considers that the Vedas were revealed by God and have therefore the highest authority. He Says—

तद्वचनादाम्नायस्य प्रामाण्यम् ॥ Vaisheshik Shastra 1-1.

i. e. Veda being the Word of God, its authority is established.

The sage Kapila—the author of Sankhya Shastra who is erroneously considered to be an atheist also maintains :

निजशक्त्यभिव्यक्तेः स्वतः प्रामाण्यम् ॥ Sankhya Shastra 5-5-1.

The Vedas having been produced by His (God's) own power, carry their authority within themselves.

The sage Patanjali—the author of the Yoga Shastra says that by giving the knowledge of all things through the Vedas, God is the First Guru or Preceptor of all our forefathers.

स एष पूर्वेषामपि गुरुः कालेनानवच्छेदात् ॥ Yoga 1-24

The most distinguished sage Veda Vyasa--the author of the Vedanta Shastra says—

शास्त्रयोनित्वात्—1-4God being the source of all Shastras i. e. the Vedas, they carry the highest authority in themselves and being the Word of the Eternal God, the Vedas are Eternal. Maharshi Jaimini—the author of the Meemansa Shastra says—

नित्यस्तु स्याद् दर्शनस्य परार्थत्वात् ॥ Meemansa 1-1-18.

It (Veda) is surely eternal, because it is manifested for the sake of others. It exists for ever in its own right. Since there is no human author of the Vedic texts, there is no possibility of defects and so the non-authoritiveness of the Vedas is inconceivable.

From the lips of the Changeless;
Know therefore that Brahman
The All-pervading
Is dwelling for ever
Within this ritual."

Bhagavad Gita or the Song of the lord. P. 46

In the 17th Chapter of the Bhagavad Gita, Shri Krishna says—

ओं तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।
ब्राह्मणास्तेन वेदाश्च, यज्ञाश्च विहिताः पुरा ॥

Gita 17-23

Om, Tat, Sat, this is declared to be the three-fold designation of the Absolute. At the beginning of Creation, the Brahmanas and the **Vedas**, sacrifices were created by it.

(Gita Press Edition).

Isherwood's translation—Om Tat, Sat, these three words designate Brahman, by whom the seers, the Vedas and these sacrificial rites were created in ancient times." The Song of God. . 119.

Mahatma Buddha on the Vedas :

Mahatma Buddha who is erroneously considered to be an atheist or opposed to the Vedas has stated in the Sutta Nipata 292.

विद्वां च वेदेहि समेच्च धम्मं
न उच्चावचं गच्छति भूरि पंजो ॥
संस्कृत छाया-विद्वांश्च वेदैः समेत्यधर्मं
नोच्चावचं गच्छति भूरिप्रज्ञः ॥

He who attains true knowledge of Dharma or righteousness through the Vedas, attains a steady position. He does not waver. This shows Mahatma Buddha's very great regard for the Vedas. It also shows that the Mahatma regarded the Vedas as the source of Dharma. Can such a believer in the Vedas be ever called an atheist ?

Lavi-an Arabian Poet on the Vedas:—

Lavi-an Arabian Poet (170 B. C) sang the glory of the Vedas in the following manner in Arabian Verses which mean—

"O blessed land of Hind (India) thou art worthy of reverence, for in thee has God revealed True knowledge of Himself.

What a pure light do these **four revealed** books **afford to our mind's eyes like the charming and cool lustre of the dawn.** These four, God revealed unto his prophets (Rishis) in Hind.

And He thus teaches all races of mankind that inhabit the earth.

Observe (in your lives) the knowledge I (God) have revealed in the Vedas, for surely God has revealed them.

Those treasures are the Sama and Yajur which God has preached, O my brothers, revere these, for they tell us the good news of salvation.

The two next, of these four, Rig. and Atharva teach us lessons of Universal brotherhood. These two (Vedas) are the beacons that warn us to turn towards the Goal (Universal brotherhood.)

Guru Nanak ji and other Sikh Gurus on the Vedas—

Guru Nanak ji sang the glory of the Vedas regarding them as Revealed by God, as the following passages of the Granth Sahib clearly show—

ओंकार वेद निरमाये ।। गुरुग्रन्थ महला ओंकार शब्द

The Vedas were made or revealed by God.

हरि आज्ञा होए वेद, पाप पुन्नविचारिया ।। महला ५ शब्द

The Vedas were revealed under the orders of God, so that human beings could distinguish between sins and merits.

सामवेद ऋग जजुर अथर्वण, ब्रह्मे मुख मा इयाहै त्रैगुण ।
ताकी कीमत कीत कह न सकै, को तिउ बोले जिउ बोलाइदा ।।

महला १ शब्द १७,

Sama Veda, Rigveda, Yajurveda and Atharva Veda have been revealed by God. No one can evaluate their importance. They are inestimable and eternal.

ओंकार उत्पाती । चार वेद चार खाणी ।। महला ५ शब्द १७,

Four Vedas are four treasures given by God.

"The Veda is a book of knowledge and wisdom comprising the Book of nature, the Book of religion, the Book of prayers, the Book of morals and so on. The word "Veda" means wit, wisdom, knowledge and truly the Veda is condensed wit, wisdom and knowledge. **The Vedas teach nothing but mono-theism of the purest kind.**" (The Philosophy of Zoroastrianism and Comparative Study of Religions P. 100.)

Some impartial Western Scholars on the Vedas

Dr. Alfred Russel Wallace - co-originator of the Physical Evolution Theory wrote in "Social Environment and Moral Progress" strongly refuting the social and moral evolution theory- "In the earliest records which have come down to us from the past, we find ample indications that accepted standard of morality and the conduct resulting from these were in no degree inferior to those which prevail to-day, though in some respects, they were different from ours. **The wonderful collection of hymns known as the Vedas is a vast system of religious teachings as pure and lofty as those of the finest portions of the Hebrew Scriptures.** Its authors were fully our equals in their conception of the universe and the Deity expressed in the finest poetic language."

"In it (Veda) we find many of the essential teachings of the most advanced religious thinkers." P. 1

"We must admit that the mind which conceived and expressed in appropriate language, such ideas as are everywhere present in those Vedic hymns, could not have been inferior to those of the best of our religious teachers and poets-to our Milton, Shakespeare and Tennyson." (Social Environment and Moral Progress by Alfred Russel Wallace P. 14).

The Social Evolution Theory falls to the ground when as rightly aserted by Dr. A. R. Wallace-one of the originators of the Physical Evolution Theory, Veda admittedly 'the oldest book in the library of mankind contains the "essential teachings of the most advanced religious thinkers and is a vast system of religious teachings which are pure and lofty." This is in fact, the best testimony to the Vedic Revelation Theory.

Nobel Prize Winner Materlink on the Vedic Ethics—

Mr. Materlink—a Nobel prize winner Philosopher of Sweden, giving a few extracts from the Vedas and allied literature wrote in the "Great Secret."

"Let us agree that this system of Ethics of which I have been unable to give more than the slightest survey, while the **first ever known** to man, is also **the loftiest which he has ever practised.**"

(The Great Secret P. 96)

"As for the primitive tradition, it is true that these affirmations and precepts are the most unlooked for, the **loftiest, the most admirable and most plausible that mankind has hitherto known.**"(P. 57)

"This tradition attributes to the **vast reservoir** of the **Wisdom** that somewhere took shape **simultaneously with the origin of man** — to more spiritual entities, to beings less entangled in matter."

(The Great Secret by Materlink rologue . 6)

This cuts at the root of the Social Evolution theory. If the ethical and moral teachings of the Vedas which are admittedly the oldest books in the library of mankind, are also **the loftiest, the most admirable** and the most plausible that mankind has hitherto known, as rightly asserted by Mr. Materlink, then how can the Social Evolution They stand according to which the teachings of the oldest book should have been the most absurd and stupid ?

Count Leo Tolstoy on the sublimity of the Vedas—

Giving the world famous Tolstoy's views on the Vedas and the Upanishads, Mr. Alexander Shifman Research Scholar of Tolstoy Museum in Moscow wrote in his article entitled "Leo Tolstoy and the Indian Epics" published in several papers and magazines during Tolstoy Century Celebrations in 1963.

"Leo Tolstoy was deeply interested in ancient Indian literature and its great epics. The themes of the Vedas were

the first to attract his attention. • Appreciating the profundity of the Vedas, Tolstoy gave particular attention to those cantos which deal with the problem of ethics, a subject in which interested him deeply. He subscribed to the idea of human love which pervades the Vedas, with their humanism and praise of peaceful labour. Tolstoy the artist was moreover delighted **with the poetic treasures and artistic imagery** which distinguish those outstanding Indian Epics." He (Tolstoy) ranked **the Vedas and their** later interpretations—the Upanishads-with those perfected works of world art which have never failed to appeal to all nationalities in all epochs and which therefore represent true art."

"Tolstoy not **only read the Vedas, but also spread their teachings in Russia.** He included many of the sayings of the Vedas and the Upanishads in his collections "Range of Reading" Thoughts of wise men" and others."

Two reverend gentlemen on the Vedas—

Rev. Morris Philip - a Christian Missionary in his well-known book named "The Teachings of the Vedas" strongly refuting the Evolution Theory writes—

"We have pushed our enquiries as far back in time as the records would permit and we have found that the religious and speculative thought of the people was far purer, simpler and more rational at the farthest point we reached, than at the nearest and the latest in the Vedic Age.

"The conclusion therefore is inevitable viz. that the **development of religious thought** in India has been uniformly downward and not upward, deterioration and not evolution. We are justified therefore in concluding that the higher and purer **conceptions of the Vedic Aryans were the results of a Primitive Divine Revelation.**"

(The Teachings of the Vedas by Rev. Morris Philip. P. 23)."

This admission on the part of a Christian Missionary for the Vedas as Primitive Divine Revelation is very significant.

Prof. Heeren on the Vedas—

"The Vedas stand alone in their solitary splendour, standing as beacons **of Divine Light for onward march of humanity.**"

(Historical Researches by Prof. Heeren Vol. II, P. 127).

Mons, Leon Delbos— a French Scholar in the course of a paper read by him before the International Literary Association at Paris on 14th July 1884 declared unhesitatingly—

"The Rig Veda is the most sublime conception of the great high ways of humanity."

"Thoreau (American Sage) on the Vedas—

"What extracts from the Vedas I have read fall on me like the light of a higher and **purer luminary** which describes a loftier course through a purer stratum-**free from particulars, simple, universal. The Vedas contain a sensible account of God.**"

(Quoted here from "Mother America" by Swami Omkar P. 9)

Mr. Boulanger — a Russian Scholar on the Vedas—

Mr. Boulanger — a Russian Scholar, Editor of the Sacred Books of the East Series in Russian, wrote thus in his preface—

"What struck me in Maxmuller's translation was a lot of absurdities, obscene passages and a lot of what is not lucid."

"As far as I can grasp the teaching of the Vedas, it is so sublime that I would look upon it as a crime on my part, if the Russian public become acquainted with it through the **Medium of confused and distorted** translation., thus not deriving for its soul **that benefit which this teaching should give to the people.**"

(Quoted here from Sadhu T. L. Vaswani's Torch bearer P. 143).

Regarding Prof. Maxmuller who was considered to be the most prominent orientalist of his day, it will not be out of place to show from the letters written by him to the Duke of Orgoil and his wife, that he had rather an ulterior motive in translating the Vedas and writing other books on them.

In a letter addressed to Duke of Orgoil - then the Secretary of State for India, Prof. Maxmuller wrote on 16th December, 1868—

"The ancient religion of India is doomed and if Christianity does not step in whose fault will it be ?

In a letter addressed to his wife in 1868 Prof. Maxmuller wrote—

"I hope, I shall finish that work (Editing and translating the Rigveda) and I feel convinced that though I shall not live to see it, yet this edition of mine (of the Rigveda) and the translation of the Vedas will hereafter tell to a great extent on the fate of India and on the growth of millions of souls in that country. "It (Veda) is the root of their religion and to show them what the root is, I feel sure, the only way of uprooting all that has been sprung from it during the last three thousand years.

So it is just with the motive of uprooting the Vedas, that Prof. Maxmuller though a staunch Christian, undertook the stupendous task of editing and translating the Vedas. The letter written by Mr. E. B. Pussey — an intimate friend of Maxmuller also shows that his friends knew and highly appreciated his motive.

Mr. Pussey wrote—

"Your work will form a new era in the efforts for-the conversion of India, and Oxford will have reason to be thankful that by giving you a home, it will have facilitated a work of such primary and lasting importance on the conversion of India, and which by enabling us to compare that early "false religion" with the true, illustrates the more than blessedness of what we enjoy."

(Mr. E. B. Pussey's letter to Prof. Maxmuller.)

It is, therefore, not surprising as remarked by Mr. Boulanger that "In Maxmuller's translation of the Vedas, there was a lot of absurdities, obscene passages and a lot of what is not lucid ! The same is the case with Macdonell, Keith and

many other Western Scholars who were the occupants of the Chair of Oriental studies at the Oxford University under Boden Trust, whose Chief object was as follows as given by Monior Williams in the Introduction to his well - known Sanskrit English Dictonary—

"That the special object of his (Boden's) munificent bequest was to promote the translation of the Scriptures into Sanskrit, so as to enable his country men to proceed in the **"Conversion of the natives of India** to the Christian religion."

Is it surprising then when we find Monior Williams writing "In Modern India and the Indians," that

"When the walls of the Mighty fortress of Brahmanism are encircled, undermined and finally stormed by the soldiers of the cross, the **Victory of Christianity** must be signal and complete."

(Monior Williams in Modern India and the Indians . 247, 3rd. Edition.)

Shri Aurabindo was therefore right when in his essay on "Dayananda and the Veda" he remarked with regard to the interpretation put by Prof. Maxmuller and his followers (All of course do not come under that category as quotations given by us in this chapter from the writings of some impartial Western Scholars clearly show).

"If there ever was a toil of interpretation in which the loosest rein has been given to an ingenious speculation, in which doubtful indications have been snatched at as certain proofs, in which the boldest conclusions have been insisted upon with the scantiest justification, the most enormous difficulties ignored and preconceived prejudice maintained in face of the clear and often admitted suggestions of the text, it is surely this labour so eminently respectable otherwise for its industry, good will and power of research, performed through a long century by European Vedic Scholarship."

(Bankim, Tilak and Dayananda by Yogi Shri Aurabindo. P. 52).

Let us leave this unpleasent matter here which had to be briefly dealt with to elucidate the remarks of Mr. Boulanger.

Mr. Edward Carpenter on the Vedic Philosophy—

Mr. Edward Carpenter, a distinguished sage of the West, in his illustrious work "Art of Creation" gives expression to the following ideas—

"A new philosophy we can hardly expect or wish for, since, the same germinal thoughts of the Vedic Authors have come all the way down history, even to Shopenhauer and Whitman, inspiring philosophy after philosophy, religion after religion. Science is able to provide for these world-old principles some what of a new form and so wonderful a garment for illustration and exposition as it does."

(The Art of Creation by Edward Carpenter).

It is this Universal Charactêr of the Vedic Teachings with most sensible and rational account or conception of God that distinguishes them from other "Scriptures."

Dr. James Cousins on the Vedic Ideal :—

Dr. James Cousins D. Litt.—an eminent Irish poet, artist and philosopher, in his excellent book "Path to Peace," expressed himself thus with regard to the Vedic Ideal and Culture :—

"To love, to think, to do, are in the Vedic conception, no transitory futilities touched with melancholy, but stimulations of the cosmic activity charged with the joy of the Eternal. Shadows they are, dancing shadows cast by the Light of lights.

"But they are cast by the light, not by darkness and in the Light, that vision of the Eternal, shining through the temporal, humanity can find an ideal which would replace a periodical sanctimoniousness by a perpetual sense of the sanctity of all life."

"On that (Vedic) ideal alone, with its inclusiveness which absorbs and annihilates the causes of antagonisms, its sympathy which wins hatred away from itself is it possible to rear a new earth in the image and likeness of the Eternal Heavens."

(The Path of Peace by Dr. James Cousins P. 60)

Mr. Mascaro M. A. on the Vedas—

Mr. J. Mascaro M. A. Reader of English, University of Barcelors says in "The Himalayas of the Soul—"

"If a Bible of India were compiled, eternal treasures of old wisdom and poetry would enrich the times of to-day. Among those compositions, some of them living words before writing was introduced, the Vedas, the Upanishads and the Bhagavad Gita would rise above the rest like Himalayas of the spirit of man"

(The Himalayas of the Soul by J. Mascaro M. A. P. 151).

Brunhofer on Vedic Poetry—

Brünhofer — a German Poet was constrained to exclaim : "The Veda is like the lark's morning trill of humanity, awaking to the consciousness of its greatness.

(quoted here from "The Mystic Approach to the Vedas by Shri M. P. Pandit P. 2)

Many more quotations can be added, but they are sufficient to convince the readers that the glory of the Vedas has been sung not only by the Sages and seers of India, but by many impartial scholars of all countries. Rishi Dayananda Sarasvati — the greatest Vedic Scholar of this age was therefore right in his Clarion Call of "Back to the Vedas" declaring at the top of his voice. "The Vedas are the Scriptures of all true knowledge.,It is the paramount duty of all Aryas (righteous persons) to read them, to teach them to others, to hear them read and to recite them."

(The 2nd Principle of the Arya Samaj)

CHAPTER II

Why to sing the Glory of the Vedas !

The distinguishing features of the Vedic teachings on account of which, their glory is not only sung by all the seers, sages and philosphers of India, but many impartial Western Scholars are the following.

(1) The Vedic Dharma teaches harmony between knowledge and action, considering the combination of both, essential for the attainment of emancipation.

(2) It advocates harmaony between renunciation and enjoyment, enjoining upon us the middle path expressed in the most un-ambiguous terms like.

तेन त्यक्तेन भुंजीथा मा गृधः कस्यस्विद् धनम्

(Yajur Veda 40-1)

i. e. Enjoy things of this world with the spirit of renunciation in you. Don't be greedy. Whose wealth is all this ? It is all God's. Regard yourselves only Trustees and not owners of the wealth. Some sects like Charvaka preach the materialistic principle of "Eat, drink and be merry, because to-morrow we may die." Some others like Buddhism, Neo-Vedanta, Charistianity etc. lay all stress on renunciation saying like Jesus that "It is easier for a camel to enter the eye of a needle than for a rich man to enter into the Kingdom of God". Mat. 23-17. But the Vedic Dharma teaches the Middle Path as pointed out above and this is its distinguishing feature.

(3) The Vedas advocate the claims of reconcilation between individualism and Socialism, laying stress on the combination of both असम्भूति or individual all-round progress and सम्भूति Social Collective Welfare as the right path, as stated in the Yajur Veda.

संभूतिं च विनाशं च यस्तस्तद्वेदोभयं सह । विनाशेन मृत्युं तीर्त्वा सम्भूत्याऽमृतमश्नुते ॥ (Yajurveda 40-11)

(4) The Vedas lay stress upon harmony between faith and Reason by enjoining upon us the cultivation of both, praying for the development of both and by conducting ourselves in such a way that both these faculties may go hand in hand.

अग्ने समिधमाहार्षं बृहते जातवेदसे । स मे श्रद्धां च मेधां च जातवेदाः प्रयच्छतु ॥ Atharva Veda 19-64

Such Mantras are very significant in this connection. There we pray to the Omnipresent and Omnipotent God to endow us with Faith and Pure Reason at the same time. It

is also to be borne in mind that the Shraddha which we are asked to cultivate is not blind belief, but the power of grasping and upholding the truth श्रत् इति सत्यनाम (निघण्टु ३-१०) According to the Vedic Lexicon named Nighantu, Shrat means truth' the root (Dha) means to uphold or support. Therefore Sharaddha means that which upholds or supports truth. It is not superstition, as generally it is considered to be.

For instance in religions like Christianity and Islam, the greatest stress is laid on faith in Jesus Christ and Mohammed Saheb and we are asked to believe in their teachings implicitly. To argue in these religious matters is considered to be sinful. That is why many irrational dogmas like Trinity, Virgin Birth of Jesus Christ, Resurrection and Redemption by Grace are believed by devout followers of these religions. There are the instances of Hipatia, Arius, Nestor, Palagious, and many others who had to lay down their lives or whose property was cofiscated for exercising their reasoning power against the dogmas of Orthodox Christianity and Islam. But that is not the case with Vedic Dharma. It does not condemn or look down upon reason. In Mantras like मूर्धानमस्य संसीव्याथर्वा हृदयं च यत् ॥ Atharva 10-2-26) the Vedas enjoin upon us to stitch or knit together our hearts (the Centre of faith and love) with our brains (the Centre of reason). There could not be greater emphasis on the harmony between faith and reason than expressed in this poetical figure. This is the most important distinguishing feature of the Dharma, taught by the Vedas. It is therefore, but in the fitness of things that their glory has been sung by all the seers and philosophers alike. (5) The fifth distinguishing feature of the religion taught by the Vedas is that in it Religion and Science are properly harmonised. The Veda is the origin, not only of religion, morality and Ethics, but also of sciences. Even some impartial Western Scholars have expressed this distinguishing feature of the Vedas with great surprise. For instances (1) Mr. W. D. Brown in his famous book "The superiority of the Vedic Religion" referring to the Vedic Religion says

It (Vedic Religion) recognises but One God. It is a **Thoroughly acientific religion where religion and Science meet hand in hand.**

Here, Theology is based upon science and philosophy. (Superiority of the Vedic Religion by W. D. Brown).

(2) French Savant Jacolliot in his well-known work "The Bible in India" comparing the different accounts of the origin of the universe exclaims

"Astonishing fact ! The Hindu Revelation (Veda) is of all **Revelations the only one whose ideas are in perfect harmony** with modern science, as it proclaims the slow and gradual formation of the world."

(The Bible in India Vol. II, Chap. I).

(3) Mrs. Wheeler Willox—an American lady says—

"We have all heard and read about the ancient religion of India. It is the land of the great **Vedas** the most remarkable works containing not only **religious ideas for a perfect life, but also facts which all the science has since proved true. Electricity, Radium, Electrons, Airships, all seem to be known to the sires who found the Vedas.**"

(4) Even Prof. Maxmuller in his "Biographical Essays" referring to Rishi Dayananda's interpretation of the Vedas, which was based upon the ancient authorities, observes—

"To Swami Dayananda, everything contained in the Vedas was not only perfect truth, but he went one step further and by their interpretation, **succeeded in persuading others that everything worth knowing, even the most recent inventions of modern science were alluded to in the Vedas.** Steam Engines, Electricity, Telegraphy and Wireless Marconogram were shown to have been at least in the germs known to the poets of the Vedas."

Let me close this part of the chapter with the views expressed by an impartial thinker and philosopher of world-wide reputation as Yogi Shri Aurabindo. In the course of

his well - known essay on "Dayananda and the Veda" Shri Aurabindo remarked—

"There is nothing fantastic in Dayananda's idea that Veda contains truth of science as well as truth of religion. I will even add my own conviction that Veda contains other truths of a Science the Modern World does not at all possess, and in that case, Dayananda has rather understated than overstated the depth and range of the Vedic Wisdom."

(Bankim—Tilak-Dayananda by Shri Aurabindo, Shri Aurabindo Ashrama, Pondichery P. 57).

Those who would like to know more about the various sciences in the Vedas, should read books like "The Vedic Fathers of Geology" and "Vedic India—Mother of Parliaments" by the Maha Rashtrian Scholar Shri N. B. Rao Pavagi, The Vedic Gods—as figures of Biology by Dr. V. G. Rele L. M. F., S.F.C.P.P.S. "Introduction to the Message of the 20th Century by P. Narayana Gowda M.A. B.Sc., "The Riks" by Parama Shiva Iyer: The Sciences in the Vedas by Shri Hans Raj; "Material Sciences in the Vedas" by Shri Panna Lal Parihar, B. A., LL. B., "Sciences in the Vedas Part 1—2 compiled by Shri Divan Rama Nath Kashyap Sciences in the Vedas" by Acharya Vaidya Nath ji Shastri and other books in English besides many books in Hindi.

Some distinguished Scholars' Views regarding Science in the Vedas

(1) Pandit Satya Vrat Samashramtm, M.R.A.S wrote in his preface to Trayi Bhasha (in Bengali.)

"This fourfold Trayi is the repository of all Aryan knowledge whether theological, practical, Scientific, Ethical and Social."

Our opinion is that in Vedic Times, our country had made extra-ordinary progress. In those days, the Sciences of Geology, Astronomy and Chemistry were called "Adhidaivik Vidyas" and those of physiology, Psychology and Theology. "Adhyatma Vidyas" Though the works embodying the scientfic

knowledge of those times are entirely lost, there are sufficient indications in Vedic works of those sciences having been widely known in those days..

The study of certain portions of the Vedas leads even to the conclusion that certain scientific researches had been carried in this country to such perfection that, not to speak of this moribund country, even America, the constant source of scientific discoveries, and the advanced countries of Europe have not yet attained it. It is this which makes it impossible for us to understand the real purport of such passages."

(Trayi Bhasha Introduction P. 8-9)

(2) Shri Narayan Rao Bhawani Rao Pavagi-an illustrious scholar of Maharashtra wrote in his famous book "Vedic Fathers of Geology."

"I may take this opportunity to remind the reader, without fear of contradiction that the Vedas contain many things not yet known to anybody, as they form a mine of inexhaustible literary wealth, that has only partially been opened and has still remained unexplored."

(The Vedic Fathers of Geology by N. B. Pavagi Introduction P. VI).

Sri Pavagi also wrote in his "Self. Government in Ancient India and Vedic India-Mother of Parliaments "The Veda is the fountain head of knowledge, the prime source of inspiration, the grand repository of pithy passages of Divine Wisdom and even Eternal Truths."

(Vedic India P. 136.)

(3) Dr. V. G. Rale, L.M.F.S., F. C. P. S. wrote in "Vedic Gods-as figures of Biology."

"Our present anatomical knowledge of the nervous system tallies so accurately with the literal description of the world given in the Rigveda that a question arises in the mind whether the Vedas are really religious books or whether they are books on anatomy and physiology of the nervous system

without the thorough knowledge of which, pychological deductions and philosophical Speculations cannot be correctly made."

(The Vedic Gods by Dr. V. G. Rele P. 30).

(4) Shri Narayan Gowda M. A., B. Sc. wrote in "Introduction of the Message of the 20th Century.

"Proving that the Vedas are treatise on the exact sciences."

"The Rigveda deals with the Theorems and experiments, while the process of preparing the reagents and apparatus is recorded in the Yajurveda which is in effect a laboratory guide."

(5) His Holiness Shri Jagad Guru Shankaracharya, Shri Bharati Krishna Tirth Puri.

Author's Preface for Vedic Mathematics

By Jagadguru Shankaracharya ji of Puri—

Astonuding wonders of Ancient Indian Vedic Mathematics.

(I) The very word "VEDA" has this derivational meaning i. e. the fountain head and illimitable store-house of all knowledge. This derivation, in effect means, connotes and implies that the Vedas should contain within themselves all the knowledge needed by mankind relating not only to the so-called spiritual (or other worldly) matter but also to those usually described as purely secular, temporal or worldly: and also to the means required by humanity as such for the achievment of all-round, complete and perfect success in all conceivable directions and there can be no adjectival or restrictive, epithet calculated (or tending) to limit that knowledge down in any sphere, any direction or any respect whatsoever.

(II) In other words, it connotes and implies that our ancient Indian Vedic lore should be all-round, complete and perfect and able to throw the fullest necessary light on all matters which any aspiringly seeker after knowledge can possibly seek to be enlightened upon.

(Preface P. XIII.)

(III) It is thus in the fitness of things that the Vedas include Ayurveda (anatomy, physiology, hygiene, sanitary science, medical science, surgery etc. not for the purpose of achieving perfect health and strength in the after-death future but in order to attain them here and now in our present physical bodies: (ii) Dhanur-Veda (archery and other Military Sciences) not for fighting with one another after our transportation to heaven but in order to quell, subdue all invaders from abroad and all insurgents from within (iii) Gandharva Veda (the Science and art of Music) and (iv) Sthapatya Veda (engineering, architecture etc. and all branches of mathematics in general.) All these subjects, be it noted, are inherent parts of the Vedas i. e. are reckoned as "spiritual studies" and catered for as such therein.

(IV) Similar is the case with regard to the Vedangas (i.e.) grammar, prosody, astronomy, lexicography etc. which, according to the Indian Cultural conceptions, are also inherent parts and subjects of the Vedic (i.e. Religious) study.

(V) As a direct and unshirkable consequence of this analytical and grammatical study of the real connotation and full implications of the word "Veda" and owing to various other historical causes, we have been from our very early childhood, most earnestly and actively striving to study the Vedas critically from this standpoint and to realise and prove to ourselves (and to others) the correctness (or otherwise) of the derivative meaning in question.

(Preface P. XIV.)

(VI) The contemptuous attitude adopted by some so-called orientalists merely added fuel to the fire (so to speak) and further confirmed and strengthened our resolute determination to unveil the too-long hidden mystetries of philosophy and science contained in the ancient India's Vedic lore, with the consequence that, after eight years of concentrated contemplation in forest-solitude, we were at long

last able to recover the long lost keys which alone could unlock the portals thereof.

(VII) And we were agreeably astonished and intensely gratified to find that exceedingly tough mathematical problems (which the mathematically most advanced present day western scientific world had spent huge lots of time energy and money on and which even now it solves with the utmost difficulty and after vast labour involving large number of difficult tedious and combursome steps of working) can be easily and readily solved with the help of these ultra easy Vedic-sutras (or Mathematical aphorisms) contained in the Parishishta (the Appendix portion) of the Atharva Veda in a few simple steps and by methods which can be conscientiously described as mere Mental Arithmetic.

(P. VV)

These extracts from the writings of some distinguished scholars of India (including the late Shankaracharya ji of Puri) clearly substantiate Rishi Dayananda Sarasvati's idea that the Vedas are the origin of not only religon but also of science. Those who want to read Maharishi Dayananda Sarasvati's views on this and other Vedic subjects must study his most scholarly work named 'ऋग्वेदादिभाष्यभूमिका' translated into English by Pt. Ghasi Ram Ji M. A. and published by the Sarvadeshik Arya pratinidhi Sabha, Ramlila Maidan New Delhi.

Unfortunately, there has been a great conflict between religions like Christianity and Islam on the one hand and Science on the other. In books like "History of the Conflict between Religion and Science" by William Draper M.A.,D.D. we find thousands of instances of such conflict. The great Scientists like Galelio and Bruno were persecuted for preaching Scientific principles like the earth revolving round the sun and plurality of the world which were declared by the inquisition Court to be "foolish," absurd, false in Theo-

logy and heretical because expressly contrary to the Holy Scriptures."

But the Vedas teach not only spiritual truths but also scientific truths for the material advancement of mankind. Therein lies the greatness and glory of the Vedas and the Universal, Philosophical, rational and Scientific religion preached by them.

CHAPTER III

The Necessity and Tests of Revelation.

We have already pointed out the necessity of Revelation in the beginning of the first chapter of this introduction saying "As worldly parents give knowledge to their children for their welfare, so God who is our Divine Father and Mother revealed the Eternal Truths through the Vedas for the well-being of all people," It is the common experience of all, that none can learn anything of importance, unless he is taught by anyone. Had it not been so, there would not have been any necessity of sending children to schools or colleges to learn. Several experiments were performed by the Prammeticusus of Egypt, King Asurbani Pal of Assyria, Swebian Emperor Frederic II James IV of Scotland and Akbar the Great of India. The last is said to have shut up thirty children before they could speak and put guards over them so that nurses might not teach them their language. At twelve years of age, the children were before the Emperor and a great assembly of linguists. Every one was astonished to find that they did not speak any lanugage at all.

How remarkable are the following words of the famous Greek Philosopher Plato who said—

"We will wait for one, be he a God or an inspired man to instruct us in religious duties and to take away the darkness from our eyes.

"Plato's Alcibiades."

In Phaedo the same philosopher says—

"We must seize upon the best human views in navigating

the dangerous sea of life, if there is no safer or less perilous way, no stouter vessel or Divine Revelation for making this Voyage, (Plato's Phaedo). Socrates—the best among the wise men of Greece said the same thing differently as follows—

"You may resign yourself to sleep and give yourself up to despair, **unless God in His Goodness, shall vouchsafe to send** you instruction."

(Quoted here from "The Brahmo Samaj and Eclectic System" Madras P. 84).

Dr. Fleming M. A., D. Sc., F.R.S. a distinguished Scientist pointed out the necessity of Revelation in the course of a lecture delivered by him in November 1914 at London during the Science Week in the following memorable words.

"If we are to obtain more solid assurance, it cannot come to the mind of man groping feebly in the dim light of un-assisted reason, but only a **communication made directly from this Supreme Mind to the finite mind of man,**"

(Science and Religion by Seven Men of Science—Lecture delivered by Dr. Fleming M. A. D.Sc, F. R.S. P. 53).

Every book that professes to be Ravealed or inspired, must fulfil at least the following conditions.

(1) It must be revealed in the very beginning of the human creation. God is the Father of all beings. He is impartial to all His children. He reveals knowledge for the common good of all. If God does not reveal the Eternal Truths, the unaided intellect of a man cannot grasp them. It is clear therefore that God revealed the eternal Truths in the beginning of the human creation. Prof. Maxmuller though a staunch Christian realised the force of this argument and wrote these remarkable words in his famous book 'Science of Religion" "If there is a God who has created heaven and earth, it will be unjust on His part if He deprived millions of souls born before Moses of His Divine Knowledge. Reason and comparative study of Religions declare that **God gives His Divine Knowledge to mankind from his first appearance on earth.**

(Prof. Maxmuller in "The Science of Religion")

That the Vedas were revealed in the beginning of human creation is the unanimous view of all the sages and seers of

India. The Rishis were not the composers of the Mantras, but the persons who made out their secrets and preached them to others. The Vedas being eternal, there can not be any historical references in them. We shall throw some light on this when dealing with the question of the "Rishis" of the Mantras.

(2) The second chief test of Revelation is that there should be no contradictions in it. Now every one who has impartially read the Bible, must have seen that the teachings of Moses, as given in the Old Testament are in many respects contradicted by Jesus in the New Testament. For instance, we read in Matt. 5.31.

"It hath been said

"Whosoever shall put away his wife, let him give her a writing of divorcement. But I say unto you, that whosoever shall put away his wife saving for the cause of fornication, causes her to commit adultery and whosoever shall marry her that is divorced, committed adultery.

Then again in Matt. 5-38, 3 we read—

"Ye have heard that it hath been said, An eye for an eye and a tooth for a tooth. But I say unto you, Ye resist not evil, but whosoever shall smite thee on thy right cheek,turn to him the other also."

Other passages also can be quoted to show how the teachings of the Old and the New Testaments differ fom each other. That Omniscient God should fall in need of changing His words in the form of the Old and New Testaments is in itself a wonderful thing which can not be accounted for.

Let me quote in this connection the following passages from Rev. Sunderland's 'The Origin and Character of the Bible.' Rev. Sunderland clearly admits :—

Both Testaments contain numerous contradictions. These furnish evidence so incontrovertible on the question before us that we shall cite considerable number.

"Attention is called to the contradiction between 2 Sam. XXIVI and I Chronicle XXI.I. In one of these passages, we are told that it was the Lord and in the other that it was Satan, who prompted David to do a certain thing, to number

or take Census of Israel. Of course, **both statements cannot be true, unless the Lord and the Satan are the same being.**

(Origin and Character of the Bible by Rev Sunderland P. 252-253).

Now when we come to the four Gospels of the New Testament, we are surprised to see many discrepancies in them.

The teachings of the first three synoptical Gospels are in many respects fundamentally different from those of the fourth Gospel. While the first three Gospels lay stress on the purity of heart and other ethical virtues, the fourth Gospel (John) lays emphasis on the absolute faith in the name of the only begotten son of God, without which a man is doomed to hell as he says—

"He that believeth on Him (Jesus Christ) is not condemned, but he that believeth not is condemned already because he hath not believed in the name of the only begotten son of God." John 3-18).

Rev. Sunderland un-ambiguously states as follows on this point :—

"So very marked and significant are contradictions between the first three Gospels and the fourth, that if the former are to be taken as giving in main a true picture, the latter can neither be historical nor the production of an eye witness."

(Origin and Character of the Bible).

In the first place, no inspiration is required to write a history, In the second place, taking for granted that an inspiration is required to write a history, we cannot conceive that God inspired the Evangelists in such a strange manner that they gave contradictory accounts of the same events in so many places. Thomas Paine has rightly remarked in his most remarkable and distinguished book named "The Age of Reason."

"Revelation is a communication of something which the person to whom the thing is revealed did not know before. For if I have done, a thing, or seen it done, it needs no Revelation to tell me, I have done or seen it done nor enable me to tell it or write it. Revelation therefore cannot be applied to anything done upon earth, of which man is himself actor or

witness and consequently **all the historical part of the Bible which is almost the whole of it, is not within the meaning and compass of the word Revelation and therefore is not the Word of God."**

(The Age of Reason by Thomas Paine P II).

The same argument holds good with regard to Zend Avesta, the Holy Quran and other Scriptures of various sects where the life and teachings of their founders are given. The Vedas being eternal are free from any such historical references.

3. The third Chief test of Revelation is that it should not be opposed to Science and reason. It has been pointed out how in the Bible, there are many things which are opposed to reason and Science and that is why many great scientists like Gal-lio, Bruno and others and eminent philosophers like Hipatia were persecuted by the Christian Church for preaching Scientific principles like the revolution of the earth round the sun and plurality of worlds etc.

Dr. Barnes Bishop of Birmingham in the course of a Broadcast Address on Religion and Science stated in un-ambiguous terms that....

"Now before I speak of the possibility of the conflict between Raligion and Science, I wish to make it quite clear that many beliefs associated with religious **faith in the past must be abandoned.** They have had to meet direct Challenge of Science and I **believe it is true to say that in every such direct battle, science has been the victor.** Let me give definite instances :—

1 First, the earth is not the fixed centre of the Universe; it is merely the moving satellite of a sun which resembles other suns.

2 Secondly man was specially created.

3 Thirdly, no priest by ritual or formula can attain spiritual properties to inanimate Matter.

4 Fourthly, if by miracles, we mean large scale breaches in the uniformity of nature, such miracles do not occur in human experience.

Here are four typical results of Scientific investigation, which **at length all must accept.**

(The Religion and Science - a Symposium, London p. 57)

No comments are necessary. These words coming from the mouth of a thoughtful Bishop are very significant to which we invite the attention of all our Christian friends.

The same is the case with many dogmas and beliefs of our Mohammedan friends who believe implicitly in the Holy Quran which according to them says :—

"Those who reject our signs, we shall soon cast them into the fire. As soon as their skins are wasted through; we shall change them for fresh skins that they may taste the penalty, for God is exalted in power wise...

(Yusuf Ali's Translation of the Quran, Vol-I, P. 197)

64 "Verily God has cursed the un-believers and prepared for them a Blazing Fire.

65 To dwell therein for ever, no protector will they find.

66 The day that their faces will be turned upside down in fire, they will say :—

"Woe to us, would that we had obeyed God and obeyed the Apostle."

(Holy Quran Translated by Yusuf Ali Vol. III P. 1121).

No such intolerant teachings are found in the Vedas which enjoin upon us to regard all beings on earth as our friends (yaj. 36 11) and which are quite in harmony with reason and science as pointed out before. It is therefore quite reasonable to regard the Vedas as the Universal Revealed Scriptures.

CHAPTER IV

THE VEDIC CONCEPTION OF GOD

In this chapter, we propose to throw some light on the Vedic conception of God. The Vedas teach the worship of One God who is Omnipresent, Omniscient and Omnipotent Lord of the universe. The Vedic conception of God put in a nutshell is expressed clearly in the following well-known verse of the Yajur Veda 40-8.

ओं स पर्य्यगाच्छुक्रमकायमव्रणमस्नाविरँ् शुद्धमपापविद्धम् ।
कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोऽर्थान्
व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ यजु० ४०-८ ।

It means........

God is All-pervading, Radiant and formless, free from physical wound as He is without sinews, most Holy, Unpierced by any sin, Omniscient, Knower of the mind of all, All conquering and Self-existent. He has created the objects of the world for His eternal subects (immortal souls).

According to the Vedas, such an Omnipresent, Omnipotent and Omniscient God is One and He alone is to be worshipped by all with pure heart and noble deeds.

The Vedas declare......

य एक इत्तमु ष्टुहि कृष्टीनां विचर्षणिः ।
पतिर्जज्ञे वृषक्रतुः ।। ऋग्वेद ६-४५-१६ ।

O man ! Praise God who is One and One only and who is the Omniscient and Omnipotent Lord of all beings.

एक एव नमस्यो विक्ष्वीड्यः ।। अथर्व २-२-१ ।

One God alone is to be worshipped by all people. He is Adorable.

एक एव नमस्यः सुशेवाः ।। अथर्व २-२-२ ।

One God alone who is the Giver of true happiness and bliss is to be worshipped by all.

It is true that some scholars maintain that the Vedas enjoin upon us the worship of many Gods such as Indra, Agni, Mitra, Varuna etc. But their idea is entirely wrong. In the Vedas, Agni, Mitra, Varuna, Brahma, Vishnu, Shiva and other words of this type are principally used for God. For instance, we are expressly told in the Rigveda—

इन्द्र मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान् ।
एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ।।
ऋ० १-१६४-४६ ।

i. e. That Supreme Spirit is the Protector of all and He pervades and gives light to all bright things. He is called Indra or the Glorious, Mitra or the Friendly, Varuna or the Greatest and the best, Agni or Adorable. Though One, He is called by the wise, by many names such as Agni (The Adorable) Yama (The Ruler or Controller) Matarishva or the Mighty.

In another part of the same Veda we find......

सुपर्णं विप्राः कवयो वचोभिरेकं सन्तं बहुधा कल्पयन्ति ॥

ऋग्वेद १०-११४-५ ।

The learned and the wise describe the One existing God in many forms of expressions.

In the Rig Veda 10.82.3 the idea of one God is put in the following manner :—

यो नः पिता जनिता यो विधाता,

धामानि वेद भुवनानि विश्वा ।

यो देवानां नामधा एक एव तं संप्रश्नं भुवना यन्त्यन्या ॥

ऋ० १०-८२-३ ।

Our Father who is the All-creating God and Who is the disposer, knoweth all the worlds and all things existing; He is the only One Reality, the name giver of all the devasshining objects. Him alone all other beings attain (for) He is the only one solution of all our interrogations.

Rig 10.82.3

The Omnipresence and Omnipotence of God has been described poetically in the Vedas as follows.

विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतो बाहुरुत विश्वतस्पात्।

सं बाहुभ्यां धमति सं पतत्रैर्द्यावाभूमी जनयन्देव एकः ॥

ऋ० १०-८१-३ ।

"He whose eyes are everywhere, Whose mouth is in all sides, Whose arms are all around and Whose feet are in all directions is the only One Divine Being who has created the heaven and the earth and by means of His all-spreading arms, He infuses life into all beings.

The Oneness of God is explicitly described in the following, besides thousands of Mantras of the same kind.

य एक इद्विदयते वसु मर्ताय दाशुषे ।

ईशानो अप्रतिष्कुत इन्द्रो अङ्ग ॥ ऋ० १-८४-७। साम० ३८९ ।

O. friend ! Indra (God of Supreme Power) is the only

Ruler of resistless authority Who bestoweth wealth on the gift - offering liberal mortal.

प्रजापते न त्वदेतान्यन्यो विश्वा जातानि परि ता बभूव ।
यत्कामास्ते जुहुमस्तन्नो अस्तु वयं स्याम पतयो रयीणाम् ॥

ऋ० १०-१२१-१० ।

O Lord of all creatures, no other than Thou can control and govern all these created things. May the things desiring which we pray to Thee, be ours. May we be lords of all good wealth (material as well spiritual).

न द्वितीयो न तृतीयश्चतुर्थो नाप्युच्यते । ० ॥१६॥
न पंचमो न षष्ठः सप्तमो नाप्युच्यते । ० । ॥१७॥
नाष्टमो न नवमो दशमो नाप्युच्यते । ० । ॥१८॥
..............स एष एक वृदेक एव । अथर्व० १३-४२० ।
सर्वे अस्मिन् देवा एकवृतो भवन्ति । ० । ॥२१॥

अथर्व० १३-४-१६-१८ ।

He (God) is called neither the second, nor the third nor yet the fourth. He is called neither the fifth, nor the sixth, nor yet the seventh.

He is called neither the eighth, not the ninth nor yet the tenth.

He takes care of all that breathes and of all that does not breathe. He has got all this conquering power. He is the One, One alone and only One.

All these luminous forces of nature become one in Him.

Atharva XII 4. 19-21.

How emphatically the Unity of God is asserted in such passages and how absurd and false is the view advocated by some prejudiced Western Scholars that Vedas teach polytheism.

Besides prejudice, it is also due to ignorance of the real meaning of the word "Deva" that this misconception about the Vedic idea of God has sprung up. It is generally translated by the Western scholars as God and as 33 devas are

mentioned in some Vedic hymns. It is supposed that the Vedas teach the worship of these 33 Devas or Gods. As a matter of fact, the word (देव) (Deva) is derived from the root Divu दिवु which has got ten meanings.

दिवु-क्रीडाविजिगीषाव्यवहारद्युतिस्तुतिमोदमदस्वप्नकान्ति-गतिषु ॥ —धातुपाठे ।

It means Deva is used in the sense of sporting, desire to conquer, pursuit, brilliancy, praise, pleasure, exhilaration, sleep, knowledge, motion and acquisition.

As such, it is an epithet applied to the sun, the moon and other forces of nature life fire, wind etc.

Yaskacharya, the celebrated author of the Vedic Philology (Nirukta) interprets the word "Deva" as follows—

देवो दानाद् वा दीपनाद् वा द्योतनाद् वा द्युस्थानो भवतीति वा । निरुक्ते ७-१६ ।

That which confers some advantages upon us, can illuminate things i. e. explain or throw light upon them and that which is the source of light is "Deva."

It is therefore entirely wrong to translate the word "deva" everywhere as God. It may be used for all brilliant and useful objects as well as learned men of truthful nature.

सत्यसंहिता वै देवाः ॥ ऐतरेय ब्राह्मण १-६

विद्वांसो हि देवाः ॥ शतपथ ३-७-३-१० ।

By 33 devas mentioned in the Vedas are not meant 33 Gods as misinterpreted by some eastern and western scholars, but the following objects according to the Shatapath Brahman which contains exposition of the Yajurveda mantras—

कतमे ते त्रयस्त्रिंशत् इति अष्टौ वसवः ।

एकादश रुद्रा द्वादशादित्याः त एकत्रिंशत्

इन्द्रश्चैव प्रजापतिश्च त्रयस्त्रिंशाविति ॥

कतमे वसव इति । अग्निश्च पृथिवी च वायुश्चान्तरिक्षं

चादित्यश्च द्यौश्च चन्द्रमाश्च नक्षत्राणि चैते
वसव एतेषु हीदं सर्वं वसु हितम् एते हीदं सर्वं
वासयन्ते तद्यदिदं सर्वं वासयन्ते तस्माद् वसव इति ।
कतमे रुद्रा इति । दशेमे पुरुषे प्राणा आत्मैकादशः ते
यदास्मात् मर्त्याच्छरीरादुत्क्रामन्ति अथ रोदयन्ति
तद् यद् रोदयन्ति तस्माद् रुद्रा इति ।
कतम आदित्या इति । द्वादशमासाः सम्वत्सरस्य
एत आदित्याः एते हीदं सर्वमाददाना यन्ति तद्यदिदं
सर्वमाददाना यन्ति तस्मादादित्या इति ।
कतम इन्द्रः कतमः प्रजापतिरिति ।
स्तनयित्नुरेवेन्द्रो यज्ञः प्रजापतिरिति ।
कतम एको देव इति स ब्रह्म त्यदित्याचक्षते ॥

शतपथ १४-१६ ।

The meaning of the above is......

There are 33 devas which manifest the glory of God, 2 Vasus, II Rudras, 12 Adityas, Indra and Prajapati, 33 on the whole. The eight Vasus (1) Heated consmic bodies, (2) Planets (3) Atmospheres (4) Superterrestrial space (5) Suns (6) Rays of etheral space (7) Satellites (8) Stars.

These are called Vasus (abodes) for the whole group of existences resides in them, for they are abodes of all that lives, moves or exists.

The eleven Rudras are the ten pranas (nervauric forces or vital airs) enlivening the human frame and the eleventh is atma (the human spirit).

These are called the Rudras (from root rud to weep) because when they desert the body, it becomes dead and the relations of the dead begin to weep.

The 12 Adityas are the twelve solar months, marking the course of time. They are called Adityas as by their cyclic motion, they produce changes in all objects and hence lapse of the term of existence for each object.

Indra is the all-pervading electricity or force. Prajapati is Yajna (or an active voluntary associationof objects on the part of man for the purpose of art or association with other men for purpose of teaching or learning) God is the One Deva Who is Adorable. According to the Vedas, God is the Supreme Lord of all the devas. The Vedas tell us expressly.

आपो ह यद्बृहतीर्विश्वमायन्गर्भं दधाना जनयन्तीरग्निम् ।
ततो देवानां समवर्ततासुरेकः कस्मै देवाय हविषा विधेम ॥
ऋ० १०-१२१-७ ।

यश्चिदापो महिना पर्यपश्यद्दक्षं दधाना जनयन्तीर्यज्ञम् ॥
ऋ० १०-१२१-८ ।

When this vast diffused matter producing an igneous condition and holding in its womb this universe, manifested itself, then He was the One life of all shining beings; He it is to Whom we shall offer our prayers. (Rig. 10.121.7)

He who with His greatness looked on that diffused Matter possessed of heat and energy and producing the cosmos, Who is the One Supreme Lord (Adhi Deva) of bright things (devas). He it is to whom we shall offer our prayers.

In the Rigveda 8, i. 1 and Sama Veda 342. we find the Vedic injunction :—

मा चिदन्यद्वि शंसत सखायो मा रिषण्यत ।
इन्द्र मित्स्तोता वृषणं सचा सुते मुहुरुक्था च शंसत ॥
ऋग्वेद ८-१-१ ।

O ye friends : do not glorify any other being than God so that sorrows and sufferings may not trouble you. Eulogies Indra-God of Supreme Power alone Who is the showerer of all blessings and repeatedly pronounce the sacted hymns together in all your congregations. (Rig. VIII·1-1)

In the Rigveda I 164.20 the relation between God and Soul and their separate existence is expressed in the following poetical words—

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परि षस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभि चाकशीति ॥
ऋग्वेद १-१६४-२०

Two co-eternal spirits reside in the equally eternal matter, like two co-eval and friendly birds perching on the same tree. One of these two (viz. the finite soul) tastes of the fruit of this tree (i. e. feels pleasure and pain which are incidental to the soul's union with matter or its circumscription with a body) while the other (viz. Infinite Soul or God) watches or supervises without being subject to its joys and sorrows. It is thus clear that the Vedas advocate neither polytheism nor henotheism or pantheism. It is Monotheism of the purest type that is taught by the Vedas. The Vedic conception of God has been clearly expressed by Maharshi Dayananda Sarasvati-the greatest sage and Vedic scholar of the age as follows—

God is Truth and Happiness itself, Formless, Almighty, Just, Merciful, Unbegotten, Infinite, Immutable, without beginning, Incomparable, All-supporting, the Lord of All, All pervading, Omniscient, Imperishable, Immortal, Fearless, Eternal, Holy and the efficient cause of the universe. **To him alone worship is due.** This is quite in keeping with the scientific conception of God as expressed by Sir Issac Newton, the father of Modern science in the following terms—

"These things being rightly despatched does it not appear from phenomena that there is a Supreme Being in-corporeal, living, Intelligent, Omnipresent, who in infinite space sees the things themselves intimately and thoroughly, perceives them and comprehends them wholly by their immediate presence to Himself." (Opticks by Sir Newton P. 344)

Impartial Great Scholars on the Vedic Conception of God

Many impartial great scholars of all countries and nations have clearly admitted that the Vedas teach pure Monotheism. The following are some extracts from their writings:—

(1) Shri F. Dadachanji B. A., LL. B., The renowned Parsi Scholar in his well known book entitled 'Philosophy of Zoroastrianism and Comparative Study of Religions" has clearly and most un-ambiguously stated—

"The Vedas teach nothing but monotheism of the purest kind." P' 100

A Muslim Scholar's Views—

Sir Yamin Khan Kt. C. I. E. Ex. Member of the Central

Assembly in the Pre-independence days writes in his known work named "God, Soul and Universe in Science and Islam."

"Originally the conception of God among the Hindus was right, when they believed Him to be Unit and Omnipresent, but when they started dividing Him into different shapes according to different functions which they considered He performed, they strayed far from their original conception. The result was that many who were heroes in their life time, were gradually turned into incarnations of God and idolatry increased."
(Chap. 1 P. 3)

"Many Hindus believe that all their sins are washed away by having a dip in the holy water of the Ganges. Thus it is seen that the great **philosophical religion which conceived Unity of God** in the beginning, brought up corruption and degradation of high ideas, when His attributes as the Creator, the Preserver and the Destroyer were divided and allotted to different deities possessing separate entities in different forms.

Swami Dayananda Saraswati a man of great learning started preaching the **old Religion of the Vedas which conceived Unity of God.**

("God, Soul and Universe in Science and Islam" by Sir Mohammed Yamin Khan, P. 3).

Some Western Scholars on the subject—

Mr. Schlegel - a famous German philosopher writes thus in the "Wisdom of the Ancient Hindus."

"It cannot be denied that the early Indians possessed a knowledge of the true God. All their writings are replete with sentiments and expressions noble, clear, lovely, grand, as deeply conceived as in any human language in which men have spoken of their God.

(Wisdom of the Ancient Indians by Schlegel).

Mr. Charles Coleman—

Mr. Charles Coleman an English Scholar has written as follows regarding the Vedic Conception of God—"The Almighty, Infinite, Eternal, Incomprehensible, Self-existent Being, He who sees everything through never seen is Brahma, One un-known True Being, the Creator, the Preserver and Destroyer of the Universe...

Count Bjarnstjerne's Views—

Count Bjarnstjerne-a Russian Scholar wrote thus in this illustrious work named "Theogony of the Hindus" P. 53 after giving a few quotations from the Vedas—

"These sublime ideas can not fail to convince us that **the Vedas recognise only One God** who is Almighty, Infinite, Eternal, Self existent, the Light and Lord of the Universe."

Mr. Ernest Wood's views—

Mr. Ernest Wood an English Scholar in his famous book entitled "An English Man defends Mother India." has stated as follows on the subject we are dealing with '**In the eyes of Hindus, there is but One God.** This was stated long ago in the Rigveda in the following words—

एकं सद् विप्रा बहुधा वदन्ति ।

Which may be translated as "The sages name the One Being variously."

Prof. Maxmuller's Views—

Prof. Maxmullar admitted in his last work (though he did not admit that before) "That the conception had been formed (in the Vedic period) that there is but One, One Being neither male nor female, a being raised high above all the conditions and limitations of personality and of human nature and nevertheless the Being that was **really meant by all such names as Indra, Agni, Matarishvan and by the** name Prajapati-Lord of creatures."

Referring to several hymns of the Vedas, Prof. Maxmuller remarked in his "History of Sanskrit Literature" "I add only one more hymn, (Rig. 10.121) in which the Idea of One God is expressed with such power and decision, that it will make us hesitate before we deny to the Aryan nation an instinctive monotheism."

Thus it is clear that the Vedas teach the worship of One God and their conception of God is most rational and scientific.

Chapter VII

Rishis and Devatas of the Mantras

The general notion of the Western Scholars and their Indian followers is that the Rishis whose names are mentioned on the Mantras are their composers and devatas are the deities to be worshipped. But this is a very erroneous view. By Rishis are meant, according to all ancient authorities, the seers who made out the secrets of the Vedas and propagated them. Yaskacharya, the wellknown philologist and author of the Nirukta says in 1-91.

साक्षात्कृतधर्माण ऋषयो बभूवुस्तेऽसाक्षात्कृतधर्मभ्य उपदेशेन मन्त्रान् सम्प्रादुः ॥ निरुक्त १ । १९

The original seers were men of realisation who saw or perfectly understood the Dharma. They taught it to those who themselves had not realised it or were not inspired persons.

In Nirukta 2-11 Yaskacharya says :

ऋषयो मन्त्रद्रष्टारः ऋषिर्दर्शनात्स्तोमान् ददर्शेत्यौपमन्यवः। यदेनान् तपस्यमानान् ब्रह्म स्वयम्भू अभ्यानर्षत् तदृषीणामृषित्वमिति विज्ञायते ॥

i. e. The Rishis are seers of the Mantras. The word Rishi means Drashta. Opamanyava Acharya is of opinion that those who by austerities, realised the Vedic hymns were called Rishis."

The Taittiriya Aranyak (2-9-1) says similarly....

यत् एनान् तपस्यमानान् ब्रह्मस्वयम्भू अभ्यानर्षत् तेऋषयोऽभवन् तदृषीणामृषित्वम् ॥

Those that after tapas or deep meditation realised the secret meaning of the Vedic Mantras, became Rishis by the Grace of the Almighty.

Thus it is evident that the Rishis whose names are found over the Mantras or the hymns in printed books, were not the authors or the composers of the Mantras, but the seers

who made out the Secret meaning of the Mantras and propagated them. Those who have not studied the Vedic Literature deeply, labour under the delusion that the names of Vasistha, Vishvamitra, Bharadvaja, Kanva, Jamadagni etc. that are found in some Vedic verses, stand for the names of the Rishis and therefore, the Vedas can not be believed to be eternal. They were composed by the Rishis in different periods.

In the Meemansa Shastra, Jaimini has raised this question of the historical names found in the Vedas through the aphorisms like अनित्यदर्शनाच्च मीमांसाशास्त्र १-२८ and has answered it in परन्तु श्रुतिसामान्यमात्रम् ॥ मीमांसा १-३१ ।

i. e. In the Vedas there are no proper nouns denoting the names of certain persons, but only common nouns denoting certain attributes. For instance, the following meanings are given in the Shatapath Brahmana (which is a commentary on the Yajurveda) of some words of this type.

प्राणो वै वसिष्ठ ऋषिः ॥ शतपथ ८ । १ । १ । ६
मनो वै भरद्वाज ऋषिः ॥ शतपथ ८ । १ १ । ९
श्रोत्रं वै विश्वामित्र ऋषिः ॥ शत० ८ । १ । २ । ६
प्रजापतिर्वै जमदग्निः ॥ शत० ८ । १ । २ । २
प्राणो वा अंगिराः ॥ शत० ६ । १ । २ । २८
वाग्वै विश्वकर्मा ऋषिः ॥ ८ । १ । २ । ९

i. e. Prana (Vital Breath) is called Vasishtha Rishi because it is the best. Mind is called Bharadvaja Rishi—the bearer of knowledge. Ear is called Vishvamitra Rishi, because it is friend of all. Eye and the Prajapati (Lord) are called Jamadagni, Prana or vital breath is called Angirah. Vak or speech is called Vishva Karma, for it is with its help, that a man is able to do many works by expressing what is to be done.

In the Nighantu—the Vedic Lexicon it is stated..

कण्व इति मेधाविनाम । निघण्टु ३।१५
गृत्स इति मेधाविनाम निघ० ३।१५

ऋभुः इति मेधाविनाम निघ० ३।१५

Kanva does not mean in the Veda name of a particular sage, but a wise man in general. The same is the case with words Gritsa, Vena, Ribhu and others.

यदवः इतिमनुष्यनाम निघ० २-३ पूरवः इति मनुष्य नाम निघ० २-३ नहुष इति मनुष्यनाम निघ० २।३ ।

It means that the words नहुषाः, यदवः, पूरवः etc. when found in the Vedas, do not stand for any particular persons or they are not proper nouns, but they denote men in general. This cuts at the root of the socalled historical references in the Vedas.

The word अथर्वा (Atharva) is used for a non-violent Yogi who has steadied his mind, as it is derived from the root थर्व (Tharva) to be un-steady or restless. In the Nighntu we read थर्वतिश्चरतिकर्मा ५-२ ॥

According to Kashakritsna Dhatu Path, the root tharva थर्व means हिंसा or violence थर्व-हिंसायाम् Therefore अथर्वा (Atharva) means a non-violent Yogi. In Kausheetaki Brahmana of the Rigveda 25-2, 26-15 it is stated.

प्रजापतिर्वै वसिष्ठः ।। कौषीतकी ब्राह्मण २५-२-२६-१५।

i.e. वसिष्ठ means God as well as the protector of the people.

In Gopath Brahmana Uttar 3-9 (commentary on the Atharva Veda) it is stated येन श्रेष्ठस्तेन वसिष्ठः ।
i.e. वसिष्ठ (Vasishtha) means the best. In Shatapath 8-11-6 it is stated........

यद्वै नु श्रेष्ठस्तेन वसिष्ठः अथोयद् वस्तुतमो भवति तेनो एव वसिष्ठः (शतपथ ब्राह्मणे ८-१-१-६)

Here also the meaning of the word वसिष्ठ (Vasishtha) has been given as the best or one who bears the attributes of God to the largest extent.

In the Shatapath Brahmana 13-2-2-14 the word जमदग्नि (Jamadagni) has been explained as प्रजापतिर्वै जमदग्निः ऋषिः ॥ (शत० १३-२-२-१४) Jamadagni is God or a King who protects his subjects well.

In the Nirukta, the word Jamadagni (जमदग्नि) has been used for a person who performs Yajnas (non-violent sacrifices) properly and keeps in his home fire always burning.

जमदग्निभिराहुतः इति जमदग्नयः प्रजमिताग्नयो वा प्रज्वलिताग्नयो वा । (Nirukta 7-7-24)

The word अत्रि (Atri) which means tongue according to the Shatapath 14-5-2-2 वागेवात्रिर्वाचा ह्यन्नमद्यते अत्तिर्ह वै नामैतद् यदत्रिरिति means also a Sanyasi when it is derived from अत—सातत्यगमने i. e, he who moves from place to place for preaching Dharma. Hundreds of such passages can be quoted.

So it is wrong to take such words as वशिष्ठ, विश्वामित्र, जमदग्नि, भरद्वाज etc. when they are found in the Vedic Mantras, as the names of particular seers. They should be taken as common nouns denoting certain attributes and persons who possess them. It should always be borne in mind that all Vedic words are Yougikas or derivatives as clearly stated by Yaskacharya in Nirukta 1-4-11.

नामानि आख्यातजानि इति नैरुक्तसमयः ॥ निरुक्त १-४-११

i. e. All nouns are derived from verbal roots or dhatus and therefore in Vedas रूढि (rudhi) or arbitary meanings are never used. They are resolvable to their roots. The Sage Patanjali—the distinguished Grammarian, author of the Mahabhashya has said the same thing.

नाम च धातुजमाह निरुक्ते । व्याकरणे शकटस्य च तोकम् ॥

Many grammarians like Shakatayana and others accept the above principle in toto.

Even Prof. Max. Muller had to admit this important principle of the Vedic Terminology willy-nilly saying:—

"But there is a Charm in the primitive strains discoverable in no other class of poetry. **Every word retains something of its radical meaning,** every epithet tells, every thought, inspite of the most intricate and abrupt expressions, is if one disentangles it, true, complete.

(Max Muller's Hisory of Ancient Sanskrit Literature, Page 553)

Two Insnrmountable difficulties in accepting Rishis as Authors or Composers of the Mantras.

1. There are several Mantras whose Rishis are a hundred or more. For instance, in Rig. 9-66-19 and Sama Veda 627, 1464 we find the following well-known mantra.

अग्न आयूंषि पवस आसुवोर्जमिषं च नः ॥
आरे बाधस्व दुच्छुनाम् ॥

About its Rishis, it is stated शतं वैखानसा ऋषयः ॥ i e. There are one hundred Banaprasthas as its Rishis. Is it reasonable to believe that one hundred Rishis composed together this short Mantra of 24 letters ? How absurd the idea looks ? In Rig. 9-11-53 and Sama Veda 653 we find the following Mantra. स नः पवस्व शं गवे शं जनाय शमर्वते । शं राजन्नोषधीभ्यः ॥ About its Rishis also, it is stated शतं वैखानसा ऋषयः i. e. its Rishis are one hundred Banaprasthas. How absurd it is to suppose that one hundred seers composed this short Mantra of about 24 letters ? On the other hand, if we take Rishis to be the seers of the Mantras, who pondered over them and preached to others about it, there is no difficulty at all. In Rig. 8-34 we find 3 Mantras beginning with एन्द्र याहि हरिभिः about which it is stated वसुरोचिषोऽङ्गिरसः सहस्रसंख्याका ऋषयः There are one thousand seers as their Rishis. Is it reasonable to believe that one thousand seers assembled to compose these short Mantras ? It is absurd on the very face of it. On the other hand

if we aceept the Rishis to be the seers and preachers of the Mantras, there is no difficulty in taking one thousand or even more seers to be their Rishis.

2. The second insurmountable difficulty in accepting the Rishis as authors of the Mantras is the use of the Superlative degree with the so-called names of the Rishis in the following besides many others.

In Rig. 1-48-4 we read:—

अत्राह तत् कण्व एषां कण्वतमो नाम गृणाति नृणाम् ॥

Rig.

In Rig. 10-115-5 we read स इदग्निः कण्वतमः कण्व सखायः॥

In Rig. 1-100-4 we find सो अंगिरोभिरंगिरस्तमोऽभूत् ॥

In Rig. 1-107-6 we read त्वं विप्रो भवोऽङ्गिरस्तमः ॥

In Rig 7-79-3 we read अभूदुषा इन्द्रतमा मघोनी अंगिरस्तमा

सुकृते वसूनि ॥

No where the superlative degree is used with the proper nouns. But in the above and many other Mantras, we find adjectives like कण्वतमः, अंगिरस्तमः, इन्द्रतमः etc. which are possible only when all these words like Kanva, Angira and Indra are taken as derivatives meaning:—

कण्व इति मेधाविनाम (निघ० ६-५) अंगिरा उ ह्यग्निः ॥ शत० १-४-१-२५ प्राणो वा अंगिराः ॥ शत० ३-१-२-२८ इन्द्रो वै देवानामोजिष्ठो बलिष्ठः ॥ कौषीतकी ६-१४ इदि परमैश्वर्ये ।

a wise man, a knower of the science of agni (fire) and Prana and the most heoric person etc. Those who desire to study the subject in detail, should study my book वेदों का यथार्थ स्वरूप a book of about 400 pages reprinted by Dayananda Sansthana 1570 Hardhyana Singh Rd New Delhi Price Rs. 6.

The Devatas of the Mantras.

What is meant by the devata of a Mantra? Generally Western Scholars translate the word devata as a deity. But that is misleading and wrong. By devata of Mantra is not meant deity, but the subject matter. In the Sarvanukramani it is stated या तेन उच्यते सा देवता i.e. the subject matter of the Mantra is called देवता Devata. Yaskacharya the famous author of the Nirukta also says the same thing. यत्काम ऋषिर्यस्यां देवतायामार्थपत्यम् इच्छन् स्तुतिं प्रयुङ्क्तेतद् दैवतः स मन्त्रो भवति ॥ i.e. When God, desiring to impart instruction about a particular object, describes its properties in a Mantra, it is said to have that object as its devata. That is why there are many abstract ideas mentioned as devatas. For instance Shraddha-genuine faith is the devata of Rig. 10-151 धनदानप्रशंसा or praise of charity is the devata of Rig. 10-117 दक्षिणा or largess is the devata of Rig. 10-107 अरण्यानी (dense forest) is the devata of Rig. 10-146 द्यूतनिन्दा or the Censure of gambling is the devata of Rig. 10-34 ओषधयः or herbs of Rig. 10-101 etc. These are sufficient to show that by devata is meant the subject matter of the Mantra and not a deity which is to be worshipped. We have dealt with this subject of devatas also exhaustively in our book वेदों का यथार्थ स्वरूप Chap 4 referred to above which may be studied by those eager to know this and other important subjects regarding the Vedas thoroughly.

At the end of this Introduction, let me sincerely thank all those who have given valuable suggestions. Special mention may be made of the following gentlemen:

(1) Revered pandit Vishvanath ji Vidya Martanda.

(2) Principal Dr. Abinash Chandra ji Bose, M.A. Ph. D., Delhi,

(3) Prof. Amar Nath ji Dvivedi M. A., Lecturer in English, Gurukula Kangri University, Hardwar,

(4) Shri Bharat Bhooshan M.A., J.D. Sub Editor, P.T.I., N.Delhi,

I thank them all except the last one, my son, thanking whom will be like thanking myself. I bless him heartily.

I must also thank Shri Ch. Pratap Singh ji Rais of Karnal for supplying me many valuable books at his cost and lending many from trust Library at Karnal.

Dharma Deva Vidya Martanda
Ananda Kutir Jwalapur

13-3-1974

An appeal and its generous response

Teachings of the Vedas need, at all times and in all climes, to be propagated widely especially in these days when mankind is groping in the dark and human depravity and sufferings and chaos are mounting. Every Arya, Arya Samaj and the lover of the Vedas is called upon to undertake or help the propagation of the Vedas and popularisation of these commentaries in English, thus facilitate the successful execution of this noble undertaking of the Sabha.

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THE HOLY RIGVEDA (English)

CONTENTS

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ऋग्वेदसंहिता

प्रथममण्डलम्—प्रथमसूक्तम्

THE HOLY RIGVEDA

Mandala I. Sukta I.

(१) अथादिमस्य नवर्चस्य सूक्तस्य मधुच्छन्दा ऋषिः। अग्निर्देवता॥
गायत्री छन्दः। षड्जः स्वरः।

Of the first hymn comprising nine verses in the first book of the Holy Rigveda, the seer is sage Madhu-Chhandas. The devata or subject is Agni. The metre is Gayatri. The tune is the Shadja.

(तत्राद्ये मन्त्रेऽग्निशब्देनेश्वरेणात्मभौतिकावर्थावुपदिश्येते।)

There in the first verse, instruction is imparted by God regarding His ownself and the physical signification of the word agni (fire).

Mantra 1.

अ॒ग्निमी॑ळे पु॒रोहि॑तं य॒ज्ञस्य॑ दे॒वमृ॒त्विज॑म्। होता॑रं रत्न॒धात॑मम्॥

सन्धिच्छेदसहितोऽन्वयः—(१) अहं यज्ञस्य पुरोहितम् ऋत्विजं होतारं रत्नधातमं देवम् अग्निम् ईडे॥ (ऋग्वेदभाष्ये)

पुरोहितं यज्ञस्य देवम् ऋत्विजं होतारम् रत्नधातमम् परमात्मानम् अग्निम् अहमीडे स्तौमि याचामि तस्यैवान्वेषणं कुर्वे॥ (प्रथम नवमन्त्रभाष्ये महर्षिकृते)

TRANSLATION

(1) I glorify the Self-effulgent God the Supreme Leader, the Eternal Support of the universe, the Illuminator of all noble activity, the only object of adoration in all seasons and the most Bounteous and the Greatest Bestower of splendid

wealth. (both *material and spiritual in the form of wisdom, Peace, faith etc.*).

PURPORT

It should be understood that both the spiritual and physical significations of this Mantra (Verse) are to be grasped through Shleshalankar—double meaning or the "pun" on the term "agni". Hereafter where ever the verbal expression उपदिश्यते or "is taught" is used, it should be remembered that the author of that act (of teaching) throughout is God Himself. Why is it so ? because the Vedas have been revealed by Him. We should know that the merciful God gave instruction through the Vedas with the object of imparting all true knowledge for the benefit of all souls, just as a father or preceptor teaches his son or disciple saying "thus should you speak, thus should you do, speak the truth, serve your father and preceptor, don't tell a lie or resort to falsehood in your dealings etc. Similar is the purpose of the present text. The Vedic lore was revealed by God for the welfare of all souls. It is for this reason, that the first personal noun is used in the Vedic texts, for the Vedic instruction is intended for the good of others. For the achievement of both spiritual and physical knowledge, both the significations viz. God and fire should be taken. It is said that in ancient times, the Aryas had evolved an art which was the cause of quick locomotion known by the technical term 'Ashva Vidya'. That was the science of heat and fire or harnessing the thermic force. For God being Self-refulgent and the Revealer of everything, is Omniscient. His knowledge in Infinite. The reason for instruction regarding fire or thermic force in the very beginning is its being the principal means for the realisation of the main arts and crafts, on account of its possessing the properties of colour, heat, light, velocity and disjunction etc.

(2) In the case of the fire, the meaning of the Mantra is—

I long for the acquisition of or make use of the fire (including electricity) which gives many articles produced with the help of science and industries and upholder of sustenance, attraction etc. to be used in every season, the producer of gold

and other beautiful articles, giver of victory in the battles through weapons and illuminator of all objects.

The commentator's (Rishi Dayananda Sarasvati's) Notes and Comments.

Verse—1

The following passages from the Vedas and other authoritative works are given to prove that the Vedas teach monotheism of the purest type.

इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान् ।
एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥

(ऋ० १.१६४.४६)

It is clearly stated in this Mantra that though the Supreme Being—God is One, He is called by various names such as Indra, Mitra, Varuna, Agni, Yama, Matarishva etc. to denote His different attributes.

तदेवाग्निस्तदादित्यस्तद् वायुस्तदु चन्द्रमाः ।
तदेव शुक्रं तद् ब्रह्म ता आपः स प्रजापतिः ॥

(यजु० ३२. १)

This Mantra also clearly teaches that The Supreme Being who has absolute Existence, Absolute consciousness and Absolute Bliss has many names like Agni, Aditya, Vayu, Chandrama, Shukra, Brahma, Apah, and Prajapati etc. which denote His different attributes.

In Shatapath Brahmana which is a commentary on the Yajurveda, it is stated in 1.4.2.11. ब्रह्म ह्यग्निः ॥ God is called Agni. आत्मा वा अग्निः ॥ Atma (which word is used for both God and soul) is called Agni. In the Shatapath Brahmana 9. 1.2.42 it is said.

अयं वा अग्निः प्रजाश्च प्रजापतिश्च ॥

(शतपथ ९. १.२ ४२)

Here the word Agni stands for material fire connected with the subjects and God as Praja Pati or Lord of all beings.

In Shatapath 1.1.1.2-5 it is stated—

अग्निर्वै देवानां व्रतपतिः। एतद्धवैदेवा व्रतं चरन्ति यत्सत्यम् ॥

i.e. Agni the Self-effulgent Lord is the Protector of the vows of the enlightened persons. The vow that enlightened wise men observe is the vow of practising truthfulness in thought, word and deed. सत्याचार नियमपालनं व्रतं तत्पतिरीश्वरः ॥ observance of the rule of truthfulness in one's conduct is the vow and Protector of such a vow is Almighty God.

The following texts also should be studied in this connection which prove that the word "Agni" is used here not for fire, but for God.

त्रिभिः पवित्रैरपुपोद्ध्यर्कं हृदा मतिं ज्योतिरनु प्रजानन् ।
वर्षिष्ठं रत्नमकृत स्वधाभिरादिद्द्यावापृथिवी पर्यपश्यत् ॥
(ऋ० ३.२६.८)

Here the word Agni is to be understood from the previous context, as the verbal form. प्रजानन् (Prajanan) knowing well, an intellectual action is mentioned and as by the expression पर्यपश्यत् (Paryapashyat) the idea of thoroughly overseeing or supervising is denoted, the term "Agni" should here be taken to connote the idea of the Omnipotent and Omniscient God and not material fire. The sage Yaskacharya—the author of the Nirukta interprets the word Agni in this Mantra अग्निमीडेपुरोहितम् in the following manner in order to show that the term stands for both God and material fire.

अग्निः कस्मात् अग्रणीर्भवति अग्रंयज्ञेषु प्रणीयते अंगं नयति संनममानः अक्नोपनो भवतीति स्थौलाष्ठीविर्न क्नोपयति न स्नेहयति त्रिभ्य आख्यातेभ्यो जायत इति शाकपूणिः इतादक्ताद् दग्धाद् आनीतात् स खल्वेतेरकारमादत्ते गकारमनक्तेर्वा दहतेर्वा नीः परः तस्यैषा भवतीति॥
(निरुक्ते यास्काचार्यः)

It means

Why is it called अग्नि: (Agni) ? because (1) it is the forward leader. (2) It is carried well forward in ritualistic undertakings like Yajnas. (3) Bending and entering it occupies and carries the whole body (mass) of anything. Acharya Sthoulashtheevi maintains that as it is not sticky, it is called agni. It is not sticky means, it is not viscous. Acharya Shaka Pooni says that the word Agni' can be derived from three verbal roots viz. इण् गतौ इण्—to go अंचु गतिपूजनयोः अंचु—to go and to worship or दह-दाहे दह to burn followed by णीञ्–प्रापणे नी to lead or carry. He derives the अ of Agni from the second conjugational verbal root इण् to go giving अयति the ग of अग्नि he gets from अंचु to go or दह to burn and then the verb नी इण्+अंच्+नी or इण्+दह+नी. Yaskacharya after pointing out the views of some other philologists of his time explains the present text अग्निमीळे in the following manner—

(अग्निमूईडे) अग्निं याचामि ईडिरध्येषणाकर्मा। पूजा कर्मा वा देवो दानाद् वा दीपनाद् वा द्योतनाद् वा द्युस्थानो भवतीति वा। यो देवः सा देवता। (होतारम्) ह्वातारं जुहोतेर्होतेरित्यौर्णवाभः (रत्नधातमम्) रमणीयानां धनानां दातृतमम्॥

(निरुक्ते ७।१४–१५)

The meaning of Yaskacharya's explanation is (अग्निमीडे) I beg or entreat Self-effulgent God. The root ईड means to long eagerly or to adore. The word देव is derived from the root of the word दान i. e. the Giver दीपन or द्योतन Illuminator दीप-प्रकाशने द्युत-प्रकाशने होतारं ह्वातारं होतृ from root हु of the third conjugation meaning दान giving आदान receiving & अदन eating ह्वान from ह्वेञ् to call or invoke (रत्नधातमम्) most lavish Dispenser of delightful riches.

अग्रणीः सर्वोत्तमः सर्वेषु पूर्वम् ईश्वरस्यैवप्रतिपादनात् तस्यात्र ग्रहणम्॥

Agni means superior, most of all or Supreme Leader. For in all ritualistic undertakings, God alone is first remen-

bered or referred to, therefore He is to be grasped here. दग्धादिति विशेषणाद् भौतिकस्यापि From the adjective दग्धात् We have to understand the physical thermic energy or fire also here.

In Manu Smriti 12.122.123 it is stated—

प्रशासितारं सर्वेषाम्, अणीयांसमणोरपि ।
रुक्माभं स्वप्नधीगम्यं, विद्यात् तं पुरुषं परम् ॥
(मनु० १२ । १२२)

एतमेके वदन्त्यग्निं, मनुमन्ये प्रजापतिम् ।
इन्द्रमेके परे प्राणम्, अपरे ब्रह्म शाश्वतम् ॥
(मनु० १२. १२३)

In these verses the sage Manu has clearly stated that the Supreme Being though one is called by various names by the wise to denote His different attributes. These names used by the wise for God who is Self-effulgent, the Ruler of the world and the subtlest are Agni, Manu, Praja Pati, Indra, Prana and Brahma etc. He should be known by all.

In the Rigveda 3.27.2 we read—

ईळे अग्निं विपश्चितं गिरा यज्ञस्य साधनम् ।
श्रुष्टीवानं धितावानम् ॥
(ऋ० ३. २७. २)

It means—

I glorify Self-effulgent God Who by His Vedic speech bestows upon the wise the mighty means of performing great ritualistic undertakings. He possesses admirable power of sustenance. By the adjective used here for Agni विपश्चितम् which means the wise, it is clear that the Omniscient God is to be taken and not material fire. The following are the passages from the Brahmanas and the Vedas which connote material fire by the term 'Agni' used there.

In the Shatapath Brahmana 2.1.4.16 it is stated—

यदश्वं तं पुरस्तादुदश्रयंस्तस्याभयेनाष्ट्रे निवातेऽग्नि-
रजायत तस्माद् यत्राग्निं मन्थिष्यन्त्स्यात्तदश्वमानेतवै ब्रूयात् ।

स पूर्वेणोपतिष्ठते वज्रमेवैतदुच्छ्रयन्ति तस्याभये नाष्ट्रे निवाते अग्निर्जायते ॥

(शतपथ २.१ ४.१६)

वृषो अग्निः । अश्वो ह वा एष भूत्वा देवेभ्यो यज्ञं वहति ॥

(शतपथ १.३ ३.२९–३१)

In these passages, it is said that the thermic energy or fire carries transport vehicles like a bull and is therefore called a bull. Likewise this thermic force being quick in motion when harnessed like a horse in mechanised transport and handled by mechanics conveys vehicles run by propelling devices like those employed in aeroplanes etc. and by members of the society of the elite, the learned and artisans well-versed in the principles of arts and crafts.

In Shatapath 1.3.4.12 it is stated—

तूर्णिर्हव्यवाडिति ॥ (शतपथ १.३ ४.१२)

This thermic energy (Agni) being the plier of conveyances to their destinations and quick in motion is called the quick carrier of transport.

In the Shatapath Brahman 1.4.3.11 we read—

अग्निर्वै योनिर्यज्ञस्य ॥ (शतपथ १.४.३.११)

The thermic energy (Agni) is the source of great ritualistic undertakings of public utility. So by the term अश्व (ashva) used in many such passages, the physical thermic energy or fire should be taken. Being the cause of quick motion, Ashva should be taken to be the name of the thermic force or fire. In the Rigveda 3.125.14 it is taught—

वृषो अग्निः समिध्यतेऽश्वो न देववाहनः ।
तं हविष्मन्त ईडते ॥ (ऋ० ३.२७.१४)

i.e. when by mechanical engineers, this thermic energy (Agni) is installed and set ablaze in the engines of mechanised transport vehicles, then this carrier of learned passengers like a bull or a horse swiftly conveys the learned people sitting in the conveyances to distant places, wherefore men concerned

with mechanised traffic, eagerly desire for their business this thermic energy (Agni) quick like a horse to be employed in transport.

English Translator's additional notes and comments—

Mantra—1

Rishi Dayananda Sarasvati has quoted some Veda Mantras to prove how by "agni" in this and many other Mantras, Omniscient God is to be taken. A few more irrefutable clear texts may be quoted to substantiate his statement.

In Rig. 3. 5. 6. it is stated about "Agni".

विश्वानि देवो वयुनानि विद्वान् ॥ (ऋ० ३.५.६.)

Agni (God) knows the actions of all beings.

In Rig. 3.55.10 it is stated—

अग्निष्टा विश्वा भुवनानि वेद ॥ (ऋ०३.५५.१०)

Agni (God) is full of all knowledge. He is the wisest Seer i. e. Omniscient.

In Rig. 8. 39. 7 it is said about Agni.

अग्निर्जाता देवानाम् अग्निर्वेद मर्तानामपीच्यम् ॥ (ऋ० ८ ३९.७)

Agni (God) knows all things about the devas (enlightened truthful persons) and also about ordinary mortals. He knows fully whatever may be hidden from others. These Mantras which may be quoted in their hundreds, do not leave the least shadow of doubt in the minds of impartial people that by Agni, Omniscient God is primarily meant.

सोऽग्निः कैः स्तोतव्योऽन्वेष्टव्यगुणोऽस्तीत्युपदिश्यते ।

In the second verse, it is taught by whom is this Self-effulgent God to be adored and by whom are to be investigated the attributes of this fire in the form of electricity etc.

(२) अग्निः पूर्वेभिर्ऋषिभिरीड्यो नूतनैरुत ।
स देवाँ एह वक्षति ॥

अन्वयः सन्धिच्छेदपूर्वकः—यः अयम् अग्निः पूर्वेभिः उत नूतनैः ऋषिभिः ईड्यः अस्ति स इह देवान् आ वक्षति समन्तात् प्रापयतु ॥

TRANSLATION

(1) God the Self-effulgent and Ommiscient Supreme Leader should be glorified and sought after by both the experienced sages and preceptors and by the students of the Vedic Lore. May He bestow on us from all sides all divine virtues like learning and wisdom, perfectly healthy limbs, beneficent seasons and appreciable means of legitimate enjoyments.

(2) Fire in the form of electricity etc. is ever fit to be investigated into and harnessed in works of arts and crafts, so that it may be the source of innumerable desirable objects of rightful enjoyment for all.

PURPORT

Those preceptors who having studied all the branches of learning, work for the good of all by imparting instruction about truth are here referred to by the term "Poorva" the first or former : because they occupy the foremost position, but those who are studying now to attain proficiency are referred to by the term 'Nootan'. By the term 'Rishis' are to be taken those persons who have known the meaning of the Vedic Mantras, have been practising and propagating only the principles of Dharma (righteousness and morality) and true knowledge conferring the benefits of their truthful instruction on all, are free from deceit or duplicity, industrious, solely devoted to the Almighty God for the accomplishment of their righteous goal of salvation or emancipation. Arguments offered by the ancient as well as modern sages in support of their significations of the essential principles of the Vedic lore, as well as the subliminal vital forces that are the cause of mundane or worldly existence and subsist in their effects in the mundane existents themselves, along with these, with the help of Yoga or spiritual discipline, God the Supreme Being must be adored and the fire in the form of electricity etc. must be searched after and harnessed in our work of daily public utility. If Omni-

scient God knowing by His knowledge the sages of the past and the sages of the modern age gives instructions to human beings, there can not be any fault or irregularity in Him, for the Vedas are the utterances of the Omniscient. The use of the terms "Poorva" and Nootana is from the point of view of the men, as the Vedas are meant for the people of all times. Hence if Omnipotent and Omniscient God is thus worshipped and if the thermic energy or fire in the form of electricity etc. is harnessed in our daily transactions of life, the most excellent merits and enjoyment of bliss shall fall to our lot. Here the ancient is known in contrast with the modern and vice versa. This is how Shri Yaskacharya—the author of "Nirukta" interprets. The well-known culinary fire, however, that is utilised by the general public for the purpose of preparing food is not meant in this Mantra. But here is meant the all illuminating, self-effulgent and the subliminal etheric force or electricity as the subject of all scientific knowledge and means of all arts, crafts and industry by the term Agni. This Mantra (Verse) has been misinterpreted by Sayanacharya and others saying—

अयम् अग्निः पुरातनैर्भृग्वंगिरः प्रभृतिभिर्नूतनैस्तेदानींतनै-रस्माभिरपि स्तुत्यः सोऽग्निः स्तुतः सन् इह यज्ञे देवान् हविर्भुजः आवक्षाति वह प्रापणे–आवहत्वित्यर्थः ।

It means—By the ancients are meant sages like Bhrigu and Angiras and by the moderns even like ourselves, by whom this fire is to be extolled. Then the fire would fetch hitherwards the Gods who would then eat the oblations offered by us. This interpretation is quite beside the point. The same is the case with the interpretation given by Wilson and other European scholars in English and by the Indian author of Vedartha Yatna in Marathi.

('Wilson's translation of the Mantra is:—"May that Agni who is to be celebrated by both ancient and modern sages conduct the Gods here." (Wilson's Translation of the Rigveda P. 1). Why, because such interpretation of the Eternal Vedic Lore revealed by the Omniscient God is puerile in connotation and totally opposed to

ancient authorities like the Nirukta and the Shatapatha Brahman.

तेनोपासितेनोपकृतेन च किं किं प्राप्तं भवतीत्युपदिश्यते ॥

What is the benefit derived from the contemplation of God and the proper application of agni (electricity heat etc. is taught in the third Mantra)

ENGLISH TRANSLATOR'S ADDITIONAL NOTES & COMMENTS

In all such Mantras where the words like पूर्व and नूतन which are generally translated as the old and the new, but which Rishi Dayananda has rightly explained as the experienced teachers and the taught, it is to be borne in mind that the Vedas were undoubtedly revealed in the beginning of the human creation, but they were meant for the whole world, for all beings and for *all times to come. They were not meant only for the* people born in the beginning of creation. If we remember this, there will be no difficulty, when we come across such expressions in the Vedas. The Vedas are Universal Scriptures.

(३) अग्निनां रयिमश्नवत् पोषमेव दिवेदिवे । यशसं वीरवत्तमम् ॥
सन्धिविच्छेदपूर्वकोऽन्वयः-मनुष्यः अग्निना एव दिवे दिवे पोषं यशसं वीरवत्तमं रयिम् अश्नवत् (प्राप्नोति) ॥

Mantra 3

TRANSLATION

(1) By fervent adoration of God who is Self-effulgent Supreme Being, a devotee obtains from Him day by day such excellent possessions as impart happiness through the strengthening of body, mind and soulpossessions which bring great fame and include the strongest, the bravest and the most accomplished children and other relations.

(2) The word Agni used in the Mantra also stands for fire, heat and electricity etc. by properly using which for personal benefit, a man obtains much material wealth and fame by utilising it for charitable purposes.

PURPORT—

A man who lives in conformity with the commands of God, scientifically investigates into the properties and uses of agni (fire, heat and electricity etc.) in its various forms and utilises it in arts and crafts, will be able to amass immense wealth, win great fame and have noble offspring and relations by giving them proper education.

The word रयिः used in the Mantra stands both for material and spiritual wealth in the form of vast learning and wisdom. रयिरिति धनन्नाम (निघण्टु २.१०) Therefore it has been explained in this commentary as विद्या सुवर्णाद्युत्तमधनम् wealth consisting of good knowledge and gold etc. In the detailed commentary on this hymn Rishi Dayananda explained it as धर्म मोक्ष विद्याचक्रवर्ति राज्यारोग्यादिस्वरूपं धनम् i. e. wealth in the form of Dharma, Emancipation, wisdom, righteous empire and health etc.

(४) अग्ने यं यज्ञमध्वरं विश्वतः परिभूरसि ।
स इद् देवेषु गच्छति ॥
सन्धिविच्छेदपूर्वकोऽन्वयः (ऋषिकृतः)
हे अग्ने त्वं यम् अध्वरं (यज्ञं) विश्वतः परिभूः असि (व्याप्य पालकोऽसि तथा अयम् अग्निः अपि सम्पादयितास्ति) स इत् देवेषु गच्छति ॥

Mantra 4

TRANSLATION

1. O Omniscient God, being Omnipresent, Thou dost protect from all sides the non-violent Yajna (sacrifice) which consists of the contemplation and adoration of Thy Divine Majesty and respect for the truthful enlightened persons, association with the virtuous and charity to the deserving and the needy. It is ordained by Thee that these righteous works should be in the hands of the enlightened for the good of all. (Such enlightened persons approve of only non-violent, beneficial acts done in the name of Yajnas.)

2. The fire in various forms of heat, electricity etc. is instrumental in performing the Yajnas (non-violent sacrifices) and beneficial acts and the propagation of arts and crafts by wise scientists and artists.

PURPORT

As God Omnipresent always protects the above mentioned righteous deeds (collectively termed Yajnas) from all sides, they become endowed with the capacity to impart beneficent properties. It is therefore that the fire (heat, electricity etc.) created by God and possessing wonderful divine attributes is useful for various arts and crafts. A learned but righteous and industrious man alone deserves to have these advantages and none else.

TRANSLATOR'S NOTE

In detailed commentary on this first hymn Rishi Dayananda stated that the commentary of Sayanacharya and Dr. Wilson on this Mantra is not correct, as they think it applicable to material fire which being inanimate cannot protect the Yajna and is not Ommipresent. विश्वतः परिभूरसि 'Thou art all pervading" is the attribute of God only.

The following is Dr. Wilson's English Translation of Sayanacharya's commentary on the Mantra:—

"Agni, the unobstructed sacrifice of which thou art on every side the protector, assuredly reaches the Gods." Rishi Dayananda's criticism is therefore quite justified.

ENGLISH TRANSLATOR'S ADDITIONAL NOTES & COMMENTS—

Mantra 4

This Mantra अग्ने यं यज्ञमध्वरं विश्वतः परिभूरसि is very significant to show that the Yajnas sanctioned by the Veda are non-violent and they alone are acceptable to God and His devotees-truthful wise persons. The emphasis is on अध्वर which Yaskacharya the famous author of the Nirukta has explained as ध्वरतिहिंसाकर्मा तत्प्रतिषेधः निरुक्ते १. ८ Rishi Dayananda's interpretation of the word अध्वर as हिंसाऽधर्मादिदोषरहितम् is therefore quite correct and in perfect accord with the Nirukta which is regarded as authentic by all other

Indian commentators also. But unfortunately, Shri Sayanacharya, Skanda Swami, Venkat Madhava and other commentators and most of the Western translators were not able to grasp the spirit or sense of this most significant term used as an adjective Sayanacharya explains it as अध्वरम् हिंसारहितम् न ह्यग्निना सर्वतः पालितं यज्ञं राक्षसादयो हन्तुं प्रभवन्ति i. e. Yajna (sacrifice) is called अध्वर or free from violence because Rakshasas cannot destroy it as it is protected by Agni. It is certainly a farfetched interpretation where the significance of the adjective अध्वर has been lost. The instances in the Ramayana and other literature belie this statement that the Yajna cannot be viciated or destroyed by the Rakshasas. Skanda Swami explained it as

अध्वरशब्दोऽयं यज्ञम् इत्यनेन पौनरुक्त्यान्नयज्ञनाम किंतर्हि तद्विशेषणम् । हिंसा वचनो ध्वरतिः हिंसाकर्मा । ध्वरणं ध्वरोहिंसा यस्मिन् नास्ति सोऽध्वरः । यज्ञे हि सर्वस्यानुग्रहः न हिंसा ॥

i. e. Adhvara is not to be taken here as synonym of Yajna, but its adjective. As dhvara means हिंसा or violence अध्वर means an act where there is no violence of any kind. In the Yajna, there is kindness shown to all beings and there is no violence. But to our great surprise, we find the shocking and quite contradictory statement made by Skanda Swami in this connection that

येऽपि हि तत्र पश्वादयो हिंस्यन्ते तेषामप्यनुग्रहमेव शिष्टाः स्मरन्ति

ओषध्यः पशवो वृक्षास्तिर्यञ्चः पक्षिणस्तथा। यज्ञार्थं निधनं प्राप्ताः प्राप्नुवन्त्युच्छ्रितीः पुनः ॥ इति तस्मात् उपपन्नं हिंसावर्जितत्वम् ॥

i. e. Even the animals that are killed in the Yanja are shown mercy or kindness, as it is said by the learned that they go to heaven etc.

All this cannot be accepted as true, as besides being opposed

to commonsense and reason, it is against the spirit of the Vedas which call Yajna as अध्वर or non-violent. This misunderstanding of the Vedic spirit has been responsible for the killing of hundreds of thousands of poor creatures and finally repulsion to Yajnas shown by Mahavir, Buddha and other kind-hearted reformers. Venkata Madhava also, being unable to grasp fully the significance and spirit of the important adjective अध्वर simply says:-

यं यज्ञम् (अध्वरम्) हिंसारहितम् अहिंसितं त्वत्सन्निधानादसुरैः ॥

i. e. The Yajna which is not destroyed by Rakshasas on account of the presence of Agni (fire).

Wilson following Sayanacharya and others wrongly translates the Mantra as:—

"Agni, the unobstructed sacrifice of which thou art on every side the protector, assuredly reaches the Gods."

This comparative study of the interpretation of the term Adhvara, shows the greatness of Rishi Dayananda in grasping fully the spirit of the Vadas and the Vedic Yajnas. The religious history of our contry (and also of other nations which followed India in same respects) would have been quite different if the significance of the term adhvara (non-violent) used in the Vedas, hundreds of times would have been understood and realised. There would have been no animal sacrifices in the name of religion, vitiating the whole religious atmosphere and creating hatred and repulsion in the minds of thoughtful persons against the Yajnas and Vedic religion.

All lovers of humanity and compassion must therefore be grateful to Rishi Dayananda Sarasvati for reviving the Vedic Yajnas and Vedic Dharma in their pristine purity.

पुनस्तौ कीदृशौस्त इत्युपदिश्यते

Mantra--5.

(५) अ॒ग्निर्होता॑ क॒विक्र॑तुः स॒त्यश्चि॒त्रश्र॑वस्तमः । दे॒वो दे॒वेभि॒रा ग॑मत् ॥ सन्धिच्छेदसहितोऽन्वयः

यः सत्य चित्रश्रवस्तमः कविक्रतुः होता देवः अग्निः परमेश्वरः भौतिकः च अस्ति स देवेभिः सह आगमत् ॥

TRANSLATION

1. May the Self-effulgent God, the Giver of peace and happiness, the Omniscient Creator of the world, the Benefactor of the righteous persons, whose glory is most wonderful to hear and know about—the Light that illuminates all-be accessible to us-His devotees.

2. May we get the knowledge of this fire which is the principal means of arts and crafts and which possesses divine attributes.

PURPORT

The word Agni here means both God and fire, since God being Omniscient, Imperishable and Omnipotent creator of the world and Refuge of all, is the Illuminator of all. Agni—the physical heat by its power of attraction and gravitation etc. is the means of keeping material objects intact.

TRANSLATOR'S NOTE

Dr. Wilson's Translation following Sayana has been criticized by Rishi Dayananda which runs "May Agni the presenter of oblations, the attainer of knowledge, he who is true, renowned and divine, come hither with the Gods.

How can the appellation कविक्रतुः which even Wilson translates as "attainer of knowledge" be applicable to material fire ? Sayanacharya ignoring the real meaning of the word kavi which stands for God as Omniscient or a wiseman, a seer according to the Vedic Lexicon "Nighantu" कविरिति मेधाविनाम (निघ० ३. १५) takes it differently as क्रान्तप्रज्ञः क्रान्तकर्मा वा Yogi Shri Aurabindo has strongly criticised Sanyana's interpretation saying:-"Sayana, however insists on a purely ritual interpretation and it is interesting to see how he arrives at it. In the first phase, we have the word कवि (Kavi) meaning a seer-sufficient to serve as the seed of a deeper understanding of the Veda. Sayana feels that he has to turn the difficulty at any cost and therefore he gets rid of the sense of seer for Kavi and gives it another and un-usual significance. etc. (on the Vedas by Shri Aurabindo P. 71) Rishi Dayananda explains the word Kavi (कविः) as यः सर्वं

विद्यायुक्तं वेदशास्त्रं कवते उपदिशति स कविरीश्वरः God is called Kavi because He gives us the Vedic Revelation possessing all knowledge.

अर्थैकः परमार्थ उपदिश्यते The One reality in taught in the 6th Mantra.

Mantra—6.

(६) यदङ्ग दाशुषे त्वमग्ने भद्रं करिष्यसि । तवेत् तत् सत्यमङ्गिरः ॥

सन्धिरहितोऽन्वयः (ऋषिकृतः)

हे अंगिरः अंग अग्ने त्वं यस्मात् दाशुषे भद्रं करिष्यसि (करोषि)।

तस्मात् तव इत् तवैव इदं सत्यं व्रतम् अस्ति ॥

O God, Friend of all, O Inner Soul of the universe and the human soul, O life of our life, to the person who gives himself up to Thee—offers to Thee everything that he has surrendering himself to Thee completely, Thou dost confer all good things (including the bliss of emancipation). To grant such great gifts is quite in accordance with Thy Divine Nature—that is Thy vow.

PURPORT

God is the Dispenser of Justice, the kind Friend and well-wisher of all. It is only by meditating on Him that the human soul attains happiness in this world and in the next, because to bestow happiness on righteous persons is the very nature of this Almighty God, the Illuminator of all and none else has the power to do so.

TRANSLATOR'S NOTE

God is called अंगिराः (Angirah), because He is the very Life of all worlds and as Inner Self of all beings is Life of our life. पृथिव्यादीनां ब्रह्माण्डस्थांगानां प्राणरूपेण शरीरावयवानां च अन्तर्यामिरूपेण रसरूपो अंगिरास्तत्सम्बुद्धौ । प्राणो वा अंगिराः (शत० ६. ३. ७. ३) उत्तमानामंगानां मध्येऽन्तर्यामी प्राणाख्योऽर्थो गृह्यते ।

The meaning of the word Angirah has been wrongly given by Wilson in his notes as "The designation of a Rishi, the founder of a family or of a school. "His whole translation of the Mantra is wrong as it is against the very spirit of the Vedic teachings. It is "Whatever good thou mayest Agni, bestow upon the giver (of the oblation), that verily, Angiras"

shall revert to thee" unfortunately, he has not been able to grasp the spirit of the Mantra showing perfect confidence in God as the Life of our life, as indicated by Rishi Dayananda.

तद् ब्रह्म कथमुपास्य प्राप्तव्यमित्युपदिश्यते

How is that God to be attained through communion is taught in the seventh Mantra.

Mantra—7

(७) उप॑ त्वाग्ने दि॒वेदि॑वे॒ दोषा॑वस्तर्धि॒या व॒यम् ।
नमो॒ भर॑न्त॒ एम॑सि ॥

सन्धिच्छेदपूर्वकोऽन्वयः–

हे अग्ने (वयं) धिया दिवे दिवे दोषावस्तः त्वा भरन्तः नमः (कुर्वन्तः) उपआइमसि (प्राप्नुमः) ॥

TRANSLATION

O God; in a spirit of humility and fervent sincere devotion making obeisance to Thee, we approach Thee day and night with our intellects and good actions, so that Thou wilt bless us with the light of true knowledge.

PURPORT

O Omnipresent and Omniscient God who seest all, because we never forget Thee while engaged in the performance of all actions, we are never inclined to do unrighteous deeds. The reason is, the knowledge that Thou art Omniscient and therefore witness of all our actions, saves us from all evils and temptations.

(पुनः स कीदृशोऽस्तीत्युपदिश्यते)

The nature of God is again taught in the 8th Mantra.

Mantra—8

(८) राज॑न्तमध्व॒राणां॑ गो॒पामृ॒तस्य॒ दीदि॑विम् । वर्ध॑मानं॒ स्वे दमे॑ ॥

सन्धिरहितोऽन्वयः–

वयं स्वे दमे वर्धमानं राजन्तम् अध्वराणां गोपाम् ऋतस्य दीदितिं (परमेश्वरम्) नित्यम् उपआ इमसि ॥

TRANSLATION

O God, we approach Thee in a spirit of sincere humility, as Thou art ever decayless in Thy Blissful State where there is an end of all miseries, Self-effulgent, the Protector of all non-violent acts and righteous persons, the constant Illuminator of Truth, the True Eternal Vedas and the Eternal Divine Laws operating in the universe.

PURPORT

The Supreme Being untainted by the shortcomings of decay and ignorance, teaching the path of truth to all souls as their Innermost Spirit, protecting the world, ever remains in His state of Pure Absolute existence and Perfect Bliss. Worshipping Him, we too shall rejoice in prosperity and the possession of true knowledge, attaining thereby our destined goal of happy harmonious life here and emancipation hereafter.

स कान् क इव रक्षतीत्युपदिश्यते ।

How does God protect and whom is taught in the Ninth Mantra.

Mantra—9.

(९) स नः पितेव सूनवेऽग्ने सूपायनो भव। सचस्वा नः स्वस्तये ॥

सन्धिरहितोऽन्वयः—

हे अग्ने स त्वं सूनवे पिता इव नः (अस्मभ्यम्)
सु उपायनः भव । (एवम्) नः (अस्मान्)
स्वस्तये सचस्व ॥

TRANSLATION

O Omniscient God, be easily accessible to or attainable by us by bestowing upon us such beneficent knowledge as will enable us to obtain all excellent objects and means necessary to attain happiness here and hereafter, as a father is to his son. Do thou grant us the grace to be united with Thee for our happiness and welfare.

PURPORT

All persons should make an effort and pray in the following manner. O Almighty God, Kindly protect us and ever

engage us in good works. As a father brings up his children well, provides them with good education, trains them to have good character, good manners and habits, so that they may always perform good actions, in the same way, be kind to us and grant us the grace to lead noble lives.

THE COMMENTATOR'S NOTES

(दमे) दाम्यन्ति उपशाम्यन्ति दुःखानि यस्मिन् तस्मिन् परमानन्दे पदे। दमु धातोः हलश्च (अष्टा० ३.३.१२१ अनेनाधिकरणे घञ् प्रत्ययः ॥ (सूपायनः) सुष्ठु उपगतम् अयनं ज्ञानं सुखसाधनं पदार्थप्रापणं यस्मात् सः ॥ [दमु–उपरमे (दिवा.) अय–गतौ (भ्वा.)] Tr.

Here ends the commentary on the first hymn and second varga of the first Mandala and Ashtaka of the Rigveda Sanhita. In this first hymn, in the first five mantras, by Shleshalankar (Paronomasia) both-the means of worldly prosperity and Spiritual attainment have been told and in the next four, the communion with God and His nature have been taught.

द्वितीयं सूक्तम्

HYMN II.

अस्य नवचस्य द्वितीयसूक्तस्य मधुच्छन्दाऋषिः

देवता १-३ वायुः । ४-६ इन्द्रवायू ७-९ मित्रावरुणौ

छन्दः १-२ पिपीलिकामध्यां निचृद् गायत्री ३-५-७-९ गायत्री ६ निचृद् गायत्री छन्दः । षड्जः स्वरः ।

Seer— Madhu Chhanda Devata or Subject 1-3 Vayu 4-6 Indra-Vayu, 7-9, Mitra Varuna, Metre-Gayatri.

(१) वायवायाहि दर्शतेमे सोमा अरंकृताः । तेषां पाहिश्रुधी हवम् ॥

सन्धिविच्छेदसहितोऽन्वयः

(१) हे (दर्शतवायो) (जगदीश्वर त्वम्) आयाहि येन त्वया इमे सोमाः अरंकृताः (अलंकृताः सन्ति) तेषाम् (तान् पदार्थान्) पाहि अस्माकं हवं श्रुधि ।

(२) योऽयं दर्शत-द्रष्टुं योग्यः येन इमे सोमाः अरंकृताः (अलंकृताः सन्ति) स तेषां (तान् सर्वान् इमान् पदार्थान्) पाहि (पाति) श्रुधि हवम् (स एव वायो वायुः सर्वं शब्दव्यवहारं श्रावयति । आयाहि । सर्वान् पदार्थान स्वगत्या प्राप्नोति)

TRANSLATION

(1) O Almighty God ! Life Principle of all lives, enlivening the whole animate world, of Grandest Majesty, mayest Thou be ever accessible to us-be manifest in our hearts and hear our supplications. O Lord, all the objects of nature are made by Thee accessible to all Thy creatures. We beseech Thee, protect their properties befitting them for the daily life of Thy creatures.

(2) The word वायु Vayu used in the Mantra primarily stands for God, as He is Omnipotent Prime mover or Director

of the universe. He is to be seen with the inner eyes of Wisdom. Secondarily, the term वायु (Vayu) stands for air, as it blows from place to place. Yaskacharya has explained this Mantra in his "Nirukta 10-11-1. According to the etymology given by Yaskacharya the word Vayu (वायु) is used for God as well as air. It is derived from the root वा-गतिगन्धनयोः God is called Vayu because being Omnipotent, He moves or directs the universe. It is also derived by philologists from the root विद् (vid) to know. Therefore it is used for the Omniscient Supreme Being. The air also protects herbs like the moon-plant creeper (सोमलता) and others. It is with the movement of the air that herbs become full of sap and therefore acceptable. When the air is purified through the performance of Yajna, it protects all creatures. It is the means of hearing because people can hear by its help. It is with the help of the air taken in the process of Pranayama that a man can know God, as his intellect becomes sharp to grasp such subtle subjects. The word वायु (Vayu) is also derived according to some philologists from इण् -गतौ. God pervades all and is present everywhere, hence He is called वायु. The air moves everywhere. When Yaskacharya says वायुःसोमस्यरक्षिता He means to say that God Almighty is the protector of the universe made by Him and He pervades all. The material is also called वायु because it takes or draws the sap of the herbs like Soma etc. and takes water from the ocean. In the Aitareya Brahman 2.34 वायुर्हि स्वयमात्मानं समिन्धे etc. the word वायु Vayu stands for God as well as air. God illuminates the whole world. It is He who causes the air to move in middle region. In passages like वायुर्वैतूर्णिः the air is meant, as it moves quickly.

PURPORT

With the help of Shleshalankara,(called in English Pun on a word or double entendre) both God as well air are to be taken. God creates all the objects of the world and decorates them (so to speak). In the same manner, air aiso protects universe. Without air, none can be sustained and protected. God listens to the earnest prayer of the soul, being the Innermost Soul of all. It is with the help of the air that a living being can hear sound.

TRANSLATOR'S NOTE

In the case of वायु as air, the commentator (Rishi Dayananda) has changed the cases,persons etc. वायो-वायुः आयाहि-आगच्छति just to make the meaning clear, so that ignorant persons may not think that inanimate objects are being addressed, but it was not necessary to do so for intelligent persons, as it is clearly stated in the Nirukta 7.2 (निरुक्त७.२) अचेतनान्यपि चेतनवत्स्तूयन्ते Even inanimate objects are sometimes mentioned as animate. In poems the mountains, rivers, flowers etc. are addressed by the poets. It does not mean that they consider these inanimate objects as conscious beings. This is just a way to express one's ideas in an impressive manner. The same is the case with the Grandest Vedic Poetry of the Master Poet-God. But Rishi Dayananda thought it proper to explain it clearly by changing the case, person etc. according to the Vedic Grammar व्यत्ययो बहुलम् (अष्टाध्या. ३.१.८५) etc.

कथमेतौ स्तोतव्यौ इत्युपदिश्यते

How are these two God and air are to be praised is taught in the 2nd Mantra.

Mantra—2.

(२) वाय उक्थेभिर्जरन्ते त्वामच्छा जरितारः ।
सुतसोमा अहर्विदः ॥२॥

सन्धिरहितोऽन्वयः ॥ हे वायो अहर्विदः सुतसोमा जरितारः (विद्वांसः) उक्थेभिः त्वाम् अच्छा जरन्ते ॥

TRANSLATION

(1) O God of Infinite Power : Thy praisers or devotees glorify Thee well with the Mantras, (Holy Verses) being desirous of attaining true knowledge and having prepared the Juice of Soma and other plants for medical experiments.

(2) The other meaning is about Vayu or air. The scientists praise it or describe its properties so that it may be utilised properly.

PURPORT

In this Mantra also, there is Shleshalankara-Paronomasia or double entendre, so that by the term Vayu, both meanings

God and air are to be taken. God is to be glorified and the properties of the air are to be described for the benefit of all. Both the sciences-the science of God ब्रह्मविद्या and the science of physics should be studied and honoured.

Mantra—3

(३) अथ तेषामुक्थानां श्रवणोच्चारणनिमित्तमुपदिश्यते ।

Now it is taught how those sounds of the hymns are to be heard.

वायो तवं प्रपृञ्चती धेना जिगाति दाशुषे ।
उरूची सोमपीतये ।।३।।

सन्धिरहितोऽन्वयः–(ऋषिकृतः)

हे वायो (परमेश्वर) भवत्कृपया या तव प्रपृंचती उरूची धेना सा सोमपीतये दाशुषे (विदुषे) जिगाति तथा तव अस्य वायोः (प्राणस्य) प्रपृंचती उरूची धेना सोमपीतये दाशुषे (जीवाय) जिगाति ।।

TRANSLATION

(1) O Omniscient God, the Illuminator of the Vedic Speech! Thy Speech revealed in the form of the four Vedas which gives us the knowledge of various sciences and thus keeps us in touch with them is achieved by a person who imparts knowledge without deceit and who drinks the nectar of the Science of various objects created by Thee.

(2) In the case of the air, it is with its co-operation or through its medium that the sound can be heard which gives us knowledge of various sciences

PURPORT

In this Mantra also, Shleshalankara-Paronomasia (double entendre) has been used. As in the second verse, the attributes of God and the air have been described, in this third Verse it is mentioned how they are to be attained and what is the result of attaining their knowledge.

NOTES

धेनाइतिवाङ्नाम (निघण्टु १-११) दाशृ-दाने। उरुइति बहुनाम (निघण्टु ३ १)

सोमाः—सूयन्ते उत्पद्यन्ते ये ते पदार्थाः षू-प्रसवैश्वर्ययोरितिधातोः (म०-४)।। अथोक्तप्रकाशितपदार्थानां वृद्धिरक्षणनिमित्तमुपदिश्यते ।।

Mantra—4

Now it is taught how this knowledge of God and air is to be increased and preserved.

इन्द्रवायू इमे सुता उप प्रयोभिरा गतम् । इन्दवो वामुशन्ति हि ॥४॥

इमे सुताः इन्दवःहि (यतः) वां (तौसहचारिणौ) इन्द्र वायू (प्रकाशन्ते) तौ च उपागतम्—उपागच्छतः (ततः) प्रयोभिः (अन्नादिभिः पदार्थैः सह) सर्वे प्राणिनः सुखानि) उशन्ति (कामयन्ते) ।

TRANSLATION

Because Yajnas producing water with various activities and all attainable enjoyments shine on account of the sun and the air and when they come, all beings desire happiness with the food materials and other articles.

PURPORT

In this Mantra, it is mentioned which are the objects to be obtained and how they are obtained.

NOTES AND COMMENTS

(४) (इन्दवः) जलानि क्रियामयायज्ञाः प्राप्तव्याभोगाश्च
इन्दुरिति उदकनामसु (निघण्टु १.१२)
इन्दुरिति यज्ञनामसु (निघण्टु ३.१७)
इन्दुरिति पदनामसु (निघण्टु ५.४)
(उशन्ति) प्रकाशन्ते वश-कान्तौ (अदा.) कान्तिः-कामना

इन्द्र stands here for the sun as the following Mantras clearly denote--इन्द्रेण रोचनादिवो दृढानि दृंहितानि च । स्थिराणि न पराणुदे ॥ ऋ०८.१४.९

इमे चिदिन्द्र रोदसी अपारे यत्संगृभ्णा मघवन् काशिरित्ते ॥

In these Mantras, it is stated that it is the sun that supports the heaven and earth with his gravitation and makes them firm.

Mantra—5

(५) वायुविन्द्रश्च चेतथः सुतानां वाजिनीवसू । तावायातमुप द्रवत् ॥

सन्धिच्छेदपूर्वकोऽन्वयः–(ऋषिकृतः)

हे वायो (ईश्वर) (यतो भवद्रचितौ) वाजिनीवसू च पूर्वोक्तौ इन्द्रवायू सुतानाम्–सुतान् भवदुत्पादितान् पदार्थान् चेतथः (संज्ञापयतः) तत् तान् पदार्थान् द्रवत् (शीघ्रम्) (उपायातम्) उपागच्छतः ॥

TRANSLATION

O Omniscient God, the sun and the air created by Thee uphold and give light to all the objects of universe which Thou makest. They soon come to these objects to make them more useful.

PURPORT

If God does not create the sun and the air, how can they perform their functions well ? God is their Upholder. Therefore He alone is to be worshipped.

RISHI DAYANANDA'S NOTES AND COMMENTS

(वाजिनीवसू) उषोवत् प्रकाशवेगयोर्वसतः तौ वाजिनीवत्युषसो नामसु पठितम् (निघण्टु १.८) (द्रवत्) शीघ्रम् द्रवद्दिति क्षिप्रनामसु (निघण्टु २.१५)

TRANSLATOR'S NOTES AND COMMENTS

By Vayu and Indra may be taken in Adhibhautik or social sense enlightened men who like the sun are dispellers of the

darkness of ignorance and strong men like the wind. Such men get wealth (material and spiritual) soon.

अथ तयोर्बहिरन्तः कार्यमुपदिश्यते

The function of Indra and Vayu (The sun and the air and the soul and the Prana) inside and outside is taught in the 5th Mantra.

Mantra—6

(६) वायुविन्द्रश्च सुन्वत आयातमुप निष्कृतम् ।
मक्ष्वित्था धिया नरा ॥६॥

सन्धिच्छेदपूर्वकोऽन्वयः । (ऋषिकृतः)

हे वायो नरा इन्द्रवायू मक्षुइत्था (यथा सुन्वतः तथा) तौ धिया निष्कृतम् उपआयातम् (उपायातः)

TRANSLATION

O Omnipresent God ! as the light of the sun in the sky and the air help in the growth of the sap of plants and herbs, so the soul and Prana (Vital breath) which reside in the body cause the growth or development of juice of the essential ingredients of the body and with their actions and intelligence soon accomplish their objects and reap the fruit of the deeds done by them.

PURPORT

As the sun and the air are respectively illuminer and nourisher of all objects in the universe, so are the soul and the Prana residing in the body, but in every case, God is the Upholder or Sustainer of all.

Mantra—7

(७) मित्रं हुवे पूतदक्षं वरुणं च रिशादसम् ।
धियं घृताचीं साधन्ता ॥७॥

सन्धिच्छेदपूर्वकोऽन्वयः । (ऋषिकृतः)

अहं (शिल्पविद्यां चिकीर्षुर्मनुष्यः) यौ घृताचींधियं साधन्तौ वर्तेते । तौ पूतदक्षं मित्रं रिशादसं वरुणं च हुवे ॥

TRANSLATION

I who am desirous of acquiring the knowledge of arts and crafts, accept the sun of pure vigour in the sky which gives us happiness in our daily activities on account of his light and the Prana residing in the body which is the devourer of diseases, as they accomplish the act of composing water. In the same way, I acquire the science of prana and apana (inhalation and exhalation etc.) which is the destroyer of various maladies.

COMMEMTATOR'S NOTES AND COMMENTS

Here the Mitra has been taken to mean the Sun for which the Rishi has quoted from the Rig. 3.89)

मित्रोजनान् यातयतिब्रुवाणो मित्रो दाधारपृथिवीमुतद्याम् ।
मित्रः कृष्टीरनिमिषाभिचष्टे मित्राय हव्यं घृतवज्जुहोत ॥

In this Mantra, it is clear that the word "Mitra" is used for the sun which upholds the earth and the heaven. मित्र इति पदनामसु (निघ० ५–४) (Nighantu 5.4) has been quoted to show that the word "Mitra" stands for the sun.

प्राणो वै मित्रः अपानो वरुणः । शत० ८.२.५ ६

According to this passage from Shatapath 8.2.5.6. the word Mitra is used here to denote "Prana" and the word वरुण अपान ।

PURPORT

As on account of the sun and the air, the water goes to the sky from oceans and it causes rain preserving and protecting all, in the same way, the Prana and apana also preserve and protect the body. Therefore people should thoroughly acquire the science of the sun and the air as well as the Science of the Prana and apana (vital breaths) in order to do good to all.

TRANSLATOR'S ADDITIONAL NOTES AND COMMENTS

The Vedic words have got several meanings from the Adhyatmik (spiritual) Adhibhautik (Social) and Adhidaivik or or scientific and cosmic points of view. Pandit Guru Datt

M. A. a great scientist and a distinguished scholar of the Vedas-the founder and editor of the "Vedic Magazine"explained the above Mantra in the following manner from the Adhidaivik (Scientific and Cosmic) stand point. "This Mantra मित्रं हुवे पूतदक्षम् describes the process or steps (Dhiyam) whereby the well-known of liquids, water, can be formed by the combination of two other substances (ghritachim Sadhanta). The word "Sadhanta" is in the dual number indicating that it is two elementary bodies which combine to form water. The words used to indicate those two substances are Mitra and Varuna. The first literal meaning of Mitra is measurer. The name is given to a substance that stands as it were, as a measure or as a standard substance. It is the measurer of density or of value otherwise known as quantivalence. The other meaning of Mitra is associate. Now, in this Mantra, Mitra (मित्र) is described as an associate of Varuna (वरुण). It will be shown how Varuna indicates Oxygen Gas. Now it is well known that hydrogen is not only the lightest element known, nor is it only monovalent, but that it has strong affinity for Oxygen, hence it is described as an associate of Varuna. Many other analogies in the properties of Mitra and Hydrogen go to suggest that what is in the Vedic terms styled as Mitra (मित्र) is in fact identical with hydrogen, Mitra for instance occurs as synonymous with Udana (उदान), in many parts of the Veda, Udana is well characterised by its power to lift up."

The second element with which we are concerned is Varuna. Varuna is the substance that is acceptable to all.It is the element that every living being needs to live. Its well-known property is rishadas (रिशादस) i. e. it eats away or rusts, all the base metals, it burns all the bones etc. and physiologically purifies the blood by oxidizing it, and thereby keeping the frame alive. It is by these properties Varuna (वरुण) is in general distinguished, but it is especially characterised here as rishadas (रिशादस्). No one will fail to perceive that the substance thus distinctly characterised is oxygen gas. Another word used in the Mantra is पूतदक्ष (Putadaksha), Puta is pure, free from inpurities. Daksha means energy. Putadaksham is a substance pure, possessed of kinetic energy. Who that is

acquainted with the Kinetic theory of gases, can not see in Putadaksha the properties of a gas highly heated?

The meaning of the Mantra taken as a whole is this—

"Let one who is desirous to form water by the combination of two substances, take pure hydrogen gas highly heated and Oxygen gas possessed of the property rishadas and let him combine them to form water,"

(Pt. Guru Dutt M.A. in "Wisdom of the Rishis" published by Sarvadeshik Pustakalaya, Delhi, P. 101.102).

Mantra—8

(८) ऋतेन॑ मि॒त्रावरुणावृतावृधावृतस्पृशा । क्रतुं॑ बृ॒हन्तमाशाथे ॥

सन्धिच्छेदपूर्वकोऽन्वयः—(ऋषिकृतः)

ऋतेन (उत्पादितौ) ऋतावृधौ ऋतस्पृशौ मित्रावरुणौ बृहन्तं क्रतुम् आशाथे ॥

TRANSLATION

Above mentioned Mitra and Varuna are created by God who is absolute Truth. They are augmenters of truth and water and causes of establishing contact with God, Veda and the water. They pervade this vast Yajna in the form of the universe.

PURPORT

These Mitra and Varuna pervade the universe consisting of fire, and other embodied or un-embodied suitable elements along with God who is the Controller of the whole world. It is they that are instrumental in the growth and decay and the accomplishment of all practical dealings.

AUTHORITIES QUOTED BY RISHI DAYANANDA IN THE COMMENTRAY

ऋतमिति सत्यनामसु (निघण्टु ३ १०)

ऋतमिति उदकनामसु च (निघण्टु १.१२)

TRANSLATOR'S ADDITIONAL NOTES AND COMMENTS—

The Devata or the subject matter of these three (7-9) Mantras is मित्रावरुणौ which stand for various objects

from spiritual, social, scientific and cosmic point of view). According to the Brahmanas.

प्राणापानौ मित्रावरुणौ ॥ ताण्ड्य० ६.१०.५, ६ ८-१६
प्राणोवैमित्रोऽपानो वरुणः । शत० ८.४.२.६
प्राणोदानो मित्रावरुणौ ॥ शत०३ २.२.१३
अहोरात्रौ वै मित्रावरुणौ ॥ शत० ३.२.२.१३
अहर्वै मित्रो रात्रिर्वरुण: ॥ ऐतरेय ५.१०
वाहूवैमित्रावरुणौ ॥ शत० ५.४.१.१५

Mantra—9

(९) कवी नो मित्रावरुणा तुविजाताउरुक्षया ।
दक्षं दधाते अपसम् ॥९॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)
इमौ तुविजातौ उरुक्षयौ कवी मित्रावरुणौ न: (अस्माकम्)
दक्षम् अपसं च दधाते (भरत:) ॥

TRANSLATION

The Mitra and Varuna are givers of happiness. They are famous on account of many qualities. They dwell in many objects of the world and are of dominion. They maintain strength and accomplish many deeds. They are born for the benefit of many and are the refuge of multitude.

PURPORT

On account of Mitra and Varuna which in the world give strength and help in the performance of actions, there is growth and sustenance of all objects.

TRANSLATOR'S FOOT NOTES

अयं वै पृथिवीलोकोमित्र:, असौ (द्युलोक:) वरुण: ।
(शत० १२.६.१२)

द्यावापृथिवी वै मित्रावरुणयो: प्रियंधाम ॥
(ताण्ड्य० १४.२.४)

Besides these meanings, as has been pointed out by Pandit Guru Dutta, they stand from the scientific point of view for hydrogen and oxygen gases by the combination of which water is produced. From Adhibhautic or social point of view, the word Mitra stands for the Prime Minister who is friendly to all and Varuna for the elected King who destroys all enemies. व्रियतेजनैः१ In the first hymn, Agni was described as the prominent means of various arts and crafts and in this second hymn vayu Indra Mitra and Varuna (which stand for the sun light, air Prana etc.) have been described. Therefore there is inter connection and continuation of the subject. This hymn also, has been misinterpreted by Sayanacharya, Wilson and other Western Scholars.

TRANSLATOR'S NOTES

व्रियतेजनैः, वारयतिवाशत्रून्–वरुणः राजानावनभिद्रुहा ध्रुवे सदस्युत्तमे । सहस्रस्थूण आसाते ।। मित्रावरुणौदेवते ।

In this Mantra, the word Mitravaruna has been clearly used for the King and the Prime Minister who sit in a thousand pillared Assembly Hall. Rishi Dayananda also has taken मित्रावरुणौ in this sense of प्राणोदानवद् राजप्रधानामात्यौ (Rig.392) and अध्यापकोपदेशकौ (Rig. 3. 33. 10) teacher & preacher.

Sayanacharya has taken Vayu Indra, Mitra and Varuna as the names of various Gods living some where in heaven and according to his interpretation, they are being worshipped and prayed to through these hymns. Thus it is polytheism or worship of many Gods and Goddessess that the Vedas preach, though the truth is that the Vedas preach the worship of one God only and Vayu, Indra, Mitra, Varuna stand for many useful objects, like the sun, air, hydrogen and Oxygen Gases Prana, electricity etc.

Wilson mostly following Sayana gives polytheistic translation in such words as—

1. Vayu, pleasant to behold, approach, these libations are prepared for thee, drink of them, hear our invocations.
2. Mitra and Varuna, augmenters of water, dispensers of Water, you connect this perfect rite with its true reward.

These translators have been unable to grasp the fundamental teaching of the Vedas-Monotheism. Therefore, the Rishi had to condemn their translation.

Addendum

Let the Scholars please note.

Fearing the lengthiness of the volume and limited grasping power of ordinary readers, with the idea of not getting them confounded by seeing many meanings of the same Vedic words, we have given simple meaning of the first Mantra of the Rigveda on P. 1 in an easily intelligible manner. But let the scholars note the following meanings also of some words as explained by Rishi Dayananda in his commentary.

ईडे—स्तुवे, याचे, अधीच्छामि प्रेरयामि वा

In case of God—I glorify, beg or entreat, long for the attainment of God.

In case of fire—I intensely long for the acquisition of or make use of, investigate (See P. 1).

पुरोहितम्—पुरस्तात् सर्वं जगद्दधाति तम्=

Eternal Support or Sustainer of the universe

यज्ञस्य—महिम्नः कर्मणो विदुषां सत्कारस्य संगतस्य सत्संगत्योत्पन्नस्य विद्यादिदानस्य शिल्पक्रियोत्पाद्यस्य वा=of the yajna and all other noble activities consisting of honouring the enlightened persons, association with them and donation (gift of knowledge and wealth etc.) including industrial activity. [यज-देवपूजासंगतिकरणदानेषु]

ऋत्विजम्—ऋतौ ऋतौ यजनीयस्तम् — God Adorable in all seasons.

ऋतौ ऋतौ प्रत्युत्पत्तिकालं संसारं संगतं करोति तम्—God Who creates the world at the time of all creations.

Note—On P. 5 instead of अन्चु—गतिपूजनयो: please read अन्ज—व्यक्तिम्रक्षणकान्तिगतिषु

D. D.

तृतीयं सूक्तम्

HYMN III.

अस्य तृतीयसूक्तस्य मधुच्छन्दाऋषिः ॥ १-३ अश्विनौ ४-६ इन्द्रः । ७-९ विश्वेदेवाः १०-१२ सरस्वती १।३।८-१०। १२ गायत्री २ निचृद् गायत्री ।

Seer of the hymn-Madhu Chhanda. Devata-Indra, Ashvinau, Sarasvati and Vishve devah.

(१)अश्विना यज्वरीरिषो द्रवत्पाणी शुभस्पती। पुरुभुजा चनस्यतम्॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे विद्वांसः, युष्माभिः) द्रवत्पाणी, शुभःपती पुरुभुजौ अश्विनौ यज्वरीः इषः च चनस्यतम् ॥

TRANSLATION

O learned persons ! You should make proper use of Ashvinau (fire and water) like the food, which in the Science of arts and crafts manifest divine qualities, which make people touch sky through aeroplanes and other vehicles, which are instrumental in quickening the movements, which are protectors of arts and crafts and which produce various enjoyable objects. You should perform all such acts which may be useful for the science of arts and crafts.

PURPORT

God instructs in this Mantra the means of the Science of arts and crafts, so that with the manufacture of various machines, men may enjoy happiness by making aeroplanes and other conveyances for their own as well as for others' benefit.

Authorities quoted by the Commentator regarding the meanings of the अश्विनौ as जलाग्नी water and fire etc.

या सुरथा रथीतमोभा देवा दिविस्पृशा ।
अश्विना ता हवामहे ॥
नहि वामस्ति दूरके यत्रा रथेन गच्छथः ॥

Rig. 1. 22.2-4

In these Mantras, it is said about the Ashvinau that with their help, one can travel very far on earth and also in the sky through the conveyances like aeroplanes etc. It is clear that by Ashvinau here fire and water are meant.

In Nirukta 12. 1 Yaskacharya has given several meanings of Ashvinau as (1) The earth and the sky, (2) The sun and moon, (3) Day and night, (4) Expert physicians etc.

In Nighantu 5.1 Ashvinau has been enumerated among पदनामसु by which are meant according to पद गतौ गतेस्त्रयोऽर्था ज्ञानं गमनं प्राप्तिश्च i. e. the means of quick movement and attainment of happiness. Therefore in this Mantra the meaning of the Ashvinau is taken as जलाग्नी, i. e. the water and Agni (fire, electricity etc.).

पुनस्तौ कीदृशावित्युपदिश्यते

What is the nature of these "Ashvinau" is explained further.

Mantra—2

(२) अश्विना पुरुदंससा नरा शवीरया धिया। धिष्ण्या वनतं गिरः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः यूयं यौ पुरुदंससौ नरौ धिष्ण्यौ अश्विनौ शवीरया धिया गिरो वनतं (वाग्गोसेविनौ स्तः) तौ सेवयत ॥

TRANSLATION

These Ashvinau (fire and water etc.) are abounding in mighty acts or rich in wondrous deeds, they help the rapid movement of various conveyances, are the conferrers of the fruits of the Science of Arts and Crafts. They should be properly utilized, so that our tasks may be soon accomplished.

PURPORT

The use of the second person in the text is to show that they (fire and water etc.) should be visualised and utilised with intelligence and industriousness in order to accomplish technology. Those who desire to acquire proficiency in art and industry, should make experiments with hands utilising the water and अग्नि (fire, electricity etc.) properly. धीरिति कर्मनाम (निघ० २.१) धीरितिप्रज्ञानाम (निघ० ३.९)

Not understanding proper rule about the use of second

person given for inanimate objects, Sayanacharya and Wilson etc. have interpreted this Mantra wrongly.

MANTRA—3.

(३) दस्रा युवाकवः सुता नासत्या वृक्तबर्हिषः ।
आयातं रुद्रवर्तनी ॥

सन्धिच्छेदसहितोऽन्वयः—(ऋषिकृतः)

हे सुताः युवाकवः वृक्तबर्हिषः (विद्वांसः शिल्पविद्याविदः भवन्तः) यौ रुद्रवर्तनी दस्रौ नासत्यौ पूर्वोक्तौ अश्विनौ आयातं (समन्तात् यानानि गमयतः तौ यदा यूयं साधयिष्यथ तदा उत्तमानि सुखानि प्राप्स्यथ)।

TRANSLATION

O learned people, well-versed in sciences and taking out the essence of the things, mixing and separating articles properly, expert priests in the sacrifice of arts and crafts, when you will make full and proper use of the Ashvinau (water and fire etc.) which affect the Prana or Vital breath, whose attributes are true and destroyers of miseries, and which are instrumental in quick movement of various conveyances, then you will attain material happiness in this world.

PURPORT

God instructs all persons that they should properly utilise the fire and water which are destroyers of miseries by the acomplishment of useful arts and crafts.

COMMENTATOR'S NOTES

(दस्रौ)—दसु—उपक्षये Therefore destroyers of miseries

(युवाकू)—यु—मिश्रणामिश्रणयोः To mix and separate.

(वृक्तबर्हिषः) शिल्पफलनिष्पादिनः ऋत्विजः।
वृक्तबर्हिष इति ऋत्विङ्नामसु (निघ० ३. १८) Priests.

(रुद्रवर्तनी) रुद्रस्य प्राणस्य वर्तनिर्मार्गौ ययोः।

MANTRA—4

(४)इन्द्रायाहि चित्रभानो सुता इमे त्वायवः ।
अण्वीभिस्तना पूतासः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(१)हे चित्रभानो इन्द्र (परमेश्वर) (त्वम् अस्मान्) आयाहि (कृपया प्राप्नुहि) येन भवता इमे अण्वीभिः तनाः (पुष्कल-द्रव्यदाः) पूताः त्वायवः सुताः (उत्पादिताः पदार्था वर्तन्ते) तैः गृहीतोपकारान् अस्मान् सम्पादय ।

(२)यः अयम् इन्द्रः (सूर्यः) स्वगुणैः सर्वान् पदार्थान् आयाति (प्राप्नोति) तेन इमे अण्वीभिः (किरण कारणावयवैः) तनाः पूतासः सुताः) संसारस्थाः पदार्थाः प्रकाशयुक्ताः क्रियन्ते तैः इतिपूर्ववत् ।

TRANSLATION

(1) O God of Wonderful light or marvellously Bright Lord, please come i.e. may we attain Thee on all sides as Thou hast made all these objects with subtle causes and they giving various kinds of wealth and being pure are in Thee. They are dependent on Thee for nourishment and support. Enable us to get benefit by their proper use. The second meaning of the word Indra which is the devata or subject matter of this Mantra is the sun. This sun with his rays comes to all objects. It is the sun who gives light to all these objects of the world and purifies them with his rays.

PURPORT

By the use of the Shleshalankara or Paronomasia the word Indra is to be taken here for God and the sun. It is they that give light to all. All should use them properly for spiritual and secular purposes.

TRANSLATOR'S NOTES AND COMMENTS

(रुद्राः) प्राणा वै रुद्राः (शत० ११—६, ३—७)

By अश्विनौ may also be taken men and women of selfcontrol who are absolutely truthful. They should be destroyers of miseries and should attend Yajnas as priests. इन्द्रियाणि हयानाहुः (कठोप: १.३.४.)

The senses have been compared to the horses, so अश्विनौ means men and women of self-control.

In the Nirukta10.8 various etymologies of Indra have been given which prove that it stands primarily for God and secondarily for the sun. इदंकरणात् इदंदर्शनात् etc. The Creator of the world, the Seer of the world etc. In the Mantras like इन्द्राय साम गायत । नेन्द्रादृते पवते धाम किंचन etc. the word Indra is used in the sense of God without whom, nothing can be pure. In mantra like—

प्रतुविद्युम्नस्य स्थविरस्यधृष्वेर्दिवो ररप्शे महिमा पृथिव्याः ।
नास्य शत्रुर्न प्रतिमानमस्ति न प्रतिष्ठिः पुरुमायस्य सह्योः ॥

अ० ६. १८. १२ ।

Indra stands both for God and the sun whose glory is shining everywhere.

अथेन्द्रशब्देनेश्वर उपदिश्यते

In this Mantra, God is meant by the word Indra.

Mantra—5

(५) इन्द्रायाहि धियेषितो विप्रजूतः सुतावतः ।
उप ब्रह्माणि वाघतः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! धिया इषितः विप्रजूतः त्वम् सुतावतः ब्रह्माणि वाघतः (विदुषः) उप आयाहि ।

TRANSLATION

O God ! Thou art to be attained through intellect full of wisdom and noble deeds. Thou art known only by the wise. Come therefore O Lord to the enlightened persons who have acquired knowledge of science, are the knowers of the Vedas and priests who bring happiness to all by the performance of the Yajnas and spreading of knowledge.

PURPORT

People should try to have the realisation of God who is the First Efficient Cause or Origin of the Universe, with intellect and wisdom. Without it, He cannot be attained by any one.

COMMENTATOR'S NOTES

विप्र इति मेधाविनामसु (निघ. ३.१५)
ब्रह्म वै ब्राह्मणः (शत० ३.१.५.३)
बाघत इति ऋत्विङ् नामसु (निघ० ३.१८)

TRANSLATOR'S NOTE

By coming of God is meant the realisation of God's presence in the heart and everywhere else. It is a metaphorical expression. The sage of the Kathopnishad says the same thing in 1.3.12.

एष सर्वेषु भूतेषु, गूढात्मा न प्रकाशते ।
दृश्यते त्वग्रया बुद्धया, सूक्ष्मया सूक्ष्मदर्शिभिः ।।

He (God) is the Secret Self in all existences and does not manifest Himself to vision, yet is He seen by the seers of the subtle and perfect understanding.

(Shri Aurobindo's Translation).

अथेन्द्रशब्देन वायुरुपदिश्यते

In the sixth Mantra, by Indra, the properties of Vayu are taught.

Mantra—6

(६) इन्द्रायाहि तूतुजान उपब्रह्माणि हरिवः। सुतेदधिष्व नश्चनः ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः हरिवः (वेगवान्) तूतुजानः इन्द्रः (वायुः) सुते ब्रह्माणि आयाहि (समन्तात् प्राप्नोति) स एव चनः दधिष्व (दधते) ।।

TRANSLATION

The Vayu (air) which is of quick motion, causes us to hear the Vedic hymns on the occasion of the dealings of the tongue. It also upholds eating the food etc. (without the air, it becomes very difficult to take food convenientiy).

PURPORT

People should know that this Vayu (air in the universe and Prana inside the body) is the means of eating, drinking, taking, evacuation and distribution of essential ingredients in the body. It is this that nourishes, develops and causes decay at the end.

COMMENTATOR'S NOTES

विश्वेभिः सोम्यं मध्वग्न इन्द्रेण वायुना ॥

Rig. 1-15-10

This Mantra clearly proves that the word Indra is used in the Veda for वायु (air and Prana or vital energy).

तूतुजान इति क्षिप्रनाम (निघ० २. १५)

हरी–आभिमुख्येन उत्पन्नौ वाग्व्यवहारौ

TRANSLATOR'S NOTES

Vayu (air or vital energy) is one of the wonderful creations of God, so its properties are described. Indrahood is common to God and air or Prana. अयं वा इन्द्रो योऽयंवातः पवते (शत० १४. २. २. ६) योवैवायुः स इन्द्रः य इन्द्रः स वायुः (शत०४.१.३.१९)

These passages from the Brahmanas clearly show that the word Indra is used for the air also.

अथेश्वरः प्राणिनां मध्ये ये विद्वांसः सन्ति तेषां कर्तव्यलक्षणे उपदिशति ॥

Now God teaches the duties and definition of the learned persons in this seventh Mantra.

Mantra—7

(७) ओमासश्चर्षणीधृतो विश्वे देवास आगत ।
दाश्वांसो दाशुषः सुतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे ओमासः चर्षणीधृतः दाश्वांसः विश्वेदेवासः (सर्वे विद्वांसः) दाशुषः सुतम् आगत (समन्तात् आगच्छत) ॥

TRANSLATION

O protectors, wise men desirous of acquiring knowledge, lovers of delivering sermons, taking great delight in wisdom,

possessing right knowledge, entering into noble virtues, listening to all sciences, active, eager to do good to all, of admirable wisdom, truthful in thought, word and deed, embracing all noble qualities, destroying all vices, givers of good virtues, lucky, advanced in knowledge, come and impart knowledge to all, you who are upholders of happiness by giving true instructions, O ye all enlightened persons, giving fearlessness to all.

PURPORT

God commands all learned people whether they are in one place like a school or going from place to place to make ignorant people learned, so that all may always enjoy happiness, possessing knowledge, righteousness, good education and good deeds.

COMMENTATOR'S NOTES

ओमासः इत्यस्य रक्षका ज्ञानिनः विद्याकामाः उपदेशप्रीतयः विज्ञानतृप्तयः याथातथ्यावगमाः इत्यादयः १९ अर्थाः अवधातोर्निष्पन्नत्वात् ॥

अव-रक्षणगतिकान्तिप्रीतितृप्त्यवगमप्रवेशस्वाम्यर्थयाचनक्रियेच्छादीप्त्यवाप्त्यालिङ्गनहिंसादानभागवृद्धिषु॥ अवतेष्टिलोपश्च ॥ उणा० १. १४२ अविसिविसिशुषिभ्यः कित् ॥ एताभ्यामौणादिकसूत्राभ्याम् ओम् शब्दः सिद्ध्यति । ओमास इति पदनामसु निघ० ४.३ चर्षणय इति मनुष्यनामसु (निघ० २.३) (दाश्वांसः) सर्वस्याभयदातारः दाश्वान् साह्वान्मीढ्वांश्च अष्टा०६.२.१२अनेन दानार्थाद् दाशेः क्वसुप्रत्ययः ॥

Givers of fearlesness.

TRANSLATOR'S NOTES

Among all commentators of the Rigveda, it is] Rishi Dayananda alone who has given these 19 meanings for the word ओमासः (Omasah) used in the Mantra. That is the distinguishing feature of Rishi Dayananda's commentary, showing his broad outlook and his mastery of the Vedic

language and its grammar. For instance, Sayanacharya explains the word as रक्षका: or Protectors.

Skanda Swami-an older commentator than Sayanacharya explained the word Omasah ओमास: saying अवतेरयं पालनार्थस्य तर्पणार्थस्यवाकर्तरिमाङ्प्रत्ययः अवितार:-रक्षितार: तर्पयितारो वा Protectors or gratifiers.

The same is the case with Venkata Madhava and others, but Rishi Dayananda agreeing with all the rest that the word ओमास: (Omasah) is derived from the root अव gives all the meanings of that verb and applies them to विश्वे देवास: (Vishva devas) taking that to mean not Gods sitting some where in heaven, but enlightened persons. How significant is all this

सत्य संहिता वै देवा: (ऐतरेय ब्रा० १.६) विद्वांसो हि देवा; (शत० ३ ७३ १० सत्यमया उ देवा: (कौषीतकी ब्रा० २.८), such passeges are quite clear to substantiate Rishi Dayanandas contention that by devas are meant truthful enlightened persons whose duties are mentioned so clearly in this Mantra. How wrong is therefore Wilson's translation of the word विश्वेदेवास: as 'Universal Gods'. He also translates ओमास: (Omasah) as merely protectors. Griffith also translates the word विश्वेदेवा; in the foot note as "all the Gods collectively. That is a serious blunder of these translators.

The same subject is continued.

Mantra—8

(८) विश्वे देवासो अप्तुरः सुतमागन्त तूर्णयः।

उस्रा इव स्वसराणि॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अप्तुरः तूर्णयः विश्वेदेवाः यूयं स्वसराणि (प्रकाशयितुम्) उस्राः (किरणाः) इव सुतम् (कर्मोपासनाज्ञानरूपं व्यवहारम् प्रकाशयितुम्) आगन्तन नित्यम् आगच्छत (समन्तात् प्राप्नुत)।

TRANSLATION

O Swift-moving and acting rapidly to diffuse light (of knowledge) in all directions, o enlightened persons, come to

give us knowledge as the solar rays come diligently to the days or as milch kine hasten to their stalls. Come to enlighten us regarding various sciences.

उस्रा इति रश्मिनामसु (निघ० १.५)=The rays of the sun स्वसराणि-अहानि स्वसराणीत्यहर्नामसु । (निघ० १.९)=The days.

PURPORT

God commands through this Mantra. O learned persons ! you should never show any kind of sloth or laziness in diffusing the light of good knowledge, action and meditation. As all embodied articles are manifest in day time, so you should enlighten all, regarding essential subjects.

स्वसराणीति गृहनाम (निघ० ३.४)
उस्रा इति गोनामसु (निघ० २.११)
एते कीदृशस्वभावा भूत्वा किं सेवेरन्नित्युपदिश्यते ।

What should be their nature and what should they serve is taught in the 9th Mantra.

Mantra—9

(९) विश्वे॑ दे॒वासो॑ अ॒स्रिध॒ एहि॑मायासो अ॒द्रुहः॑ । मेधं॑ जुषन्त॒ वह्न॑यः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत)

हे एहिमायासः अस्रिधः अद्रुहः वह्नयः विश्वेदेवासः (भवन्तः ज्ञानक्रियाभ्याम्) मेधं (सेधनीयं यज्ञम्) जुषन्त ।

TRANSLATION

Let learned persons well-versed in the Vedas and possessing un-decaying wisdom, devoid of malice, bearers of happiness, whose intellect is on all sides engaged in doing noble acts, attend the pure Yajna (non-violent saerifiice) consisting of knowledge, good actions and association with the learned and noble virtues.

PURPORT

God commands—O learned people ! You should be always givers of knowledge and happiness to all persons, being free

from violence and malice, possessing vast learning and being engaged in good deeds.

COMMENTATOR'S NOTES AND COMMENTS

(एहिमायासः) मायेति प्रज्ञानाम (निघ० ३.९) आसमन्तात् चेष्टायांप्रज्ञा येषां ते ईहधातोः सर्वधातुभ्य-इन (उणा० ८. ११९) इति इन् प्रत्ययः (मेधम्) ज्ञानक्रियामयं शुद्धं यज्ञं सर्वैर्विद्वद्भिः शुभैर्गुणैः कर्मभिर्वा संगमम् मेधइतियज्ञनामसु (निघ० ३. १७) वह्नयः वोढारः (निरुक्ते ८.३) वह-प्रापणे इति धातो-र्निप्रत्ययः ।

(मेधम्) मेधृ-मेधासंगमनयोर्हिंसायां च The Medha used for Yajna is from the root, Medhri to associate hence the commentator's explanation सर्वैर्वि॰द्भिः शुभैर्गुणैः कर्मभिर्वा संगमम्

How absurd it is for Roth, Bohtlink and Griffith to translate एहिमायासः as changing shape like serpents.

This is nothing but the wild imagination of Roth and Bohtlink confounding एहिमायासः with अहिमायासः though the two are quite different. Rishi Dayananda is right in deriving एहि from आसमन्तात् prefix with ईह-चैष्टायाम् and giving the meaning of समन्तात् चेष्टायां प्रज्ञा येषाम् मायेति प्रज्ञानाम निघ० ३.९ as translated above, viz. whose intellect is on all sides engaged in noble acts. Even Sayanacharya on whom many western scholars generally rely interprets it as सर्वतोव्याप्तप्रज्ञाः i. e. very intelligent. Wilson translates it as 'Omniscient'' which is not quite correct. But Roth's and Griffith's translation as 'changing shape like serpents' is simply astounding and even mischievous as it implies by serpent's simile crookedness in devas or wise men which is against the Vedic spirit.

देवानां भद्रा सुमतिर्ऋजूयताम् (ऋ० १-८९.२) ऋजुदीध्यानाः॥ तैः कीदृशी वाक् प्राप्तुमेष्टव्येत्युपदिश्यते ॥ (ऋ० १०-६७-२)

What kind of speech should they (the learned) desire to obtain is taught in the 10th Mantra.

Mantra—10

(१०) पा॒व॒का नः॒ सर॑स्वती॒ वाजे॑भिर्वा॒जिनी॑वती। य॒ज्ञं व॑ष्टु धि॒याव॑सुः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत)

या वाजेभिः वाजिनीवती धियावसुः पावका सरस्वती (वाक्) अस्ति साऽस्माकं शिल्पविद्यामहिमानं कर्म च यज्ञं वष्टु (तत् प्रकाशयित्री भवतु) ॥

TRANSLATION

May our speech giver of pure food which enable us to acquire knowledge, possessing practical wisdom born of all sciences, be purifier. May it desire and manifest the glory of the arts and crafts and noble actions, helping us to associate ourselves with pure and righteous deeds.

PURPORT

God commands that all men should have pure speech which is full of all knowledge and utterance, efficient to lead to action and doing good to all.

THE COMMENTATOR'S NOTES

(सरस्वती) सरसः प्रशंसिता ज्ञानादयो गुणा विद्यन्ते यस्यां सा सर्वविद्याप्रापिका वाक्। सृ-गतौ सर्वधातुभ्योऽसुन्। (उणादि० ४. १८९) इति असुन् प्रत्ययः। सरन्ति प्राप्नुवन्ति सर्वा विद्या येन तत्सरः। तस्मात् प्रशंसायां मतुप्। सरस्वतीतिवाङ्नामसु (निघ० १.११) सरस्वती।

Noble speech full of all knowledge. वाज इति पदनामसु (निघ० ५.६) (वाजिनीवती) सर्वं विद्यासिद्धिक्रियायुक्ता = full of practical wisdom born of knowledge वाजिनः प्राप्तिहेतवः व्यवहाराः तद्वती गतेस्त्रयोऽर्था ज्ञानं गमनं प्राप्तिश्च।

(यज्ञम्) शिल्पविद्यामहिमानं कर्म च। यज्ञोवैमहिमा (शत० ६.२.३.१८) यज्ञो वै कर्म (शत० १.१.२.१).

Sayanacharya has wrongly taken धियावसुः कर्मप्राप्यधननिमित्तभूता। But as a matter of fact धियावसुः is तृतीयातत्पुरुषः विभक्त्यालुक् and it is not बहुव्रीहिसमास as taken by Sayanacharya.

How should be our speech is taught further.

Mantra—11

(११) चो॒द॒यि॒त्री सू॒नृता॑नां॒ चेत॑न्ती सुमती॒नाम् । य॒ज्ञं द॑धे सर॑स्वती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

या (सूनृतानां सुमतीनां विदुषी चेतन्ती चोदयित्री) सरस्वती अस्ति सैव वेदविद्या संस्कृतावाग् यज्ञंदधाति ॥

TRANSLATION

Saraswati-speech which is inspirer of acquiring noble virtues and is the instructress of the right minded, refined by the knowledge of the Vedas upholds the Yajna.

PURPORT

It is only the science and true speech of the learned persons who are pure in thought, word and deed, which is full of all knowledge and devoid of all deceit that can give true knowledge to the people and not that of others.

TRASLATOR'S NOTES AND COMMENTS

According to Rishl Dayananda, the word Saraswati also means a learned lady vide विद्य सुशिक्षितावागिवपत्नी (यजु० १०.३४ भाष्ये) विदुषीस्त्री (यजु० १९.१८.३४ भाष्ये) वाणीव ज्ञानवती स्त्री (यजु० १९.८८ भा०) सुशिक्षिता विदुषी स्त्री (यजु० २०.७३ भाष्ये) विद्यावती (यजु० २०.८० भाष्ये) In this Mantra चोदयन्ती सूनृतानाम् सूनृता is also applicable to her, meaning that a learned lady always uses and instructs others to use true and sweet words, tenders good advice to all and performs the Yajnas well, having the spirit of service and sacrifice. Thus it teaches the duties of a learned lady besides the above interpretation regarding noble speech.

The word सूनृता used in this Mantra means true and sweet speech. True and pleasant, kind and sincere, gentle, true and agreeable speech, these are the meanings given in Apte's and other Sanskrit Dictionaries.

Mantra—12

(१२) म॒हो अर्णः॒ सर॑स्वती॒ प्र चे॑तयति के॒तुना॑ । धियो॒ विश्वा॒ वि रा॑जति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

या सरस्वती केतुना महत् अर्णः (खलुजलार्णवम् इव शब्दसमुद्रं प्रकृष्टतया प्रचेतयति (सम्यक् ज्ञापयति) (सा प्राणिनाम्) विश्वा धियः विराजति (विविधतया उत्तमबुद्धीः प्रकाशयति) ॥

TRANSLATION

The Vedic Speech which along with noble actions and intellect enlightens that great ocean of the words like the great ocean of water, gives intellectual brightness.

PURPORT

As the ocean of water when shaken by the wind and illuminated by the sun along with its waves gives out many useful gems and jewels, in the same way, the Vedik speeeh which enlightens the words used in the Vedas and present in the sky and the sermons of enlightoned persons gives true and accurate knowledge and intellect to the people.

Thus in this hymn, the definition and duties of the learned and the nature of their noble speech are mentioned and so it has great connection with the second hymn about the Ashvinau and Indra.

This hymn also has been mis-interpreted by Sayanacharya, Prof. Wilson and others. Sayanacharya says that Saraswati is of two kinds, one in the form of a goddess and the other in the form of a river. In this mantra, the form of the river is mentioned. All this is Sayanacharya's wild imagination. The same is the case with Prof. Wilson and other Western translators. There is nothing surprising in it because those who begin to interpret the Vedas without acquiring their proper knowledge do like this, imitating others blindly.

THE COMMENTATOR'S NOTES

अर्णव इति उदकनामसु (निघ० १.१२) = The ocean.

केतुरिति प्रज्ञानामसु (निघ० ३.९) = Intellect.

This Mantra has also been explained in the above manner by Yaskacharya in Nirukta 11.27.

TRANSLATOR'S NOTES AND COMMENTS

Sayanacharya's interpretation as translated by Prof. Wilson is as follows, as quoted by Rishi Dayananda in his commentary

द्विविधा हि सरस्वती विग्रहवद्देवता नदीरूपा च। अनया तु नदीरूपा प्रतिपाद्यते। तादृशी सरस्वती केतुना कर्मणा प्रवाहरूपेण प्रभूतमुदकं प्रचेतयति। स्वकीयेन देवतारूपेण (विश्वा धियः) सर्वाण्यनुष्ठातृप्रज्ञानानि [विराजति] विशेषेण दीपयति॥

Prof. Wilson and Griffith blindly imitate Sayana saying "Saraswati makes manifest by her acts a mighty river and (in her own form) enlightens all understanding.". (Wilson).

Griffith's translation is as follows—

"Saraswati, the mighty flood-she with her light illuminates, she brightens every pious thought." Griffith then says in the foot-note 'She' (Saraswati) was no doubt, primarily a river deity, as her name 'The watery' clearly denotes. etc.

Rishi Dayananda strongly criticises and takes exception to such un-authenticated interpretations, considering them as the wild imagination of Sayanacharya, Prof. Wilson and others. According to their interpretation, the first two lines of the 12th Mantra are about the river Saraswati, while the third is about the goddess Saraswati who enlightens all understandings" (Wilson) or "who brightens every pious thought (Griffith). This inconsistency and confusion of thought must be evident to every impartial thoughtful person. In Rishi Dayananda's interpretation, there is no inconsistency or absurdity of this kind and it is therefore quite acceptable, giving the definition and nature of the noble (Vedic) speech. It is clearly substantiated by the Vedic Lexicon Nighantu.

सरस्वतीति वाङ्नामसु पठितम् (निघ० १.११)

Rishi Dayananda's criticism of Sayanacharya was endorsed later by an impartial thinker of world-wide reputation Yogi Shri Aurobindo saying—

"If ever there was a monument of arbitrarily erudite ingenuity, of great learning divorced from sound judgement and

sure taste and a faithfully critical and comparative observation, from direct seeing and often even from plainest common sense or of a constant fitting of the test into the procrustian bed of pre-conceived theory, it is surely this commentary otherwise so imposing, so useful as first crude material, so erudite and laborious, left to us by the Acharya Sayana.

(Bankim, Tilak and Dayananda by Shri Aurabindo P. 51—52).

चतुर्थं सूक्तम्

HYMN IV.

Seer—Madhuchhanda. Devata or subject—Indra 1.2, 4.9 Gayatri 3 Virad Gayatri 10 Nichrid Gayatri Metre, Svara or tune—Shadja.

Mantra—1

सुरूपकृत्नुमूतये सुदुघामिव गोदुहे । जुहूमसि द्यविद्यवि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

गोदुहे (दुग्धादिकमिच्छवे मनुष्याय दोहनसुलभां गामिव वयम्) द्यविद्यवि (प्रतिदिनं सविश्वानां स्वेषाम्) ऊतये (विद्याप्राप्तये) सुरूपकृत्नुम् इन्द्रं (परमेश्वरम्) जुहूमसि (स्तुमः) ।

TRANSLATION

As a good milch-cow is procured for the man who desires milk, we glorify and invoke God--the Doer of noble deeds who gives form to all objects with His Light, every day for the acquisition of knowledge and protection of our people.

PURPORT

Here there is Upamalankar (Simile). As men achieve their purpose, having obtained milk, in the same way, righteous learned persons accomplish their works by the attainment of noble virtues like knowledge and others, through the communion with God.

THE COMMENTATOR'S NOTES—

(द्यविद्यवि) दिने दिने द्यविद्यवीति अहर्नामसुपठितम् (निघ० १.९) Every day. (ऊतये) विद्याप्राप्तये अवधातोः प्रयोगः ऊतियूति अष्टा. ३.३.९७ । अस्मिन् सूत्रे निपातितः The word ऊति (Ooti) is derived from the root "अव् and the meaning of attainment or acquisition is taken here for the acquisition of knowledge.

अथेन्द्रशब्देन सूर्य उपदिश्यते

Now by Indra the Sun is described.

Mantra—2

उप नः सवनागहि सोमस्य सोमपाः पिब ।

गोदा इद रेवतो मदः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(यतः अयम्) सोमपाः गोदाः इन्द्रः (सूर्यः) सोमस्य (जगतः मध्ये स्वकिरणैः प्रकाशयितुम् (उपागहि) उपागच्छति (तस्मादेव अस्माकं) रेवतः (पुरुषार्थिनः जीवस्य च) हर्षकरो भवति ॥

TRANSLATION

The sun with its rays is the protector of all objects in this world and it is the means of the use of the eyes and other senses. It is this sun that comes to give light to all and thereby is the source of joy to the soul.

PURPORT

It is in the light of the sun that all beings engage themselves in the performance of their noble deeds. At night, it is not very convenient to do so for any one.

THE COMMENTATOR'S NOTES

(गोदाः) चक्षुरिन्द्रियव्यवहारप्रदः क्विप्च इति क्विप् प्रत्ययः । गौरिति पदनामसु पठितम् (निघ० ५.५) जीवोयेन रूपं जानाति तस्माच्चक्षुर्गौः ।

THE TRANSLATOR'S NOTES AND COMMENTS

Besides the sun, this Mantra is also applicable to God Who is सोमपाः Protector of the souls षु-प्रसवैश्वर्ययोः In that case, the last line will mean that the bliss of the Lord is the giver of the knowledge. Among the three meanings of गति the first relating to knowledge is to be taken here.

येनायं सूर्यो रचितस्तं कथं जानीयामेत्युपदिश्यते

How shall we know the Creator of the sun is taught in the third Mantra.

Mantra—3

अथा ते अन्तमानां विद्याम सुमतीनाम् ।
मा नो अति ख्य आ गहि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे परमैश्वर्यवन् इन्द्र (परमेश्वर) वयं ते (तव) अन्तमानाम् अर्थात् (त्वां ज्ञात्वा त्वन्निकटे त्वदाज्ञायां च स्थितानां) सुमतीनाम् आप्तानां विदुषां समागमेन त्वां विद्याम (विजानीयाम) त्वं नः (अस्मान्) आगहि (आगच्छ) अस्मदात्मनि प्रकाशितो भव अथ (अन्तर्यामितया स्थितः सन् सत्यम् उपदिश) माअतिख्यः (अस्योल्लंघनं मा कुर्याः) ॥

TRANSLATION

O Lord : Let us know Thee through the sermons delivered by those noble.learned intelligent persons who are nearest to Thee. Come to us—be mainfest in our souls. Being our innermost Spirit, inspire us with the Knowledge of the True Path and never make us deprived of this boon.

PURPORT

When people receive education and instruction by sitting at the feet of the righteous scholars, they do not wander hither and thither by giving up the teaching of God. They enjoy happiness by acquiring the knowledge of all objects from the earth upto God.

THE COMMENTATOR'S NOTES

(अन्तमानाम्) इति अन्तिकनामसु (निघ० २.१६)
मर्त्य इति मनुष्यनामसु (निघ० २.३)

Context

तत्समीपे स्थित्वा मनुष्येण किं कर्तव्यं ते च तान्प्रति किं कुर्युरित्युपदिश्यते ॥

What should men do by sitting at the feet of the wise and what should they teach them is taught in this fourth Mentra.

Mantra—4

परेहि विग्रमस्तृतमिन्द्रं पृच्छा विपश्चितम् ।
यस्ते सखिभ्य आ वरम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे विद्यां चिकीर्षो मनुष्य) यः (विद्वान्) ते सखिभ्यः (मित्रशीलेभ्यः च) आ (समन्तात्) वरं (विज्ञानं ददाति) तं विप्रम् अस्तृतम् विपश्चितम् (उपगम्य सन्देहान्) पृच्छ यथार्थतया तदुपदिष्टानि उत्तराणि गृहीत्वा अन्येभ्यः त्वम् अपि वद यः अविद्वान् ईर्ष्यकः कपटी स्वार्थी मनुष्यः अस्ति तस्मात् सर्वदा परेहि ॥

TRANSLATION

O man desirous of acquiring knowledge, approach a learned and wise person who is truthful in mind, word and deed, who observes non-violence and who gives good knowledge to all men of friendly nature. Approach him and get your doubts cleared. After getting correct answers for your questions and doubts from him preach to others also. Keep yourself far away from him who is not learned, is jealous, deceitful and selfish.

PURPORT

It is the duty of all persons to know who is a highly learned wise man devoted to God and engaged in doing good to others. Then they should approach him and by the way of questions and answers, they should get all their doubts dispelled. But they should not associate themselves with those persons who are devoid of knowledge and should not believe in what they say.

COMMENTATOR'S NOTES

(इन्द्रम्) विद्यया परमैश्वर्ययुक्तं मनुष्यम् A man possessing the wealth of wisdom.

(विप्रम्) मेधाविनम् । (निघ० ३.१५) A wise man.

(विपश्चितम्) आप्तं विद्वांसम् विपश्चित् इति मेधाविनामसु (निघ० ३.१५) (अस्तृतम्) अहिंसकम् A Scholar who is truthful in mind, word and deed.

TRANSLATOR'S NOTES

Here Rishi Dayananda Sarasvati interprets the word (Indra) as a learned man possessing the great wealth of wisdom, as the word is derived from इदि-परमैश्वर्ये. Sayanacharya and following him Prof. Wilson and Griffith interpret Indra as a Deity who is to be worshipped. The adjectives used in the Mantra विप्रम्, अस्तृतम्, विपश्चितम् clearly denote that here a learned wise man is meant and his duties are expressly stated.

(अस्तृतम्) Rishi Dayananda interprets it as अहिंसकम् observer of non-violence. स्तृ-हिंसायाम् नञ्. Sayanacharya Wilson and Griffith take it to mean only अहिंसितम् uninjured (Wilson) or unconquered one (Griffith) Rishi Dayananda's interpretation is very significant, pointing out the duty of non-violence on the part of a true teacher (पृच्छ)--admittedly means--ask questions. But Sayanacharya unjustifiably confines it to asking Indra about the fitness of the priest असौ स्तोता सम्यक् स्तुतवान् न वेति प्रश्नं कुरु which Wilson translates as . . .

"Ask him (Indra) of the fitness of the learned priest who recites his praise" Why to narrow down the universal teaching of the Vedas in this way ?

This is what Sayanacharya and his followers have done, that is why Rishi Dayananda had to criticise their interpretation in his commentary. Every one knows that Varam (वरम्) means good. Rishi Dayananda has taken it to mean वरं विज्ञानम् Good Knowledge that a Scholar gives, but Sayanacharya has interpreted it as श्रेष्ठं धनं पुत्रादिकम् i. e. Good Wealth in the form of son etc.It is in almost all places that Sayana gives this narrow and materialistic or ritualistic meaning to the words.

Mantra—5

उत ब्रुवन्तु नो निदो निरन्यतश्चिदारत ।
दधाना इन्द्र इद् दुवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये इन्द्रे (परमेश्वरे) दुवः (परिचर्याम्) दधानाः (सर्वासु विद्यासु धर्मे पुरुषार्थे च वर्तमानाः सन्ति ते उत (एव) नः (अस्मभ्यं) सर्वाः विद्याः (ब्रुवन्तु) उपदिशन्तु

ये चित् अन्ये नास्तिकाः निदः (निन्दितारोऽविद्वांसः धूर्ताः सन्ति ते सर्वे) इतः देशात (अस्मन्निवासात्) निः आरत (दूरे गच्छन्तु उत अन्यतः) देशात् अपि निःसरन्तु अर्थात् अधार्मिकाः पुरुषाः क्व अपि मा तिष्ठेयुः इति ॥

TRANSLATION

Let those persons who are devoted to God and who are established (Well-versed) in all sciences and firm in the performance of righteous acts and labour, deliver discourses to us. But let those persons who are devoid of knowledge, who are in the habit of censuring others unjustly and who are wicked hypocrites, go away from our residence and also from all places i. e. let not un-righteous persons remain anywhere.

PURPORT

Let all people endeavour in such a manner by keeping company with the learned and by giving up the company of stupid persons, that everywhere the knowledge may grow and ignorance may be dispelled, the honour to the venerable persons may be shown and proper punishment to the wicked may be given. Let there be the communion with the Almighty, keeping away from the unrighteous and growth of the rightous.

TRANSLATOR'S NOTE

दुवस्यति-परिचरणकर्मा (निघ० ३.५)=Worshipping.

मनुष्यैः कीदृशं शीलं धार्यमित्युपदिश्यते ।

What sort of conduct should men have is taught in the sixth verse—

Mantra—6

उत नः सुभगाँ अरिर्वोचेयुर्दस्म कृष्टयः ।
स्यामेदिन्द्रस्य शर्मणि ॥

सन्धिच्छेदसहितोऽन्वयः

हे दस्म (उपक्षयरहित जगदीश्वर) ! वयं तव (इन्द्रस्य) शर्मणि (खलु (आज्ञापालनाख्यव्यवहारे) नित्यं प्रवृत्ताः स्याम)

कृष्टयः (सर्वे मनुष्याः सर्वान्प्रति सर्वा विद्याः वोचेयुः (उपदिशेयुर्यतः सत्योपदेशप्राप्तान् (नः) अस्मान् (अरिःउत) शत्रुः अपि सुभगान् जानीयात् वदेत् च ॥

TRANSLATION

O Decayless Immortal God, may we be always in Thy eternal happiness which consists in the obedience of Thy commands. Let all learned persons teach all good sciences to all of us, so that even our opponents may call us as full of the wealth of knowledge.

PURPORT

When all persons having given up animostity, become engaged in doing good to others, then even enemies are turned into friends, because then God's Grace and His abiding bliss are attained by all.

THE COMMENTATOR'S NOTES

(कृष्टयः) कृष्टयः इति मनुष्यनामसु (निघ० २.३) = Men.
शर्म इति सुखनामसु (निघ. ३.६) = Happiness.

TRANSLATOR'S NOTES

The word सुभगान् used in the Mantra has got many meanings. It is derived from भज-सेवायाम् so every thing worthachieving may be said to be भगः. Therefore there is that well-known verse in some Sanskrit Lexicons.

ऐश्वर्यस्य समस्तस्य, धर्मस्य यशसः श्रियः ।
ज्ञानवैराग्ययोश्चैव, षण्णां भग इतीरणा ॥

Thus besides prosperity or wealth, it is also used for धर्म righteousness, good reputation, beauty, knowledge and dispassion. So the word सुभग Subhaga may be used for one who possesses all these things.

उत नः सुभगान् It is therefore wrong on the part of Sayanacharya to translate सुभगान् as शोभनधनोपेतान् and for Wilson to render it into English as merely prosperous. The Vedic word सुभग is more comprehensive and significant than these translations connote.

प्रतिपाद्य विषयः–किमर्थं स इन्द्रः प्रार्थनीय इत्युपदिश्यते ।

Context—Why should Indra (God) be prayed to is taught in the seventh mantra.

Mantra—7

एमाशुमाशवे भर यज्ञश्रियं नृमादनम् ।
पतयन् मन्दयत्सखम् ॥

सन्धिच्छेदसहितोऽन्वयः

हे इन्द्र (परमेश्वर) (तव कृपया अस्मदर्थम्) आशवे आशुं यज्ञश्रियं नृमादनं पतयत् (स्वामित्वसम्पादकम्) मन्दयत्सखम् विज्ञानादिधनं भर (देहि) ॥

TRANSLATION

O God, bestow on us by Thy Grace for quickness and joy in our vehicles, swiftness-producing combination of fire, water etc. and man-cheering, and glory of the kingdom, the wealth of wisdom which makes us masters and gladdens all friends who teach us various Sciences.

PURPORT

God shows kindness only towards an industrious person and not towards the lazy. Why ? because unless a man exerts himself fully, he cannot even protect or preserve things got by the Grace of God. Therefore men should desire or pray for the Grace of God after exerting themselves fully, becoming industrious.

THE COMMENTATOR'S NOTES

(आशुम्) वेगादिगुणवन्तम् अग्निवाय्वादिपदार्थसमूहम् आशु इति अश्वनामसु पठितम् (निघ० १.१४) कृवापा उणा० १.१ अनेन अशूङ् व्याप्तौ इति धातोः उण् प्रत्ययः । (यज्ञश्रियम्) चक्रवर्तिराज्यादेर्महिम्नः श्रीः लक्ष्मीः शोभा ।

राष्ट्रं वा अश्वमेधः ॥ शत० १३.१.६.३

अनेन यज्ञशब्दाद् राष्ट्रं गृह्यते ।

So on the authority of the above Shatapath Brahman passage here the word यज्ञ (Yajna) stands for kingdom or

country. यज्ञो वै महिमा (शत० ६.२.३.१८) So the word Yajna also means glory.

TRANSLATOR'S NOTES

It is very significant how Rishi Dayananda interprets the word Yajna in wide and comprehensive sense, taking it to mean Rashtra, Kingdom, Country or Nation and its glory. Sayanacharya and following him Western Scholars take the word Yajna in narrow sense of a sacrificial act and translate it as such. Even the word नृमादनम् Sayana interprets as ऋत्विग्यजमानानां हर्षहेतुम् Gladdining the performers of sacrifices and their priest, instead of men in general as Rishi Dayananda has interpreted नृणां मादनम् नरा माद्यन्ते हृष्यन्तेऽनेनेति ॥

This tendency of narrowing down the sense of the Vedic words and confining them to external sacrifices only which is discernible in Sayana's commentary is very deplorable and it has proved to be very harmful.

Mantra—8

अस्य पीत्वा शतक्रतो घनो वृत्राणामभवः ।
प्रावो वाजेषु वाजिनम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे शतक्रतो (पुरुषव्याघ्र) यथा घनः (मूर्तिमान् अयं सूर्यलोकः) अस्य (जलस्य रसं पीत्वा वृत्राणां (मेघावयवानां हननं कृत्वा सर्वान् ओषध्यादीन् पदार्थान्) प्रावः (रक्षति) यथा च स्वप्रकाशेन सर्वान् प्रकाशते तथैव त्वमपि सर्वेषां रोगाणां दुष्टानां शत्रूणां च निवारकः भूत्वा अस्य रक्षकः अभवः (भूयाः) एवं वाजेषु (दुष्टैः सह युद्धेषु प्रवर्तमानं धार्मिकं वाजिनं शूरं प्रावः) प्रकृष्टतया सदैव रक्षकः भव) ॥

TRANSLATION

O lion among men engaged in doing many good works, as the solid sun takes the juice of the water (rivers, seas etc.) destroys the clouds and protects the herbs and plants (through

rain), and illuminates all with his light, so you should also destroy all diseases and wicked enemies and should protect a brave righteous person, who is engaged in waging war against unrighteous foes.

PURPORT

Here implied simile (लुप्तोपमालङ्कार) is used. As only that person gets victory who righteously fights with the wicked or un-righteous people and none else, in the same way, God also helps or supports only righteous fighters and not others.

THE COMMENTATOR'S NOTES—

(वाजेषु) युद्धेषु वाज इति संग्रामनाम (निघ० २.१७) = In Battles.

(वृत्राणाम्) वृत्रवत् सुखावरकाणां शत्रूणां मेघानां वा वृत्र इति मेघनामसु (निघ० १.१०) = Of unrighteous persons, enemies or of the clouds.

पुनरिन्द्रशब्देनेश्वर उच्यते ।

Now again by Indra, God is meant.

Mantra—9

तं त्वा वाजेषु वाजिनं वाजयामः शतक्रतो ।
धनानामिन्द्र सातये ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे शतक्रतो इन्द्र (जगदीश्वर) वयं धनानां सातये वाजेषु वाजिनं तं (पूर्वोक्तम् इन्द्रं परमेश्वरम्) त्वाम् एव सर्वान् मनुष्यान् प्रति वाजयामः (विज्ञापयामः) ।

TRANSLATION

O Omniscient God, we give Thy knowledge to all people for the acquirement of all things to be obtained through knowledge and kingdom etc. so that we may use them properly and enjoy happiness. It is Thou who givest victory to righteous persons in their battles with the wicked.

PURPORT

Only that learned person acquires wealth and is victorious who makes un-righteous weak or powerless and having controlled his senses, obeys God's commands.

पुनः स कीदृशः किमर्थं स्तोतव्य इत्युपदिश्यते

What is the nature of that Indra (God) and why should He be glorified is taught in the tenth mantra.

Mantra—10

यो रायोऽवनिर्महान्त्सुंपारः सुन्वतः सखा ।

तस्मा इन्द्राय गायत ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिदयानन्दकृतः)

(हे विद्वांसः मनुष्याः) यः महान् सुपारः सुन्वतः सखा रायः अवनिः करुणामयः अस्ति यूयं तस्मै तम् इन्द्राय इन्द्रम् एव गायत नित्यम् अर्चत ॥

TRANSLATION

O learned people, always worship that Great God who being merciful is the Protector, Accomplisher and Giver of wealth (both material in the form of gold etc. and spiritual in the form of Wisdom), who is Mighty, the Fulfiller of all noble desires, the friend of the person who is full of knowledge and righteousness.

PURPORT

A man should not rest content only with the glorification of God, but should obey God's commands and refrain from doing un-righteous deeds, knowing that God sees all. He Should desire God's help and be engaged in doing noble actions.

COMMENTATOR'S NOTES

(सुन्वतः) अभिगतधर्मविद्यस्य मनुष्यस्य=Of a learned and righteous person.

(गायत) अर्चत गायतीत्यर्चति कर्मा निघ० ३.१४.१०= Worship.

(रायः) विद्यासुवर्णादिधनस्य राय इति धननामसु (निघ. २. १०)

TRANSLATOR'S NOTES

(अवित्रि:) रक्षक: प्रापको दाता वा Among various meanings of the root अव् three meanings have been taken by Rishi Dayananda here, Protector, Accomplisher and Giver.

This 4th hymn deals with knowledge, health, strength of body and firmness, by the help of which righteous persons should attain vast Kingdom industriously and should restrain wicked people. Thus it has connection with the third hymn.

This hymn also has been wrongly interpreted by Sayanacharya, Prof. Wilson and others.

पंचम सूक्तम्

HYMN V.

Seer of the hymn—Madhu Chhanda. Subject—Indra. Metres-Gayatri of various types.

Mantra—1

आ त्वेता नि षीदतेन्द्रमभि प्र गायत ।
सखायः स्तोमवाहसः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे स्तोमवाहसः सखायः (विद्वांसः) सर्वे यूयं मिलित्वा परस्परं प्रीत्या मोक्षशिल्पविद्यासम्पादनयोगे (आनिषीदत) तदर्थम् इन्द्रं परमेश्वरं वायुं चाभिप्रगायत ॥

TRANSLATION

O friends who desire to become praise worthy, all of you should sit together in the attempt for emancipation, arts and crafts and sing the glory of God, master the Knowledge of electricity and Vayu (Air) and enjoy happiness.

PURPORT

So long as men do not try to give up obstinacy, deceit and haughtiness and to do good to one another like friends, there cannot be the growth of happiness and knowledge.

THE COMMENTATOR'S NOTES

(इन्द्रम्) परमेश्वरं विद्युदादियुक्तं वायुं वा इन्द्र इति पदनामसु पठितम् विद्याजीवनप्रापकत्वात् इन्द्रशब्देन अत्र परमात्मा वायुश्च गृह्यते ॥ विश्वेभिः सोम्यं मध्वग्न इन्द्रेण-वायुना ॥ ऋ० १. १४. १० ।

In this Mantra Indra has been put with Vayu (air), so it means Vayu here, besides God.

THE TRANSLATOR'S NOTES

Besides the Vedic passage quoted by the revered Commentator, the following passage from the Shatapath Brahmana 4. 1. 3. 19 is quite clear to show that Indra means also Vayu.

यो वै वायुः स इन्द्रो य इन्द्रः स वायुः ॥

(शत० ४. १. ३. १९)

The same subject is continued in the next Mantra

Mantra—2

पुरूतमं पुरूणामीशानं वार्याणाम् ।
इन्द्रं सोमे सचा सुते ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सखायः (विद्वांसः) वार्याणाम् पुरूतमम् ईशानं पुरूणाम् इन्द्रम् अभिप्रगायत ये सुते सोमे सचाः (सन्ति तान् सर्वोपकाराय यथायोग्यम्) अभिप्रगायत ॥

(1) O learned friends ! glorify God Who as Dispenser of justice gives punishment to unrighteous persons, Who is the Lord of all things from earth to heaven, the Best and therefore the most acceptable, the Giver of all kinds of wealth (material as well as spiritual) to righteous people and utilise all things of the world for the benefit of all.

(2) Praise the properties of the air which is the means of sustenance and without which one cannot at all live, therefore which is most acceptable among all elements, utilise it properly O learned friends and Scientists, for the construction of aeroplanes etc. to benefit all people.

PURPORT

There is Shleshalankar or double entendre in this Mantra and so the word Indra denotes here both God as Lord of the Universe and Dispenser of justice according to the good or bad actions of the people and air. God is to be glorified and the air which is the cause of the sustenance of all creatures and should be properly utilised for the benefit of all.

THE COMMENTATOR'S NOTES

(पुरूतमम्) पुरून् बहून् दुष्टस्वभावान् पापकर्मफलप्रदा-
नेन [illegible] वा

सोमे सोतव्ये सर्वस्मिन् पदार्थे विमानादियाने वा ।

TRANSLATOR'S NOTES

पुरु इति बहुनाम (निघ० ३.१) Many. तमु-ग्लानौ Generally in the present Dhatu Patha the meaning of the Verb tamu (तमु) is given as कांक्षायाम् or desire, but even in the well-known धातुरूप कल्पद्रुम by Pandit Gurunath Vidyanidhi of Calcutta it is stated on P-435. तमु कांक्षायाम् कांक्षा-आकांक्षा ग्लानिरिति वोपदेवः ॥ Rishi Dayananda has preferred the same meaning in his commentary of this Mantra.

(सोमे) The word सोम is from षु-प्रसवैश्वर्ययोः or षूङ्-प्राणिगर्भ-विमोचने औणादिकः मन्प्रत्ययः अर्तिस्तु सु हु सृ धृक्षि क्षु भायावापदियक्षिनीभ्यो मन् ॥ (उणादिकोषे १.१४०) hence the meaning सोतव्ये पदार्थे विमानादियाने वा Anything that is created or manufactured.

तावस्मदर्थं किं कुरुत इत्युपदिश्यते

What do they (God and air) do for us is taught is this third Mantra.

Mantra—3

स घा नो योग आ भुवत् स राये स पुरंध्याम् ।
गमद्वाजेभिरा स नः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

सहि एव इन्द्रः (परमेश्वरः वायुः च) (नः) अस्माकं योगे सहायकारी व्यवहारविद्योपयोगाय च आभुवत् समन्तात् भूयात् भवति वा एवं स एव वाजेभिः सह नः अस्मान् आगमत् आज्ञाप्यात् समन्तात् गमयति वा ॥

TRANSLATION

(1) May God Who is the Lord of the Universe, help us in the attainment of all means of happiness and acquisition of all admirable wealth and the intellect which possesses the knowledge of many Shastras. May He teach and command us providing us with proper and nourishing food for our strength.

(2) The pure air enables us to attain happiness, wealth and good intellect. Without pure air, one cannot be healthy, wealthy and wise for, health mostly depends upon it. Its proper utilisation enables a man to travel in aeroplanes etc.

THE COMMENTATOR'S NOTES

(राये) परमोत्तमधनलाभाय रायइति धननामसु (निघ० २.१०)=For very good wealth (both material and spiritual).

(पुरन्ध्याम्) बहुशास्त्रविद्यायुक्तायां बुद्ध्याम् पुरन्धिरिति पदनामसु (निघ० ४.३) पद-गतौ गतेस्त्रिष्वर्थेषु ज्ञानार्थ-ग्रहणमत्र ॥

PUTPORT

There is Shleshalanakar (Double entendre) in this Mantra. God helps those who are industrious and not lazy fellows. The air also is made useful for various purposes by industriousness. No one can increase his wealth without exerting himself. No one can attain true happiness without God and air. Therefore all men should become diligent and optimistic.

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted वाजैः as उत्तमैरन्नैर्विमानादियानैः सह वा for which he has not quoted authorities, but they are clear. वाज इत्यन्ननाम (निघ० २.७) वज-गतौ The root Vaj means to go, therefore all means or vehicles of quick movement like the aeroplanes may be called वाजाः (पुरन्ध्याम्) has been explained by Rishi Dayananda as बहुशास्त्रविद्यायुक्तायां बुद्धयाम् धीरिति प्रज्ञानाम (निघ० ३.९) Yaskacharya has taken the word पुरुधीः as पुरु इति बहुनाम (निघ० ३.१) Therefore it means the intellect, possessing the knowledge of many Shastras.

Mantra—4

यस्य संस्थे न वृण्वते हरी समत्सु शत्रवः ।
तस्मा इन्द्राय गायत ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे मनुष्याः) यूयं यस्य हरी संस्थे (वर्तेते) यस्य (सहायेन) शत्रवः समत्सु न वृण्वते (सम्यक् बलं न सेवन्ते) तस्मा इन्द्राय तम् इन्द्रं नित्यं गायत ॥

TRANSLATION

(1) O men, glorify and know the nature of that God Whose Power and force are working in this Universe and with Whose help, wicked enemies cannot withstand us—the righteous heroes in the battles.

(2) Praise or describe the properties of the sun whose light and attraction are operating in the Universe and whom none can resist.

PURPORT

So long as men are not devoted to the Almighty God and do not become mighty themselves, they do not get the power of weakening un-righteous enemies.

THE COMMENTATOR'S NOTES

(हरी] हरणशीलौ) बलपराक्रमौ प्रकाशाकर्षणाख्यौ च (समत्सु) युद्धेषु समत्स्विति संग्रामनाम (निघं० २.१७)

जगत्स्थाः पदार्थाः किमर्थाः कीदृशाः केन पवित्रीकृताश्च सन्तीत्युपदिश्यते ।।

How are these things of the world, what is their purpose and how are they purified is taught in the fifth Mantra.

Mantra—5

सुतपाव्ने सुता इमे शुचयो यन्ति वीतये ।
सोमासो दध्याशिरः ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

इन्द्रेण (परमेश्वरेण वायुसूर्याभ्यां वा) यतः सुतपाव्ने वीतये इमे दध्याशिरः शुचयः सोमासः [सर्वे पदार्थाः] उत्पादिताः पवित्रीकृताः सन्ति । तस्मात् एतान् सर्वे जीवाः यन्ति (प्राप्नुवन्ति) ।

TRANSLATION

(1) God has created and purified all these objects of the world which are perishable, for the enjoyment and knowledge

of the souls who protect them by proper use. They enjoy them.

(2) The sun and the air also purify all these objects of the world. It is they that make them more useful.

PURPORT

It is God who out of Kindness, creates this world for giving fruits of the actions performed by the souls. It is that absolutely Pure God Who purifies the world and the souls through the sun and the air. But only those persons who make proper use of them and are industrious in acquiring virtues themselves and prompt others also to do so, become pure and happy.

किं कृत्वा जीवः पूर्वोक्तोपयोगग्रहणे समर्थो भवतीत्युपदिश्यते ।

How or doing what the soul becomes fit to make proper use of the sun and the air etc. is taught in the next Mantra.

Mantra—6

त्वं सुतस्य॑ पीतये॑ सद्यो वृद्धो अ॑जायथाः ।

इन्द्र ज्यैष्ठ्याय सुक्रतो ॥

अन्वयः सन्धिच्छेदसहितः (ऋषिकृतः)

हे इन्द्र सुक्रतो (विद्वन् मनुष्य) त्वं सद्यः सुतस्य पीतये ज्यैष्ठ्याय वृद्धः अजायथाः ॥

TRANSLATION

O learned person endowed with good intellect and noble actions, you should become the best by acquiring knowledge and other virtues, in order to drink the Juice of all things of the world, and to do very noble deeds.

PURPORT

God teaches the soul. O man ! unless you engage yourself in doing good to others having become old in knowledge (erudite) and experienced, you will not be a true man and will not attain the best happiness. Therefore you should be industrious and righteous.

THE COMMENTATOR'S NOTES

(इन्द्र) विद्यादिपरमैश्वर्ययुक्त विद्वन् = O man endowed with the great wealth of knowledge.

कः एवम् अनुष्ठाने जीवाय आशीर्ददातीति उपदिश्यते ।

Who gives blessings to such a soul is taught in the sixth mantra.

Mantra—7

आ त्वा विशन्त्वाशवः सोमास इन्द्र गिर्वणः ।
शं ते सन्तु प्रचेतसे ॥

सन्धिच्छेदसहितोऽन्वयः ।

हे (धार्मिक) गिर्वणः इन्द्र (विद्वन् मनुष्य) आशवः सोमासः त्वाम् आविशन्तु । एवं भूत्वा प्रचेतसे त्वा (तुभ्यं मदनुग्रहेण एते शं सन्तु सुखकारका भवन्तु) ।

TRANSLATION

O praise-worthy righteous person ! Let all things of the world possessing speed and other attributes, enter into thee—i. e. be well-versed in their knowledge. When you become a wise man, by my grace, may they be always source of happiness to all of you.

PURPORT

God blesses only such a righteous soul. He who becomes learned and engages himself in doing good to others, is always industrious. It is only then, that taking advantage of those objects he makes others happy, none else can enjoy true happiness.

THE COMMENTATOR'S NOTES

(गिर्वणः) गीर्भिर्वन्यते संभज्यते स गिर्वणाः तत् सम्बुद्धौ । गिर्वणा देवो भवति गीर्भिरेनं वनयन्ति ॥ (निरु० ६.१४) देवशब्देन अत्र प्रशस्तैः गुणैः स्तोतुमर्हो विद्वान् गृह्यते ॥

TRANSLATOR'S NOTES

वन-संभक्तौ; दिवु-क्रीडाविजिगीषाव्यवहारद्युतिस्तुतिमोद-मदस्वप्नकान्तिगतिषु-अत्र स्तुत्यर्थग्रहणम् ॥

Mantra—8

त्वां स्तोमा अवीवृधन् त्वामुक्था शतक्रतो ।
त्वां वर्धन्तु नो गिरः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे शतक्रतो (बहुकर्मवन् बहुप्रज्ञ ईश्वर) यथा स्तोमाः त्वाम् अवीवृधन् (अत्यन्तं वर्धयन्ति) यथा च त्वम् उक्थानि (स्तुति साधकानि वर्धितानि कृतवान् तथैव) नः गिरः त्वां वर्धन्तु सर्वथा प्रकाशयन्तु) ।

TRANSLATION

O God, endowed with infinite knowledge and Power of action, as these Vedic Chants of praise and hymns magnify Thee and Thou increasest our power, so may our speeches full of wisdom and truth, reveal or manifest Thee to all persons.

PURPORT

As the earth, the sun and other objects in the world created by God, point out the glory of the Omnipotent Lord and manifest Him, so the learned people after knowing these gifts of God and His attributes thoroughly should engage themselves in this work of revealing or mainfesting the Lord's glory to all, through their sermons and noble deeds.

THE COMMENTATOR'S NOTES

(स्तोमाः) वेदस्तुतिसमूहाः = The Vedic Chants.

(उक्था) परिभाषितुमर्हाणि वेदस्थानि सर्वाणि स्तोत्राणि पातृतुदिवचि उणा० सू० २.७ अनेन वच-परिभाषणे इतिधातो-स्थक् प्रत्ययः तेनोक्थशब्दसिद्धिः (गिरः) विद्यासत्यभाषणा-दियुक्ता वाण्यः

=The words or speeches full of wisdom and truth etc.

स जगदीश्वरो ऽस्मदर्थं किं कुर्यात् इत्युपदिश्यते

Subject : What may God do for us is taught in this ninth Mantra.

Mantra—9

अक्षितोतिः सनेदिमं वाजमिन्द्रः सहस्रिणम् ।

यस्मिन् विश्वानि पौंस्या ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः अक्षितोतिः इन्द्रः (परमेश्वरः अस्ति) स यस्मिन् विश्वानि पौंस्यानि (बलानि) सन्ति तानि सनेत् (संसेवयेत्) अस्मदर्थम् इमं सहस्रिणम् वाजं च (यतः वयं सर्वाणि सुखानि प्राप्नुयाम) ॥

TRANSLATION

May the Lord Whose knowledge is infinite and endless, endow us with the knowledge of the science of all objects which gives happiness of thousands of kinds and in which all powers are contained, so that we may enjoy all true happiness and delight.

PORPORT

May we know the Lord Who gives power to all to work and having attained strength, may we exert ourselves for bringing about the welfare of and happiness to all.

THE COMMENTATOR'S NOTES

पौंस्यानि बलानि पौंस्यानीतिबलनाम (निघ० २.९) = Powers.

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted वाजम् as पदार्थविज्ञानम्. The word is derived from वज-गतौ गतेस्त्रयोऽर्था ज्ञानं गमनं प्राप्तिश्च so here the meaning of ज्ञान or knowledge has been taken. Sayanacharya has taken it here for सोमरूपमन्नम् सनेत् संभजेत् Wilson has followed him translating "May Indra enjoy these manifold sacrificial viands". This translation is wrong as it ascribes body to God Who according to the express statement of the Veda अकायम् अव्रणम्, अस्नाविरम् etc. (Yaj. 40.8) परिभूः (Rig. 1.4) etc. is formless and All-pervading.

Mantra—10

मा नो॒ मर्ता॑ अ॒भि द्रु॑हन् त॒नूना॑मिन्द्र गिर्वणः ।
ईशा॑नो यवया व॒धम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे गिर्वणः (सर्वशक्तिमन्) इन्द्र (परमेश्वर) ईशानः त्वं नः (अस्माकम्) तनूनां वधं मा यवया (इमे) मर्ताः (सर्वे प्राणिनः) अस्मान् मा अभिद्रुहन् (मा जिघांसन्तु) ॥

TRANSLATION

O Omnipotent Lord of the world, to be adored with the words made refined with the study of the Vedas and proper education, let not men and other creatures do injury to our bodies. Thou art Lord of all, thorefore keep violence or the desire to kill, far away from us.

PURORT

No man should ever try to harm or injure any one else unjustly, but should behave towards others in a friendly manner. As God does not harm anyone, in the same manner people should also conduct themselves.

In this fifth hymn, it is mentioned how a man should exert himself to do good to others, so it has connection with the fourth hymn. This hymn also has been wrongly translated by Sayanacharya, Dr. Wilson and others.

TRANSLATOR'S NOTES AND COMMENTS

Sayanacharya takes Indra to mean a particular God the Lord of other deities in heaven, who drinks Soma Juice, as I have quoted his commentary on the 9th Mantra. The same thing he has stated in his commentary on the 6th and 7th mantras.

Wilson and Griffith also have followed him indiscriminately. I have already quoted Wilson. Griffith's translation of the 6th, 7th and 9th Mantra is as follows—

(6) "Thou grown at once to perfect strength, wast born to drink the Soma Juice, Strong Indra, for pre-eminence.

(7) "O Indra, lover of the song, may these quick somas enter thee, may they bring bliss to thee—the sage.

(9) Indra, whose succour never fails, accept these viands thousand fold, wherein all manly powers abide." These translators forget that the word Indra stands primarily for God

the Lord of the world. इदि-परमैश्वर्ये Who is the Creator and Omniscient Knower of the Universe इदं करणात्, इदं दर्शनात् (निरुक्ते) They are obsessed with the idea of the worship of some Gods and Goddesses in the Vedas. Rishi Dayananda was therefore quite justified in criticising their interpretation, misunderstanding the very fundamental Vedic teaching of the worship of One God.

अथ षष्ठं सूक्तम्

HYMN VI.

अस्य सूक्तस्य मधुच्छन्दा ऋषिः । १-३ इन्द्रः ४.६.८.९ मरुतः । ५, ७ मरुत इन्द्रश्च । १० इन्द्रो देवता । १, ३, ५-७, ९, १० गायत्री छन्दः । २ विराड् गायत्री ४, ८ निचृद् गायत्री छन्दः । षड्जः स्वरः ।

Seer—Madhuchhanda, Devata or subject. Indra and Maruts. Metre—Gayatri of various types. Tune Shadja.

Mantra—1

युंजन्ति ब्रध्नमरुषं चरन्तं परि तस्थुषः ।
रोचन्ते रोचना दिवि ॥

सन्धिच्छेदपूर्वकोऽन्वयः (ऋषिकृतः)

(ये मनुष्याः) अरुषं ब्रध्नं परितस्थुषः चरन्तं परमात्मानं स्वात्मनि बाह्यदेशे सूर्यं वायुं वा युंजन्ति ते रोचनाः सन्तः दिवि (प्रकाशे) रोचन्ते (प्रकाशन्ते) ।

TRANSLATION

(1) Those persons who are in communion with Omnipresent God Who is Great are kind and non-violent in their hearts knowing all animate and inanimate objects, shine in Resplendent God.

(2) The Mantra is equally applicable to the sun, the Prana or vital breaths or fire (Agni). Those who know the real nature of the sun and the prana, shine. They become glorious.

PURPORT

God says that those who are busy with acquiring knowledge, enjoy all happiness. Therefore it is the duty of all learned persons to make proper use of all objects like the earth and the sun, prompt others to do so and make all people happy. Prof. Maxmuller has taken it to mean. "Those who stand around while he moves on, harness the bright red (Steed);

the lights in heaven shine forth." (Prof. Maxmuller).

We have already pointed out that this interpretation is erroneous.

(ब्रध्नम्) महान्तं परमेश्वरम् ब्रध्नमिति महन्नामसु पठितम् (निघ० ३.३) अरुषम् इति सर्वेषु मर्मसु सीदन्तम् अहिंसकं परमेश्वरम् प्राणवायुं तथा बाह्ये देशे रूपप्रकाशकम्, रक्तगुण-विशिष्टमादित्यं वा अरुषम् इति रूपनामसु (निघ० ३.७)।

Mantra—2

युंजन्त्यस्य काम्या हरी विपक्षसा रथे ।
शोणा धृष्णू नृवाहसा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वांसः अस्य काम्यौ शोणौ धृष्णू विपक्षसौ नृवाहसा हरी रथे युंजन्ति (युंजन्तु)।

TRNASLATION

O learned persons, harness the two attributes of the sun or the fire in the form of attraction and speed, or the bright and the dark half of the month, making proper use of them in various kinds of conveyances for travelling on earth, in water and the sky, which are means of motion, carrying people far away and are firm.

PURPORT

God gives the instruction that unless men manufacture various chariots or cars by making proper use and taking advantage of the earth, the water and fire etc. they cannot have proper prosperity and splendour. Prof. Maxmuller has misinterpreted the mantra. He says that by the use of term अस्य it is clear that the Mantra relates to Indra who has two red coloured steeds.

Prof. Maxmuller's translation referred to here is as follows—

"They harness to the chariot on each side his (Indra's) two favourite boys, the brown the bold, who can carry the hero (Vedic Hymns Part 1. P. 14).

As a matter of fact, by the use of the pronoun अस्य the sun is to be taken here.

येनेमे पदार्था उत्पादिताः स कीदृश इत्युपदिश्यते ।

Subject—How is he who is the Creator of all these things is taught in the 3rd Mantra.,

Mantra—3

केतुं कृण्वन्नकेतवे पेशो मर्या अपेशसे ।
समुषद्भिरजायथाः ॥

सन्धिच्छेदसहितोऽन्वयः (स्वीकृतः)

हे मर्याः (यः जगदीश्वरः) अकेतवे केतुम् अपेशसे पेशः (कृण्वन् सन् वर्तते तं सर्वाः विद्याः च सम् उषद्भिः) सह समागमं कृत्वा यूयं यथावत् विजानीत । (तथा हे जिज्ञासो मनुष्य) त्वमपि तत् समागमेन अजायथाः (एतत् विद्याप्राप्त्या प्रसिद्धः भव) ।

TRANSLATION

O men ! You must know that God Who gives the Light of knowledge in order to dispel the darnkess of ignorance and Who gives wealth in the form of gold and other articles for the removal of poverty. Know that Merciful God and acquire the knowledge of various sciences by keeping company with the learned who desire to get the knowledge of God and all other objects. O man eager to learn, you should also become famous by keeping company with such wise learned persons.

PURPORT

Men should get up early in the morning (before the dawn) by giving up all idleness, should exert themselves for dispelling

ignorance and poverty, should acquire the knowledge of God and get the proper benefit out of all objects.

Prof. Maxmuller has misinterpreted the Mantra thinking that the word मर्या: stands here for Indra, though it clearly means mortals as stated in the Vedic Lexicon named Nighantu.

"मर्या इति मनुष्यनामसु (निघ० २.३)"

Prof. Maxmuller's translation is "Thou who createst light where there was no light and form. O men ! where there was no form, hast been born together with the dawns."

(Vedic Hymns Part I. P. 14)

It (Maryah) is not used here in the general sense of men. The poet addresses here Indra " (M.M.).

TRANSLATOR'S NOTES AND COMMENTS

How absurd and ridiculous are the imaginations of Sayanacharya, Maxmuller, Wilson and Roth ?

Sayanacharya interprets the Mantra strangely as—

हे मर्याः मनुष्याः । इदमाश्चर्यं पश्यतेत्यध्याहारः । किमाश्चर्यमिति तदुच्यते आदित्यरूपोऽयमिन्द्रः उषद्भिः दाहकैः रश्मिभिः प्रतिदिनमुषः काले वा संभूय अजायथाः । उदपद्यत अथवा सूर्यस्यैवास्तमये मरणमुपचर्य व्यत्ययेन बहुवचनं कृत्वा सम्बोधनं क्रियते । हे मर्य प्रतिदिनं त्वम् अजायथाः किं कुर्वन् ! अकेतवे रात्रौ निद्राभिभूतत्वेन प्रज्ञानरहिताय प्राणिने केतुं कृण्वन् इत्यादि ॥

i. e. O men ! see the wonder. This Indra in the form of the sun is born with his rays of burning nature, along with the dawns, or taking the sun as dead after sunset; he is addressed as being born in the morning giving light where there was no light etc.

Wilson translates it as—

"Mortals ! you owe your (daily) birth to such an Indra who with the rays of the morning gives sense to the senseless and to the formless form." Griffith's translation is still worse —

"Thou making light where no light was, and form O men, where form was not, wast born together with the Dawn. In

he foot note he (Griffith) says "Thou i.e. the sun. O men is perhaps an exclamation expressive of admiration. If Maryah (Men), be taken to mean the Maruts the words thou making, wast born, although in the singular number, may apply to these Gods regarded as one host or Company and born at one birth."

Such are the strange imaginations of some of these translators, while Rishi Dayananda's interpretation is straight forward and there is no far-fetched meaning attached to the words used in the Mantra.

The function of the Maruts is mentioned in the fourth Mantra—

Mantra—4

आदह स्वधामनु पुनर्गर्भत्वमेरिरे ।
दधाना नाम यज्ञियम् ॥

सन्धिच्छेदपूर्वकोऽन्वयः (ऋषिकृतः)

यथा मरुतः यज्ञियं नाम दधानाः सन्तः यदा स्वधाम् अनु अप्सु पुनः गर्भत्वम् एरिरे तथा आत् अनन्तरम् वृष्टिं कृत्वा पुनः जलानाम् अह इति विनिग्रहं कुर्वन्ति ॥

TRANSLATION

After the heat of the sun, the winds bear the water-carrying form. Before the rain, the winds (monsoons) are full of watery vapours.

PURPORT—

The water that becomes like the drops being lightened by the heat of the sun and the fire, it is the monsoons that cause it to rain as clouds and thus sustain all.

Prof. Maxmuller's translation as "The Maruts according to their want assumed again the form of new born babes". (V. H. Page 141). is not correct and is not in accordance with the letter and the spirit of the Mantra.

THE COMMENTATOR'S NOTES

स्वधा इति उदकनामसु पठितम् (निघ० १.१२)=water.

नाम इति उदकनामसु पठितम् (निघ० १.१२)=water.

यज्ञियम्–यज्ञ कर्म अर्हतीति यज्ञियो देशः तम् तत्कर्मार्हतीत्युपसंख्यानम् अष्टाध्याय्याम् ५.१.७१ इति वार्तिकेन घ प्रत्ययः ॥

What does the sun do is taught in the 5th Mantra.

Mantra—5

वीळु चिदारुजत्नुभि गुहा चिदिन्द्र वह्निभिः ।
अविन्द उस्रिया अनु ॥

सन्धिच्छेदपूर्वकोऽन्वयः (ऋषिकृतः)

चिद् (यथा मनुष्याः स्वसमीपस्थान् पदार्थान् उपरि अधः च नयन्ति तथा एव) इन्द्रः (अयं सूर्यः) वीड्ड (बलेन) उस्रियाः क्षेपयित्वा पदार्थान् विन्दते अनु पश्चात् तान् भित्वा आरुजत्नुभिः वह्निभिः मरुद्भिः सह त्वाम् एतत् पदार्थ–समूहम् गुहायाम् (अन्तरिक्षे) स्थापयति ॥

TRANSLATION

As men carry things and put them in proper places, so the sun scatters his rays with his force and attains (touches) all objects. Then he pierces them and with the winds that break down things, he places them in the middle region.

PURPORT

There is the simile here. As powerful winds break even strong trees with their force, so the sun pierces them with his rays and the winds take them above and below. Thus according to the eternal laws ordained by God, all objects are produced and perish at the end.

Wilson's translation is....

"O Indra thou hast discovered the cows hidden in the cavern" is absurd. The word उस्रियाः (Usriyah) used in this Mantra stands for the rays according to the Vedic Lexicon (Nighantu 1.5 उस्रा इति रश्मिनामसु (निघ० १.५) By गुहा is meant the

middle region गुहा गूहतेः निरु० १३.८ सर्वावरकेत्वात् अत्रान्तरिक्षस्य ग्रहणम् as it covers all.

"Thou O Indra, with the Swift Maruts (Storm Gods) who break through the even strong hold, hast found even in their hiding place the bright ones (days or clouds) (V. H. P. 14).

TRANSLATOR'S NOTE

Griffith follows Prof. Maxmuller translating the mantra 'Thou, Indra, with the tempest Gods, the breakers down of what is firm.

Foundest the Kine even in the cave. To translate the word मरुतः (Marutah) as Storm Gods (as done by Prof. Maxmuller) or tempest Gods as done by Griffith is entirely erroneous.

It means Pranas (breaths).

Winds, priests and heroes मरुतः मितराविणोऽमितरोचिनो महद् द्रवन्तीति वा निरुक्ते ११.१३ These Western Translators were always obsessed with the idea of finding out Gods and Godesses in the Vedas, forgetting the very fundamental principle of the Vedic Monotheism.

Mantra—6

देवयन्तो यथा मतिमच्छा विदद्वसुं गिरः ।
महामनूषत श्रुतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा देवयन्तः गिरः (विद्वांसो मनुष्याः) विदद्वसुं महां (महतीम्) मतिं (बुद्धिम्) श्रुतं (वेदशास्त्रार्थयुक्तं श्रवणं कथनं च अनूषत (प्रशस्ते कुर्वन्ति) तथैव मरुतः (स्ववेगादि गुणयुक्ताः सन्तः वाक्श्रोत्रचेष्टामहच्छिल्पकार्यं च प्रशस्तं साधयन्ति) ।

TRANSLATION

As learned persons who desire to become enlightened truthful people, make their gerat intellect full of the knowledge of all objects which bring about happiness and the ears which listen to the teachings of the Vedas that are noble and sublime, in the same manner, the maruts possessing great speed and

other qualities, accomplish well the proper use of all powers of the sciences and arts ennabling them in every way.

PURPORT

Men should try to take all benefit out of the Maruts (airs etc.) for doing good to all and for the acquisition of knowledge and intelligence. Prof. Maxmuller's translation is . . ." The pious singers (the Maruts) have after their own mind, showed towards the giver of wealth, the great, the glorious (Indra). V. H. P. 14, M. M. is incorrect, as देवयन्तः stands for men and it means आत्मनो देवं विद्वांसम् इच्छन्तः desiring to make themselves learned. It does not stand for मरुतः or Storm Gods as translated by Prof. Maxmuller and Griffith who take the word to mean "Tempest or Storm Gods."

Griffith following Prof. Maxmuller translates as follows—

"Worshipping even as they list, singers laud him who findeth wealth.

The far-renowned, the mighty one."

Rishi Dayananda's criticism of Prof. Maxmuller's Translation is also applicable in this case.

Mantra—7

इन्द्रेण सं हि दृक्षसे संजग्मानो अबिभ्युषा ।
मन्दू समानवर्चसा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अयं वायुः अबिभ्युषा इन्द्रेण एव संजग्मानः सन् तथा वायुना सह सूर्यः च संगत्य दृश्यसे दृश्यते (दृष्टिपथम् आगच्छति यतः तौ) समानवर्चसौ वर्तेते (तस्मात् सर्वेषां) मन्दू भवतः ॥

TRANSLATION

The air or the wind is seen with the presence of the Omnipotent All-pervading God and the rays of the sun. Both of them (the air and the sun) are givers of joy and are of equal splendour.

PURPORT

God has created and sustained the sun, the air and other objects of the universe by His immanence and Power. Among these various objects, all shine with the sustaining power, attraction and light of the sun and the air. Men should get proper benefit from them through knowledge. Prof. Max-muller has expressed surprise at the use of singular form instead of the plural and also criticised Yaskacharya—the author of Nirukta for taking मन्दू as मन्दुना third case singular. But he is really mistaken. In the Vedas, this chage of case etc. takes place as stated by great grammarians in the aphorisms and verses like the following—

व्यत्ययो बहुलम्॥ अष्टाध्यायाम् । सुप्तिङुपग्रहलिंगनराणां, कालहलच्स्वरकर्तृयङांच । व्यत्ययमिच्छति शास्त्रकृदेषां, सोऽपि च सिद्ध्यति बाहुलकेन ॥

(महाभाष्ये ३. १. ८५) Mahabhashya 3, 185.

सुपां सुलुक् पूर्व सवर्णाच्छेयाडाड्यायाजालः ॥

(अष्टा० ७. १. ३९) Ashtadhyayi 7.1.39.

So Yaskacharya is right and Prof. Maxmuller himself is mistaken.

TRANSLATOR'S NOTES

From the social point of view, the Mantra may also mean - O hero attacking the enemy with wind like speed, you shine when united with the commander of the army (इन्द्रः—ईन् शत्रून् दारयितेति निरुक्ते) Both of you are givers of joy and of equal splendour.

Mantra—8

अनवद्यैरभिद्युभिर्मखः सहस्वदर्चति ।

गणैरिन्द्रस्य काम्यैः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अयं मखः इन्द्रस्य अनवद्यैः अभिद्युभिः काम्यैः गणैः सह सर्वान् पदार्थान् सहस्वत् अर्चति ॥

TRANSLATION

This Yajna in the form of the protection and art when united with irreproachable, shining and desirable rays of the sun or air, makes all objects firm and strong.

PURPORT

This Yajna, which brings about happiness and protection, performed with the oblation of the pure articles put in the fire through the purification of the air and the rays drives away diseases and makes all beings vigorous and happy.

Prof. Maxmuller takes Makhah to mean the sacrificer and translates "The sacrificer cries aloud" But Makha means Yajna which brings about the happiness to and welfare of all beings through the purification of the air and the water. Prof. Maxmuller's statement that there are two passages where Makha refers to an enemy of the gods' is also erroneous, because it is a simile there.

TRANSLATOR'S NOTES

मखइतियज्ञनाम (**निघ० ३ . १७**)=Makha a Yajna or non-violent sacrifice.

It is note-worthy or remarkable that even Griffith has criticised Prof. Maxmuller's interpretation saying in the foot-note—

Prof. Maxmuller's translation of the Mantra is "with the beloved hosts of Indra, with the blameless hasting (Maruts) the sacrificer cries aloud." (Vedic Hymns Pl14).

"This is the interpretation proposed by Prof. Maxmuller, but it is only conjectural and not altogether satisfactory." (The Hymns of the Rigveda Translated by Griffith. P. 8).

अथ मरुतां गमनशीलत्वम् उपदिश्यते ।

The wandering nature of the Maruts (winds) is taught.

Mantra—9

अतः परिज्मन्ना गहि दिवो वा रोचनादधि ।
समस्मिन्नृञ्जते गिरः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यत्र गिरः सम् ऋञ्जते सः अयं परिज्मा (वायुः) अतः (पृथिवीस्थानात्) जलकणान् अधि आगहि उपरि गमयति । स पुनः दिवः रोचनात् (सूर्यप्रकाशात् मेघमण्डलात् वा जलादि पदार्थान्) आगहि (आगमयति) अस्मिन् सर्वे पदार्थाः स्थितिं लभन्ते) ।

TRANSLATION

The air which is the cause of all dealings of the speech, going every where taking things from this place to that, raises the drops of water from the earth, carries them upwards and then along with the light of the sun or the clouds, it rains down water on earth. All objects are based upon this air which dwells within and out side.

PURPORT

This powerful air is the cause of the going, coming, sustenance, utterance and the hearing of all things. Sayanacharya interprets परिज्मन् as अज-गतिक्षेपणयोः अन्येभ्योऽपि दृश्यन्ते (अष्टाः ३.२.५) इतिमनिन् नकारलोपश्छान्दसः But it is wrong as in the unadi kosha 1.159 it is stated. श्वन्नुक्षन् पूषन्प्लीहन् क्लेदन्स्नेहन् मूर्धन्मज्जन्नर्यमन् विश्वप्सन् परिज्मन् मातरिश्वन् मघवन्निति ।

From Yonder, O traveller (Indra) come hither, or from the light of heaven, the singers all yearn for it."

(Prof. Maxmuller in the Vedic Hymns, Part 1).

It is because the expression समस्मिन् ऋञ्जते गिरः particularly denotes that here by Maruts is meant Prana Vayu and not storm Gods etc. as supposed by him. (Maxmuller)

इदानीं सूर्यकर्मोपदिश्यते ।

The function of the sun is told in the tenth Mantra.

Mantra—1

इतो वा सातिमीमहे दिवो वा पार्थिवादधि ।

इन्द्रं महो वा रजसः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(वयम्) इतः पार्थिवात् वा दिवः वा सातिं कुर्वन्तम् रजसः अधिमहान्तं वा इन्द्रम् ईमहे (विजानीमः) ॥

TRANSLATION

We know this (sun) which divides various things i. e. helps as to distinguish them by his light to be greater than the earth, the moon, the stars, the heaven and other worlds. maxmuller's Translation is wrong as here the word "Indra" stands for the sun whose greatness or vastness is stated in the Mantra.

"We ask Indra for help from here, or from heaven, or from above the earth or from the "Great sky." . . (M. M.)

PURPORT

The rays of the sun pierce the objects like water etc. on the earth and make them subtle, so that they go upwards along with the air but solar world is the greatest among the worlds.

In this hymn it is taught how we should take benefit from the sun and the air, what is their nature and how we should utilise them. So it has direct connection with the previous hymn. This hymn also has been misinterpreted by Sayanacharya, Prof. Wilson, Prof. Maxmuller and others.

We have already pointed out some of their glaring mistakes in our notes. Tr.

——o——

अथ सप्तम सूक्तम्

HYMN VII.

सप्तमस्य सूक्तस्य मधुच्छन्दा ऋषिः । इन्द्रो देवता ॥
१-३-५-७ गायत्री छन्दः । २,४ निचृद् गायत्री ।
८, १० पिपीलिकामध्या निचृद् गायत्री ।
९ पादनिचृद् गायत्री छन्दः । षड्जः स्वरः ॥
अथेन्द्रशब्देनार्थत्रयमुपदिश्यते ॥

Seer Madhucchanda. Devata—Indra, Metre-Gayatri of various types. Tune-Shadja.

There are three meanings for the word Indra used in this hymn.

Mantra—1

इन्द्रमिद् गाथिनो बृहदिन्द्रमर्केभिरर्किणः ।
इन्द्रं वाणीरनूषत ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये गाथिनः अर्किणः (विद्वांसः) ते अर्केभिः बृहत् (महान्तम्) इन्द्रम् (परमेश्वरम्) इन्द्रम् सूर्यम् इन्द्रं वायुं वाणीः च इत् (एव) अनूषत (यथावत् स्तुवन्तु) ॥

TRANSLATION

(1) The learned chanters (of Sama Veda) glorify the Great Lord only, with their songs of the Mantras and with the observance of truth etc. The reciters of the (Rigvedic) Mantras also praise the same Great God. Let all the Vedas and the speeches of the wise, glorify the Lord of the Universe.

(2) Let the learned scholars and scientists describe the attributes of the sun with the acts which develop arts and industries.

(3) Let the learned scientists describe the attributes of the air and how to utilise it properly, for the benefit of the people.

PURPORT

God gives the instruction that men should ponder over the meanings of the Vedic Mantras, should understand the real nature of God, the sun and the air and then should exert themselves for the welfare of all, by utilising all objects properly.

THE COMMENTATOR'S NOTES

(अर्केभिः) अर्चनसाधकैः सत्यभाषणादिभिः शिल्पविद्या साधकैः कर्मभिः मन्त्रैश्च। अर्क इति पदनामसु पठितम्। अनेन-प्राप्तिसाधनानि गृह्यन्ते। अर्को मन्त्रो भवति यत् अनेन अर्चन्ति। (निरुक्ते ५.४)

THE TRANSLATOR'S NOTES AND COMMENTS

For these three meanings of the word Indra, the following quotations from the Brahmanas are quite clear besides many others.

(इन्द्रम्) (१) परमेश्वरम् (२) सूर्यम् (३) वायुम्। तस्मादाह इन्द्रो ब्रह्मेति। (कौषीतकी ब्राह्मणे ऋग्वेदीये ६.१४) इति–परमैश्वर्ये इति धातोर्निष्पन्नः इन्द्रः परमेश्वर-वाचकः।

अथ यः स इन्द्र एष एव स य एष (सूर्यः तपति) (जैमिनीयोपनिषद् ब्राह्मणे १.२८.२ ॥ १.३२.५)

अथ यः स इन्द्रोऽसौ स आदित्यः ॥ (शतपथ ब्रा० ८.५.३.२)

इन्द्रः सूर्यः इति सायणाचार्योऽपि ताण्ड्य ब्राह्मण १४.२.५ भाष्ये।

अयं वा इन्द्रो योऽयं वातः पवते (शत० १४.२.२.६)

यो वै वायुः स इन्द्रः य इन्द्रः स वायुः (शत० ४.१.३.१९)

These and other passages substantiate Rishi Dayananda's interpretation given above.

अनूषत–नु-स्तुतौ लोडर्थे लुङ्।

The sun and the air are described in the 2nd Mantra.

Mantra—2

इन्द्र इद्धर्योः सचा संमिश्ल आ वचोयुजा ।
इन्द्रो वज्री हिरण्ययः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा अयं संमिश्लः इन्द्रः (वायुः) सचा (सवयोः) वचोयुजा (वचांसि योजयतोः) हर्योः गमनागमनानि युनक्ति तथा इत् एव वज्री हिरण्ययः इन्द्रः सूर्यलोकः च ॥

TRANSLATION

As this air which is mixed up with all objects, unites its properties of removing and taking which are instrumental in all dealings of the speech, in the same way, the shining sun which possesses heat and is the cause of making the year, unites its property of taking and removing with all things. (The sun dispels darkness and spreads light).

PURPORT

As it is on account of the association of the air that speech, hearing, going, coming, upholding and touching are possible, in the same way, light and piercing are possible on account of the sun.

THE COMMENTATOR'S NOTES

(वज्रः) संवत्सरः तापो वा अस्य अस्तीति वज्री सूर्यः संवत्सरो हि वज्रः । (शत० ३.३.५.१५)

=Full of heat or the cause of time.

(हिरण्ययः) ज्योतिर्हि हिरण्यम् (शत० ४. ३. १. २१),

=Full of light.

TRANSLATOR'S NOTES AND COMMENTS

Sayanacharya interprets the word हिरण्यय: as हिरण्यमय:-सर्वाभरण-भूषितः इत्यर्थः which is not correct in connection with Indra which is to be taken here for the sun or the air. Neither God nor the sun nor the air put on ornaments. Sayanacharya seems to

be in the habit of giving materialistic or ritualistic interpretation.

The spiritual interprenation of the Mantra (as given by me in the translation of the Sama Veda (Mantra 597) is "God is the combiner of kindness and love when sincerely prayed to by earnest true devotees. He is the Creator and Lord of the world, the Holder of the thunderbolt of justice or the Light of lights or Absolute Truth.

हरतः पापसन्तापादिकं भक्तानामिति कारुण्यवात्सल्यरूपौ अश्वौ हरी । सत्यं वै हिरण्यम् (गोपथ ३.३.१७) ।

In the third Mantra, by Indra the nature of the sun and its purpose is taught and who is the creator of the sun is answered.

अथ केन किमर्थः सूर्यलोको रचित इत्युपदिश्यते ।

Mantra—3

इन्द्रो दीर्घाय चक्षस आ सूर्यं रोहयद् दिवि ।
विगोभिरद्रिमैरयत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

इन्द्रः (सृष्टिकर्ता जगदीश्वरः) दीर्घाय चक्षसे यं सूर्यलोकं दिवि आरोहयत् सः अयं गोभिः अद्रिभिः वीरयति ॥

TRANSLATION

God Who is the Creator and Lord of the world has placed the sun on high in the sky, so that people may see well all objects with his rays. He makes the clouds move hither and thither, so that it may rain.

PURPORT

Desiring to create the world, God established the bright sun with the object of vision, upholding, attracting and illuminating in the midst of every world. This should be known to be the rule for every world or universe. The sun draws the water of the oceans up, keeps it there through the air and then takes it below. That is the cause of the rain.

THE COMMENTATOR'S NOTES

(गोभिः) रश्मिभिः गाव इति रश्मिनामसु (निघ० १.५)

=Rays.

(अद्रिम्) मेघम् अद्रिरितिमेघनामसु (निघ० १.१०)

The cloud. By the term Indra, God is prayed.

Mantra—4

इन्द्र वाजेषु नोऽव सहस्रप्रधनेषु च ।

उग्र उग्राभिरूतिभिः ॥

अन्वयः—इन्द्र (हे जगदीश्वर) उग्रः भवान् सहस्रप्रधनेषु वाजेषु उग्राभिः ऊतिभिः नः अव (रक्ष सततं विजयं च प्रापय) ॥

TRANSLATION

O Alimighty Lord, protect us always in all battles where abundant wealth of various kinds is gained. Protect us and enable us to attain knowledge and happiness by Thy insuperable protective powers O Omnipotent God.

PURPORT

God shows kindness to righteous soldiers and to none else. Only those persons are lucky who control their senses, are impartial learned people possessing good strength of the body and the soul and are alert. They having conquered righteously in great battles, protect their country and get true happiness.

THE COMMENTATOR'S NOTES

(ऊतिभिः) रक्षाप्राप्तिविज्ञानसुखप्रवेशनैः

(वाजेषु) संग्रामेषु वाज इति संग्रामनामसु (निघ०२.१०)

THE TRANSLATOR'S NOTES AND COMMENTS

It is noteworthy and significant that while as Skanda Swami, Venkata Madhava and Sayanancharya, all these commentators have translated अव as simply रक्ष and to

our great surprise, Sayanacharya who is considered to be a great grammarian and author of a धांतुपाठवृत्ति quotes अवरक्षणे ignoring other 18 meanings of the verb root अव, It is Rishi Dayananda alone that translates ऊतिभिः derived from अव as रक्षाप्राप्तिविज्ञानसुखप्रवेशनैः thus taking into consideration four meanings of the verb root अव. Howdeep and comprehensive is the Rishi's interpretation !

ऊति यूति जूति हेति साति कीर्तयश्च ।

(अष्टाध्याय्याम् ३.३.९७)

Thus the word ऊति is derived from अव. This is where all agree and yet they (with the exception of Rishi Dayananda) have given only one narrow meaning.

पुनरीश्वरसूर्यवायुगुणा उपदिश्यन्ते ।

The attributes of God, the sun and the air are described in the fifth Mantra.

Mantra—5

इन्द्रं वयं महाधन इन्द्रमर्भे हवामहे ।
युजं वृत्रेषु वज्रिणम् ॥

सन्धिच्छेदसहितोऽन्वयः–(ऋषिकृतः)

वयं महाधने इन्द्रं (परमेश्वरम्) हवामहे अर्भे (अल्पेच) अपि एवं वज्रिणम् वृत्रेषु युजम् इन्द्रं (सूर्यं वायुं च) हवामहे (स्पर्धामहे) ॥

TRANSLATION

(1) In mighty great battles (External as well as internal) we invoke the Lord, Him do we invoke in minor strifes. He is the Friend who destroys evils and evil-minded wicked persons.

(2) On all battles great or small, we take the help of the sun and the air made by God. To destroy clouds, the

rays of the sun are helpful. (We make our bodies strong by the proper use of the sun-light and pure air. We keep the sun and the air as ideal for strength and vigour.

PURPORT

Whether the battle is great or small, when a man regards Almighty God as his Protector, present everywhere and fights against un-righteous persons righteously and zealously, surely he gets victory. This victory is also caused by the proper use of the sun-light and pure air. As God gives happiness to all through the rain, for which the sun and the air are means, so men also should properly utilise sun-light and pure air in order to get strength and victory.

THE COMMENTATOR'S NOTES

(वृत्रेषु) मेघावयवेषु वृत्र इति मेघनामसु (निघ० १.१०) (वज्रिणम्) किरणवन्तं जलवन्तं वा वज्रो वै भान्तः ॥ (शत० ८.२.४.१०) अनेन प्रकाशरूपा: किरणागृह्यंते ॥ so वज्री here stands for the sun वज्रो वा आपः । (शत० ७.४.२.४१) । महाधन इति संग्रामनामसु पठितम् (निघ० २.१७) मनुष्यैः स ईश्वरः किमर्थं प्रार्थनीयः । सूर्यश्च किंनिमित इत्युपदिश्यते ॥

What for should God be prayed to and what for the sun is to be thought of is taught in the next Mantra.

Mantra—6

स नो वृषन्नमुं चरुं सत्रादावन्नपा वृधि ।
अस्मभ्यमप्रतिष्कुतः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

परमेश्वरपक्षे (१) हे वृषन् सत्रादावन् परमेश्वर स त्वम् अस्मभ्यम् अप्रतिष्कुतः सन नः (अस्माकम्) अमुं चरुं (मोक्षद्वारम्) अपावृधि (उद्घाटय) ।

सूर्यपक्षे (२) भवद्रचितः अयं सत्रादावा वृषा अप्रतिष्कुतः सूर्यः अस्मभ्यम् अमुं चरुं (मेघम्) अपावृणोति उद्घाटयति ।।

TRANSLATION

(1) O Giver of all gifts, Rainer of happiness and peace ! Open the door of emancipation to us who are obedient to Thee and engaged in doing noble deeds. Thou art Irresistible O Lord.

(2) O God, this sun created by Thee in iresistible, cause of rain and it removes the clouds.

PURPORT

The man who firmly sticks to truth, knowledge and the command of God, that Inner Most Spirit dispels all the darkness of his ignorance, so that he never goes astray from the path of righteousness and exertion.

(चरुम्) ज्ञानलाभं मेघं वा चरुरिति मेघनामसु
(निघ० १.१०)

(सत्रादावन्) सत्यं ददातीति तत् सम्बुद्धौ वृष्ट्याख्यं यज्ञं समन्ताद्ददातीतिसः सत्रेति सत्यनामसु पठितम् ।
(निघ० १.१०)

TRANSLATOR'S NOTES

As the word चरु (Charu) stands for cloud also, the 2nd line may also mean quieten this cloud-like restless mind. In the seventh Mantra, Indra stands for God—

पुनरिन्द्रशब्देनेश्वर उपदिश्यते—

Mantra—7

तुंजेतुंजे य उत्तरे स्तोमा इन्द्रस्य वज्रिणः ।
न विन्धे अस्य सुष्टुतिम् ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

न अहं ये तुंजे तुंजे उत्तरे स्तोमाः सन्ति वज्रिणः इन्द्रस्य (परमेश्वरस्य) सुष्टुतिं विन्धे (विन्दानि) ।।

TRANSLATION

On the receipt of every gift from the Lord of the Universe Who is Almighty, praises rise in me. I go on singing the glory of God, but I don't find an end to it. I find no laud worthy of Him.

PURPORT

I am not able to know fully all the instances of God's power, His wonderful creation and the advantages that He has put in all objects of the world for the happiness of the souls. They are infinite and incomprehensible. None can ever find the end of God's attributes because they are endless. But a man should take as much benefit from all these things he can.

TRANSLATOR'S NOTES

(तुञ्जे तुञ्जे)- दातव्ये दातव्ये - Thus interprets Rishi Dayananda तुञ्जतिदानकर्मा (निघ० ३. २०)

I have translated thus the verse metrically—
For every gift of Thee O Lord,
I ever do Thee glorify,
But never reach the end of praise,
That can ever me satisfy.

ईश्वरो मनुष्यान् कथं प्राप्नोतीत्युपदिश्यते–

How is God attained by a man is taught in this 8th Mantra,

Mantra—8

वृषा यूथेव वंसगः कृष्टीरियर्त्योजसा ।
ईशानो अप्रतिष्कुतः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

वंसगः वृषा यूथानि इव अप्रतिष्कुतः ईशानः वृषा (ईश्वरः सूर्यः च) ओजसा (बलेन) कृष्टीः (धर्मात्मनः मनुष्यान्) आकर्षणादिव्यवहारान् वा इयर्ति (प्राप्नोति) ।

TRANSLATION

As the strong bull leads on the herds, He the Rainer of happiness stirs the people with His might. He is irresistible

Ruler who fulfils all noble desires. He can be attained only by righteous people.

PURPORT

It is only righteous people that can attain God, because it is their nature to make progress in Knowledge. God comes to righteous people only (is realised by them) as they come to Him—they are in communion with Him. The sun also is able to attract the worlds near by as directed by the Lord. He revolves on his own axis

THE COMMENTATOR'S NOTES

(वंसगः) वंसं धर्मसेविनं संविभक्तपदार्थान् गच्छतीति सः (अप्रतिष्कुतः) सत्यभावनिश्चयाभ्यां याचितोऽनुग्रहीता स्वकक्षां विहाय इतस्ततो ह्यविचलितोवा।

ईश्वर एव सर्वथा सहायकार्यस्तीत्युपदिश्यते ॥

God only is our True Helper is taught in the ninth Mantra.

Mantra—9

य एकश्चर्षणीनां वसूनामिरज्यति ।
इन्द्रः पंच क्षितीनाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः इन्द्रः चर्षणीनां वसूनां पंचानां क्षितीनाम् इरज्यति स एकः अस्ति ॥

God who rules over all men, all riches and all worlds of five kinds where creatures dwell is only One. He alone should be worshipped.

PURPORT

God alone Who is the Supreme Ruler of all, the Inner most Omnipresent Spirit, Giver of all wealth (internal and external) un-parallelled, only One, the Creator of the world attracting all towards Himself, should be worshipped by all as Adorable. That unfortunate person who regards anyone else as Adorable in the place of one God, always suffers and becomes miserable.

THE COMMENTATOR'S NOTES

(पंचक्षितीनाम्) निकृष्टमध्यमोत्तमोत्तमतरोत्तमतमानां पंचविधानाम् (क्षितीनाम्) पृथिवीलोकानांमध्ये । क्षितिरिति पृथिवीनामसु पठितम् ॥ [निघ० १.१.९]

=The earth and other worlds.

चर्षणय इति मनुष्यनामसु (निघ० २. ३) = Men.

(इरज्यति) ऐश्वर्यं दातुं सेवितुं च योग्यः इरज्यतीति ऐश्वर्यकर्मसु पठितम् (निघ० २.२१) = Rules and gives wealth.

TRANSLATOR'S NOTES

By पञ्चक्षितीनाम् may be taken all mankind क्षितयइति मनुष्यनाम (निघ० २. ३) divided according to the Nirukta into चत्वारो वर्णा निषादपञ्चमाः four Varnas and Nishadas or sinners.

अयमेव सर्वोपरिवर्तत इत्युपदिश्यते

This God is the Best and the Lord of all is taught in the tenth Mantra.

Mantra—10

इन्द्रं वो विश्वतस्परि हवामहे जनेभ्यः ।
अस्माकमस्तु केवलः ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः]

[हे मनुष्याः] यं वयं विश्वतः जनेभ्यः सर्वगुणैः उत्कृष्टम् इन्द्रम् [परमेश्वरम्] परि हवामहे स एव [युष्माकम् अस्माकं च केवलः [पूज्य इष्टदेवः अस्ति]

TRANSLATION

O friends ! We worship God for the welfare of you and all other people. May He be the only object of our worship and desire, as He is superior to all and the Best.

PURPORT

God gives instruction in this Mantra for the welfare of all.

O men, you should not regard any one else as Adorable instead of me because there is none else who is the Lord of the

Universe. Therefore any one who regards many Gods is to be considered as ignorant. In this seventh hymn, is told that God Who has created and placed the sun and the air in the middle region and the sky is only one Almighty Supreme Being to be adored by all persons. So it has direct connection with the previous hymn. This hymn has also been wrongly interpreted by Sayanacharya, Prof. Wilson and other Eurpoeans.

TRANSLATOR'S NOTES AND COMMENTS—

That the translations of Shri Sayanacharya, Prof. Wilson and Griffith are wrong is quite evident from the fact that they all take Indra in this hymn to be a deity sitting somewhere in heaven, instead of an Omnipresent Supreme Being.

The translation of the last Mantra of this hymn by Wilson and Griffith is particularly repulsive while Sayanacharya translates अस्माकमस्तुकेवलः as स इन्द्रः अस्माकं केवलः असाधारणोऽस्तुइतरेभ्यो-ऽप्यधिकमनुग्रहमस्मासु करोत्वित्यर्थः ॥ i.e. Let Indra show extra-ordinary favour which is more than that upon others.

Prof. Wilson Translates it as "May he (Indra) be exclusively our own." Griffith's ! translation is still worse and more absurd. "For your sake from each side we call Indra away from other men; Our's and none other's may he be." (Griffith).

It is against the very spirit of the Vedas which enjoin up on us to regard all beings on earth as our friends (मित्रस्याहं चक्षुषा सर्वाणिभूतानि समीक्षे मीत्रस्य चक्षुषा समीक्षामहे (य० ३६.१८) ।

Therefore the meaning of the Mantra is as given above. It does not mean at all that He (God) be ours and of none else, but that He may be the only object of our worship and desire. We should worship and desire Him and Him alone.

——o——

अथाष्टम सूक्तम्

HYMN VIII

१-१० मधुच्छन्दा ऋषिः। इन्द्रो देवता। १,५,८, निचृद् गायत्री छन्दः। २ प्रतिष्ठा गायत्री। ३,४,६,७,९ गायत्री। १० वर्धमाना गायत्री छन्दः। षड्जः स्वरः ॥

कीदृशं धनमीश्वरानुग्रहेण स्वपुरुषार्थेन च प्रापणीयमित्युपदिश्यते—

What kind of wealth should be obtained by the Grace of God and by one's own exertion is taught in the Ist Mantra of the hymn.

Mantra—1

एन्द्र सानसिं रयिं सजित्वानं सदासहम्।
वर्षिष्ठमूतये भर ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र कृपया अस्मत् ऊतये वर्षिष्ठं सानसिं सदासहं सजित्वानं रयिम् आभर ॥

TRANSLATION

O God Giver of great wealth, grant to us from all sides wealth that gives delight, that is distributed among the needy, is enjoyable source of victory, the humbler of foes, abundant, most excellent and giver of power of putting up with all troubles.

PURPORT

Men should take shelter in God the Omnipotent Inner most Spirit of all beings and should acquire by His Grace and by their own exertion for the benefit of all, the wealth of knowledge and the best strength of gold and army, so that all may enjoy happiness.

Mantra—2

नि येन मुष्टिहत्यया नि वृत्रा रुणधामहै।
त्वोतासो न्यर्वता ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे जगदीश्वर) त्वं त्वाऊतासः (त्वया रक्षिताः) सन्तः वयं येन घनेन मुष्टिहत्यया अर्वता निवृत्रान् (निश्चितान् शत्रून्) निरुणधामहै (तेषां सर्वदा निरोधं करवामहे) (तत् अस्मभ्यं देहि) ।

TRANSLATION

O Lord of the world, grant us that wealth by which protected by Thee we may repel our enemies who obstruct happiness like the clouds (whether encountering them hand to hand or with the help of the horses and other components of the army. (We may maintain a strong army with the help of the wealth that we get) so that we may check or destroy unrighteous pople).

PURPORT

Those who are devoted to God should always be protected by the righteous and they should crush the ignoble wicked persons by developing their physical and spiritual power, so that unrighteous enemies may disappear, not withstanding their onslaughts with fists or otherwise.

TRANSLATOR'S NOTES

(वृत्रा) मेघवत् सुखावरकान् शत्रून् अत्र सुपांसुलुक् इतिशसः स्थाने आजादेशः ।

That is Rishi Dayananda's interpretation. Enemies that obstruct happiness by their ignoble or wicked un-social deeds. वृत्र इति मेघनाम (निघ० १.१०) पाप्मा वै वृत्रः (शतपथ ११.१.५.७।। १३.४.१.१३)

This passage from Shatapath Brahmana also supports, Rishi Dayananda's interpretation that by Vritras are meant un-righteous persons. Both Skanda Swami and Sayanacharya explain वृत्रा as शत्रून् or enemies, but they do not go to the root and show the depth as Rishi Dayananda has done.

मनुष्याः किं धृत्वा शत्रून् जयन्तीत्युपदिश्यते ।।

How do men conquer enemies is taught in the 3rd Mantra.

Mantra—3

इन्द्र त्वोतास आ वयं वज्रं घना ददीमहि ।
जयेम सं युधि स्पृधः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! त्वाऊतासः वयं (स्वविजयार्थं) वज्रं घना आददी-
महि यतः वयं युधि स्पृधः जयेम ॥

TRANSLATION

O Almighty God, protected and strengthened by Thee, may we lift up for our victory ponderous weapons which destroy the power of our opponents and canons, guns, swords and other arms wherewith we may entirely conquer our foes in fight.

PURPORT

Men should take shelter in God and Dharma (righteousness), should be strong in body and develop their soul force through wisdom, possessing full war-materials, mutual friendship and unity, zeal and other good qualities, should enjoy happiness by defeating the un-righteous enemies.

कस्य कस्य सहायेनैतत् सिद्ध्यतीत्युपदिश्यते

With whose help is this (victory) possible is taught in the fourth Mantra.

Mantra—4

वयं शूरेभिरस्तृभिरिन्द्र त्वया युजा वयम् ।
सासह्याम पृतन्यतः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! युजा त्वया वयम् अस्तृभिः सह पृतन्यतः (शत्रून्)
सासह्याम (एवं प्रकारेण चक्रवर्तिराजानो भूत्वा नित्यं प्रजाः
पालयेम) ।

TRANSLATION

O God Giver of enthusiasm in righteous wars, with Thee for our ally, and aided by missile-darting heroes, may we conquer our embattled foes. thus having become good sovereigns, let us always protect our subjects.

PURPORT

Heroism or strength is of two kinds (1) Physical valour and force (2) the strength that comes by knowledge and by the observance of the rules of righteousness. Men possessing this strength of both kinds, knowing the order of the creation of God and having acquired knowledge, perseverance, gentlemanliness, industriousness and other noble virtues, with the help of the national assembly should protect the country and restrain the wicked foes.

THE COMMENTATOR'S NOTES

(युजा) कृपया धार्मिकेषु स्वसामर्थ्यसंयोजकेन God as an ally who puts in righteous persons His own power. (अस्तृभिः) सर्वशस्त्रास्त्रप्रक्षेपणदक्षैः Experts in throwing (using) all arms and missiles. असु—प्रक्षेपे ।

पुनः स (इन्द्रः) कीदृशोऽस्तीत्युपदिश्यते

How is that God, is told in the fifth Mantra.

Mantra—5

मुहाँ इन्द्रः परश्च नु महित्वमस्तु वज्रिणे ।
द्यौर्न प्रथिना शवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः मूर्तिमतः संसारस्य द्यौः (सूर्यः) (प्रथिना) सुविस्तृतेन स्वप्रकाशेन इव महान् परः परमेश्वरः अस्ति तस्मै वज्रिणे इन्द्राय (ईश्वराय) नु अस्मत् कृतस्य विजयस्य महित्वम् शवः अस्तु ॥

TRANSLATION

God is Almighty Supreme. Real Greatness and Glory belongs to that Upholder of the thunderbolt of justice. Wider

as the heaven or vast as the sun is His power.

PURPORT

The righteous brave soldiers should offer thanks to the Omnipotent Lord of the world for their victory over the unrighteous foes, so that they may remain free from pride and their country may ever prosper.

THE COMMENTATOR'S NOTES

(वज्रिणे) वज्रो न्यायाख्यो दण्डोऽस्यास्तीति तस्मै वज्रो वै दण्डः ॥ (शत० ३.१.५.३२)

The Upholder of the thunderbolt of Justice.

शवः । शव इतिबलनामसु पठितम् । (निघ० २.९)=Force

मनुष्यैः कथं भूत्वा युद्धं कर्तव्यमित्युपदिश्यते ॥

How should men fight is taught in the sixth mantra.

Mantra—6

समोहे वा य आशत नरस्तोकस्य सनितौ ।
विप्रासो वा धियायवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विप्रासः नरः ते समोहे शत्रून् आसत वा ये धियायवः ते लोकस्य सनितौ आशत ॥

TRANSLATION

The heroes should engage themselves in battles with unrighteous foes and persons endowed with genius and desirous of acquiring and spreading special or scientific knowledge, should train children.

PURPORT

God the Lord of the world commands thus-In this world persons should do two things—(1) Those who are learned should acquire the strength of knowledge and body and should subdue or restrain the power of their enemies. Whenever

men desire to fight with their foes, they should keep themselves alert and should at least possess double force than their opponents',so that by defeating them, they may always protect their subjects. (This is the duty of the heoric learned Kshatriyas). (1) Those who desire to spread knowledge, should try to train boys and girls properly, so that slong with the defeat of enemies, there may be establishment and progress of good government and dissemination of good knowledge.

THE COMMENTATOR'S NOTES

(समोहे) संग्रामे समोह इति संग्रामनाम (निघ० २.७)

=In the battle.

(विप्रासः) विप्र इतिमेधाविनाम (निघ० ३.१५) आज्जसेरसुक् इत्यसुक्। (धियायवः) ये धिया विज्ञानमिच्छन्तः धीयते धार्यते श्रुतमनया सा धिया ताम् आत्मन इच्छन्ति ते धि-धारणे। =Desiring knowledge.

(तोकस्य) सन्तानस्य तोकम् इत्यपत्यनाम (निघ० २.२) अथेन्द्रपदेन सूर्यलोकगुणा उपदिश्यन्ते।

By Indra, the attributes of the sun are taught in the seventh mantra.

Mantra—7

यः कुक्षिः सोमपातमः समुद्र इव पिन्वते।
उर्वीरापो न काकुदः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः कुक्षिः सोमपातमः (सूर्यलोकः) समुद्रम् जलानि इव आपः काकुदः न (प्राणा वायवः वाचः शब्दसमूहम् इव उर्वीः (पृथिवीः) पिन्वते॥

TRANSLATION

The sun takes the sap of all plants, and protects all objects

objects with his rays. He fills all earths as the waters fill the ocean, the Pranas or vital breaths fill different parts of the body and the operations of the tongue pronounce words.

PURPORT

There are two similes here. As God has created the ocean which is the cause of storing the water and rain, so the Prana is the cause of speech. In the same manner, God has made the sun cause of the earth's light and gravitation as well as of taking the juice of herbs, plants etc. By these i. e. the ocean, Prana and the sun, many purposes are accomplished.

Mantra--8

एवा ह्यस्य सूनृता विरप्शी गोमती मही ।
पक्वा शाखा न दाशुषे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हि पक्का शाखा न (इव) अस्य गोमती सूनृता विरप्शी मही दाशुषे सुखं पिन्वते ॥

TRANSLATION

Verily the speech of this Omniscient God contained in four Vedas absolutely true and sweet, great, full of great knowledge and wisdom, is to be held in great honour by all. It is like a branch loaded with ripe fruits, for a scholar who is deeply engaged in its study.

PURPORT

Here there is a simile. As trees like the mangoes, Jack fruit etc. with their flowers and fruits are very beneficial, in the same manner,the Vedas revealed by God are givers of great knowledge of various sciences, of delight and bliss. It is only great scholars who can reveal their truths to others for their benefit.

THE COMMENTATOR'S NOTES

(विरप्शी) महाविद्यायुक्ता, विरप्शीतिमहन्नाम (निघ०

३.३) =Full of great knowledge, Virapshee-great.

(मही) सर्वपूज्या मह-पूजायाम् =To be held in great honour by all.

(दाशुषे) अध्ययनार्थं ध्यानं दत्तवते मनुष्याय =For a scholar who is attentive in its study.

(गोमती) गावो भूयांसः स्तोतारो विद्यन्ते यस्यां सा गौरिति स्तोतृनामसु पठितम् (निघ० ३. १६)

TRANSLATOR'S NOTES AND COMMENTS

This Mantra is very significant showing the Revealed Character of the Vedas and their significance. Sayanacharya and following him Prof. Wilson and Griffith have not been able to grasp its full spirit and have applied it to the speech of a particular deity named Indra sitting some where in heaven. They have translated गोमती as बह्वीभिर्गोभिरुपेता गोप्रदेत्यर्थः (सायणः) cow-conferring(Wilson) and rich in Cattle (Griffith) which has not much sense. The speech cannot be full of and giver of cattle as interpreted by them. It is studied and praised by many scholars गौरिति स्तोतृ नामसु (Nighantu 3.16). This interpretation of Rishi Dayananda is quite significant denoting the glory of the Vedas as the Words of God.

य एवं कुर्वन्ति तेषां किं भवतीत्युपदिश्यते ।

What is the result of doing this, is taught in the Ninth Mantra.

Mantra—9

एवा हि ते विभूतय ऊतयं इन्द्र मावंते ।

सद्यश्चित्सन्ति दाशुषे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र (जगदीश्वर) (भवत् कृपया यथा) ते (तव) विभूतयः ऊतयः (मह्यं प्राप्ताः सन्ति तथैव) मावते दाशुषे चित् एव हि सद्यः (प्राप्नुवन्तु) ॥

TRANSLATION

For verily God, Thy glories, protections, knowledge and attainment of Delight etc.be at once saving helps unto a person like me engaged in the duty of doing good to others.

PURPORT

God commands that those righteous persons who are industrious and benefactors of others, having fully protected riches of all kinds are respected everywhere.

THE COMMENTATOR'S NOTES

(ऊतयः) रक्षाविज्ञानसुखप्राप्त्यादयः

(दाशुषे) सर्वोपकारधर्मं आत्मानं दत्तवते ।

THE TRANSLATOR'S NOTES AND COMMENTS

ऊतयः has been translated by Skanda Swami as पालनानि by Verkata Madhava and Sayanacharya as रक्षणानि (वे० मा०) and रक्षारूपाः by Prof. Wilson as 'protectors' and Griffith as 'saving helps' but Rishi Dayananda taking into consideration various meanings of the root अव from which ऊतयः is derived, interprets it as रक्षाविज्ञानसुखप्राप्त्यादयः i. e. Protection, knowledge and attainment of Delight. This comprehensiveness and depth of vision is the distinguishing feature of his commentary. दाशुषे has been translated by Skanda Swami and Venkat Madhava as यजमानाय sacrificer and by Sayanacharya as हविर्दत्तवते यजमानाय i. e. for a sacrificer offering oblation, but Rishi Dayananda takes as usual a comprehensive and wider meaning etymologically and translates it as सर्वोपकारधर्मआत्मानं दत्तवते who has given himself to the duty of doing good to others. दाश्-दाने ।

इयं सर्वा प्रशंसा कस्यास्तीत्युपदिश्यते ॥

Whose is all this glory, is taught in the tenth Mantra.

Mantra—10

एवा ह्यस्य काम्या स्तोमं उक्थं च शंस्या ।

इन्द्राय सोमपीतये ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये अस्य (वेदचतुष्टयस्य) काम्ये शंस्ये स्तोम उक्थं च स्तः ते सोमपीतये इन्द्राय हि (भजतः) ।

TRANSLATION

Verily the chanted and recited praises of all the four Vedas are meant for thanking the Lord Who is the Protector of all objects.

PURPORT

As seeing some fine things made by a person, he is praised by all, so the sun and all other visible and invisible fine objects of the Universe point out the Glory of God and the Vedas enjoin upon us to thank Him for this wonderful creation.

In this hymn it is taught that the worshippers of God should be engaged in doing noble deeds, having attained the spiritual delight by knowledge and physical happiness or health by good actions, so it is connected with the previous hymn.

This hymn also has been wrongly interpreted by Sayanacharya and by Western scholars like Prof. Wilson and others.

TRANSLATOR'S NOTES AND COMMENTS.

The wrongness of the translation of this hymn by Sayanacharya, Prof. Wilson, Griffith and others is clear by their not grasping the Vedic Conception of Indra. Instead of taking Indra as the name of God as pointed out in the Vedas themselves in—

इन्द्रं मित्रं वरुणमग्निमाहुः एकं सद्विप्रा बहुधा वदन्ति (ऋग्वेद १. १६४. ४६) and other Mantras, they regard Him as a particular Deity sitting somewhere in heaven and drinking soma (Liquor or wine according to the Western scholars). The translation of the seventh Mantra made by Sayanacharya, Wilson and Griffith is particularly wrong and absurd यः कुक्षिः सोमपातमः Sayanacharya explains यः कुक्षिः अस्येन्द्रस्य उदरप्रदेशः अतिशयेन सोमस्य पाता स कुक्षिः समुद्र इवपिन्वते-वर्धते । Prof. Wilson translates — The belly of Indra which quaffs the Soma Juice abundantly, swells like the Ocean and is ever moist. Griffith's translation

is to the same effect. "His (Indra's) belly, drinking deepest draughts of Soma, like an ocean swells."

Rishi Dayananda interprets the Mantra, taking Indra for solar world or system and explaining कुक्षि: (Kukshih) as कुष्णाति निष्कर्षति सर्वपदार्थेभ्यो रसं सः सूर्यलोकः (सोमपातमः) सोमान् पदार्थान् किरणैः पाति सोऽतिशयितः ॥

——o——

अथ नवमं सूक्तम्

HYMN IX.

अस्य सूक्तस्य मधुच्छन्दा ऋषिः। इन्द्रो देवता। १. ३. ७. १० निचृद् गायत्री छन्दः। २. ४. ८ ९ गायत्री। ५. ६ पिपीलिकामध्यानिचृद् गायत्री छन्दः। षड्जः स्वरः॥

Seer—Madhuchhanda. Devata—Indra, Metre—Gayatri of various types.

Here by Indra both God and the sun are described.

Mantra—1

इन्द्रेहि मत्स्यन्धसो विश्वेभिः सोमपर्वभिः।
महाँ अभिष्टिरोजसा॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा अयम् (इन्द्रः) सूर्यलोकः ओजसा महान् अभिष्टिः विश्वेभिः सोमपर्वभिः सह अन्धसः (अन्नादीनां) पृथिव्यादीनां (प्रकाशेन) इहि मत्सि (हर्षहेतुर्भवति) तथैव हे इन्द्र त्वं महान् अभिष्टिभिः सोमपर्वभिः सह वर्तमानः सन् ओजसः अन्धसः प्रापयसि (मत्सि) हर्षयितासि॥

TRANSLATION

As this sun with his force and light gladdens (so to speak) the earth and the crops etc. with all the objects, being the greatest in measure and extension, so O Omnipresent God Thou art the Greatest and the Best, being present with all the objects of the world and perfectly knowing them all as Omniscient Supreme Being, enablest us to get food and thereby gladdenest us by Thy wonderful Power.

PURPORT

As God is present in every atom of this Universe and protects all the worlds constantly, so the sun also being the greatest, draws the objects in his front towards himself, gives

them light and keeps them in order under the Eternal laws of the Lord.

THE COMMENTATOR'S NOTES

(अन्धसः) अन्नादीनि पृथिव्यादीनि वा अन्ध इत्यन्ननामसु (निघ० २.७) (अभिष्टिः) अभितः सर्वतः ज्ञाता ज्ञापयिता मूर्तद्रव्यप्रकाशकोवा अत्राभिपूर्वकात् इषगतौ इत्यस्माद् धातोर्वृषेषपचमन विदभूवीरा उदात्तः (अष्टा० ३. ३. ९६) अनेन क्तिन अन्नादिषु छन्दसि पररूपं वक्तव्यम् इति वार्तिकेन पररूपम् गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थ-ग्रहणम् (ओजसा) बलेन ओज इति बलनामसु पठितम् (निघ० २.९) (सोमपर्वभिः) सोमानां पदार्थानां पर्वाणि अवयवास्तैः षु—प्रसवैश्वर्ययोः।

इतिधातोः अस्ति स्तु सु हु सृ धृक्षिक्षु भाया वापदियक्षि-नीभ्यो मन् (उणादि कोषे १. १४०) इतिमन् सूयन्ते उत्पद्यन्ते ऐश्वर्यहेतवो वा भवन्तीति सोमाः पदार्थाः।

Fire and water are described in the 2nd Mantra.

Mantra—2

एमेनं सृजता सुते मन्दिमिन्द्राय मन्दिने।
चक्रिं विश्वानि चक्रये ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे विद्वांसः) सुते उत्पन्ने अस्मिन् पदार्थसमूहे जगति विश्वानि (कार्याणि कर्तुं) मन्दिने इन्द्राय (जीवाय) मन्दिं चक्रये चक्रिम् आसृजत ॥

TRANSLATION

O learned persons or scientists, in order to accomplish many works, utilise the fire and the the water which are pro-

minent among the means of quick transportation for the soul that gladdens all and being industrious desires to get prosperity in this world consisting of various groups of articles.

PURPORT

It is the duty of learned persons to propagate knowledge of all objects from God to earth to the people and thus make them active through the acquisition of knowledge and to attain happiness of all kinds.

THE COMMENTATOR'S NOTES

(ईम्) जलम् अग्नि वा ईम् इत्युदकनामसु पठितम् (निघ॰ १.१२) ईम् इति पदनामसु च अनेकशिल्प-विद्यासाधकौ एतौ (जलाग्नी) गृह्येते (ईम्) =Water and fire.

(इन्द्राय) ऐश्वर्यमिच्छवे जीवाय, इदि-परमैश्वर्ये

TRANSLATOR'S NOTES

इन्द्रियमिन्द्रलिंगमिन्द्रदृष्टमिन्द्रसृष्टमिन्द्रजुष्टमिन्द्रदत्तमितिवा

(अष्टाध्यायी ५. २. ९३)

In this aphorism of the most prominent Sanskrit Grammatical work named Ashtadhyayi, the etymology of Indriyas or senses is given which clearly shows that by Indra, soul is meant. Therefore it is clearly stated in Kashika. इन्द्र आत्मा i. e. by Indra-soul is meant and these senses are called Indriyas for, they point out the existence of a conscious soul.

Now by Indra in the third Mantra, God is meant.

अथेनेन्द्रशब्देनेश्वर उपदिश्यते

Mantra—3

मत्स्वा सुशिप्र मन्दिभिः स्तोमेभिर्विश्वचर्षणे ।
सचैषु सवनेष्वा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विश्वचर्षणे सुशिप्र इन्द्र (भगवन्) त्वं मन्द्रिभिः स्तोमेभिः (स्तुतः सन्) सवनेषु सचान् (अस्मान्) आमत्स्व (समन्तात् हर्षय) ॥

TRANSLATION

O Omniscient God Who art to be attained with right knowledge, being praised by us with gladdening Vedic lauds, delight us-who have come together in these Yajnas or non-violent sacrifices.

PURPORT

Those persons who glorify the Lord who is the creator of the sun-the giver of light to all, are devoted to Him, are righteous and industrious, knowing God as Omniscient Supreme Being, bestow happiness on all, being engaged in becoming prosperous unitedly.

THE COMMENTATOR'S NOTES

(सुशिप्र) शोभनं शिप्रं ज्ञानं प्रापणं वा यस्य तत् सम्बुद्धौ (विश्वचर्षणे) विश्वस्य सर्वस्य यः चर्षणिः-द्रष्टा तत्सम्बुद्धौ चर्षणिरिति पश्यतिकर्मा (निघ० ३. ११)

=Omniscient literally the Seer of all.

TRANSLATOR'S NOTES AND COMMENTS

Rishi Dayananda has explained सुशिप्र as शोभनं शिप्रं ज्ञानं प्रापणं दवायस्य i. e. Whose knowledge or attainment is auspicious, but he has not quoted any authority to substantiate this interpretation. Sayanacharya has translated सुशिप्र as शोभनहनो शोभननासिक वा = Good-cheeked or good-nosed. Skandaswami's translation is also the same. सुहनो सुनस वा । Prof. Wilson translated the word सुशिप्र as Indra with the handsome chin.

"O Lord of all men, of fair cheek."

Thus all the other commentators ascribe physical form to Indra, taking him to be some Deity in heaven. But Rishi Dayananda has interpreted it as given above. In Nighantu 4.1 it is stated शिप्रे इति पदनाम पद-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च It is on the basis of this, that Rishi Dayananda has given the meaning as शोभनं ज्ञानं प्रापणं वा यस्य In Rig. 2. 12.6 also we find the word सुशिप्र (Sushipra), where the Rishi explains it a bit differently as शोभनानि शिप्राणि सेवनानि यस्मिन् सः । अत्र शेवृधातोः पृषोदरात्वादिनेष्टसिद्धिः ॥ The word Shipra is derived here from the root शेवृ-सेवने So the meaning will be, He whose worship or contemplation is auspicious. The absurdity of the meaning of सुशिप्र as fair chinned, fair nosed etc. is that the adjective used in the Mantra is विश्वचर्षणे which means literally the Seer of all. Can such an Omniscient Supreme Being be fair-chinned or fair-nosed ? These two are incompatible. So Rishi Dayananda's interpretation is quite correct. By Indra in the Mantra is meant God and not any particular deity as supposed by Sayanacharya, Skanda Swami, Wilson and Griffith etc.

The same subject is taught again.

Mantra—4

असृग्रमिन्द्र ते गिरः प्रति त्वामुदहासत ।
अजोषा वृषभं पतिम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र (परमेश्वर) याः ते तव गिरः वृषभं पतिं त्वाम् उदहासत याः त्वम् अजोषाः सर्वा विद्या जुषसे ताभिः अहम् अपि प्रतिइत्थं भूतं वृषभं पतिं त्वाम् असृग्रं (सृजामि) ।

TRANSLATION

O God, The Vedic Speeches revealed by Thee mainfest or reveal Thee well who art our Protector—, Showerer of Peace and Bliss. Thou art full of all knowledge, therefore I also glorify Thee who art our Protector and Rainer of blessings.

PURPORT

We souls possess finite knowledge, therefore we should believe in what God Himself has revealed about His nature, attibutes and acts. It is not possible for us to comprehend them fully. It is not possible for any one to know fully God's nature, attributes and acts. Therefore it is through the Vedas that learned persons should know industriously, all objects like God, soul, matter etc. All objects should also be properly utilised. God alone should be considered as Adorable and Protector.

THE COMMENTATOR'S NOTES

(असृग्रम्) सृजामि विविधतया वर्णयामि
=Variously describe.

(उदहासत) उत्कृष्टतया ज्ञापयन्ति अत्र ओहाङ् गतौ इत्यस्मात् लडर्थे लुङ् । गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थग्रहणम्
=Describe.

तस्योपासनया किं लभ्यत इत्युपदिश्यते

What does one gain by God's contemplation is taught in the next Mantra.

Mantra—5

सं चो॑दय चि॒त्रम॒र्वाग्राध॑ इन्द्र॒ वरे॑ण्यम् ।
अस॒दित्ते॑ वि॒भु प्र॒भु ॥

संधिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! ते (तव) सृष्टौ यत् यत् वरेण्यम् विभु प्रभु चित्रराधः असत् । तत् तत् अर्वाक् (अस्मत् आभिमुख्याय) संचोदय ।

TRANSLATION

O God the Giver of all means of true happiness, please grant to us all precious and manifold wonderful riches in the

form of knowledge, gold, horses and elephants etc. that are there in Thy Universe, for Power Supreme is only Thine.

PURPORT

Men should enjoy by the Grace of God and with their own exertion the attainment, protection and development of knowledge and prosperity, so that by casting away all misery due to poverty and indolence, divine enjoyments may ever grow.

Mantra—6

अस्मान्त्सु तत्र चोदयेन्द्र राये रभस्वतः ।
तुविद्युम्न यशस्वतः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे तुविद्युम्न इन्द्र (परात्मन) त्वं रभस्वतः यशस्वतः अस्मान् तत्र (पुरुषार्थे) राये (उत्कृष्टधनप्राप्त्यर्थम्) चोदय ॥

TRANSLATION

O God Innermost Soul of our soul, O most splendid Lord of the manifold wealth of infinite wisdom, stimulate us who are industrious and glorious, for the acquirement of sublime wealth (internal as well external, spiritual and material).

PURPORT

All men should exert themselves in this world for the acquisition of knowledge, good kingdom and prosperity, obeying the commandments of God and being industrious and renowned on account of virtues. None can get these things without exertion and labour, because God gives all kinds of happiness only to the industrious persons.

THE COMMENTATOR'S NOTES

(रभस्वतः) कार्यारम्भं कुर्वतः आलस्यरहितान् पुरुषार्थिनः =Industrious

(तुविद्युम्न) बहुविधं विद्याद्यनन्तं धनं यस्य, तुवीति बहुनामसु (निघ० ३.१) द्युम्नमिति धननामसु पठितम् (निघ० २.१०)

= Lord of mainfold wealth.

पुनः तत् कीदृशं धनमित्युपदिश्यते ॥

What kind of wealth is that is taught in the 7th Mantra.

Mantra—7

सं गोम॑दिन्द्र॒ वाज॑वद॒स्मे पृ॒थु श्रवो॑ बृ॒हत् ।
वि॒श्वायु॑र्धे॒ह्यक्षि॑तम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र (जगदीश्वर) त्वम् अस्मे (अस्मभ्यम्) गोमत् वाजवत् पृथु बृहत् विश्वायुः अक्षितं श्रवः संधेहि ॥

TRANSLATION

Grant us O Lord of infinite knowledge, that wealth which is full of noble speech, cattle and feeds righteous and learned devotees, which enables us to enjoy abundant nourishing food, which consists of various sciences and is vast, which gives us good reputation and wisdom and which is inexhaustible, lasting for the whole of life or which enables us to live full life of one hundred years or more.

PURPORT

It is the duty of men to acquire wealth and utilise it properly with the obsevance of Brahmacharya (continence) giving up attachment to worldly objects, observance of the rules of diet, clothing etc. and with acquisition of knowledge, Common Wealth of Nations and prosperity, so that great happiness in this world and in the next (Spiritual and material) may grow from day to day. This object can not be achieved merely by offering prayer to God, but it requires exertion on one's part.

THE COMMENTATOR'S NOTES

(गोमत्) गौः प्रशस्ता वाक् गावः स्तोतारो विद्यन्ते यस्मिन् तत् अत्र प्रशंसार्थे मतुप्।

(वाजवत्) वाजइत्यन्ननाम (निघ० २.७) भूम्न्यर्थेमतुप् (श्रवः) शृण्वन्ति अनेका विद्याः सुवर्णादि च धनं यस्मिन् श्रव इति धननामसु (निघ० २.१०)

TRANSLATOR'S NOTES AND COMMENTS

It is clear that the wealth prayed for in this and other Mantras is not merely material wealth but spiritual wealth also which consists in wisdom, knowledge, peace, self-control etc. For three meanings of the word गोमत् given by Rishi Dayananda, see the Vedic lexicon Nighantu गौरितिवाङ्नाम (निघ० १.११) =Noble speech गौरितिस्तोतृनाम (निघ० ३. १६) = Praisers or devotees of God.

The same subject is continued.

Mantra—8

अस्मे धेहि श्रवो बृहद्द्युम्नं सहस्रसातमम्।
इन्द्र ता रथिनीरिषः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र त्वम् अस्मे सहस्रसातमं बृहद्द्युम्नं श्रवः रथिनीः इषः च धेहि॥

TRANSLATION

O God, grant us brilliant knowledge and great renown, grant riches which bring happiness in a thousand ways and grant that we may have strong armies and many chariots and other conveyances for them.

PURPORT

O Lord, grant us that wealth by Thy grace and as a result of our own exrtion by which we may have armies that accomplish much happiness (by overcoming all un-righteous persons).

THE COMMENTATOR'S NOTES

(द्युम्नम्) प्रकाशमयं ज्ञानम् = Bright knowledge.

(सहस्रसातमम्) सहस्रम् असंख्यातं सुखं सनुते ददाति येन तत् अतिशयितम् ।

TRANSLATOR'S NOTES

सहस्रमिति बहुनाम (निघ० ३.१) षणु-दाने ।

=Giver of innumerable kinds of happiness or articles. रथिनी: It is amusing to find Griffith giving a foot note saying—

"The meaning of रथिनी: (Rathineeh) is not clear". It is not at all a difficult word. SKandaswami explains रथिनी: इष: as रथ सहिता: इष: अन्नानि Venkata Madhava and Sayanacharya also follow him saying बहुरथोपेता इष: अन्नानि Wilson translates it peculiarly as "those articles of food (which are brought from the fields) in carts.

Rishi Dayananda takes इष: unlike these other commentators as इष्यन्ते यास्ता: सेना: अत्र कृतो बहुलम् इति वार्तिकेन कर्मणि क्विप् = desired armies. In this case, the adjective रथिनी: having various kinds of chariots becomes quite clear and Griffith's doubt is cleared.

अथायमिन्द्रः कीदृश इत्युपदिश्यते

How is this Indra (God) is taught in the 9th Mantra—

Mantra—9

वसोरिन्द्रं वसुपतिं गीर्भिर्गृणन्त ऋग्मियम् ।

होम गन्तारमूतये ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

गीर्भि: गृणन्त: वयं वसुपतिम् ऋग्मियं गन्तारम् इन्द्रं वसौ ऊतये होम ॥

TRANSLATION

We invoke for our protection and Lordship, Indra(God) Who is the upholder of wealth in the form of wisdom, Lord

of the earth the fire, the sun, the moon and planets etc. which inhabit creatures and who is the Revealer of the Vedic Mantras, who is Omnipresent and Omniscient, praising Him with the refined Vedic Speech.

PURPORT

All persons should glorify God only, as the Lord of the world, Revealer of the Vedas and All-perveding Supreme Being. They should also imitate God's Justice and other attributes and by exerting themselves they should attain the best knowledge, kingdom and wealth and then preserve and develop them at all times.

THE COMMENTATOR'S NOTES

(वसोः) सुखवासहेतोर्विद्यादिधनस्य = Of the wealth in the form of wisdom, knowledge etc.

(वसुपतिम्) वसूनाम् अग्निपृथिव्यादीनां पतिं पालकं स्वामिनम् । कतमे वसवः इति । अग्निश्च पृथिवी च वायुश्चान्तरिक्षं चादित्यश्च द्यौश्च चन्द्रमाश्च नक्षत्राणि च एते वसवः एतेषु हीदं सर्वं वसु हितम् एते हीदं सर्वं वासयन्ते तद्यदिदं सर्वं वासयन्ते तस्माद् वसव इति (शत० १४. ६. ७. ४) ।

= The Lord of the fire, the earth, the air, middle regions, the sun, the moon etc., which inhabit or support the creatures.

(गीर्भिः) वेदविद्यया संस्कृताभिर्वाग्भिः । गीरिति वाङ्नामसु पठितम् ॥ (निघ० १. ११)

= with words refined by the Vedic Speech.

(गन्तारम्) ज्ञातारं सर्वत्र व्याप्त्या प्रापकम्

= knowing and pervading all.

(ऊतये) रक्षणाय स्वामित्वप्राप्तये, क्रियोपयोगाय वा

= For protection, lordship and proper use.

TRANSLATOR'S NOTES

गन्तारम् is derived from गम्लृ-गतौ which has got three meanings ज्ञानं गमनं प्राप्तिश्च = To know, to go and to attain.

Rishi Dayananda has here interpreted the word taking the first and the last meaning. Sayanacharya, Skanda Swami, Venkata Madhava and others have taken it to mean यागदेशे गमनशीलम् (सायणः) यज्ञं प्रतिगन्तारम् (स्कन्दस्वामी) गन्तारम् (वेंकटमाधव) Prof : Wilson translates it as "repairer to the place of sacrifice) and Griffith as—"who cometh to our aid." Rishi Dayananda's depth of vision is significant which others unfortuately lack.

It is evident that Rishi Dayananda explained इनः (Ishah) here as armies taking into consideration the adjective रथिनीः used in the Mantra. प्रजा वा इनः शत० १.७.३.१४॥४.१.२.१५ corroborates the idea of taking इनः for men and therefore their army.

पुनः कस्मै प्रयोजनायेत्युपदिश्यते—

Why should we glorify God is taught in the tenth Mantra—

Mantra—10

सुतेसुते न्योकसे बृहद् बृहत एदरिः ।
इन्द्राय शूषमर्चति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः अरिः इन् (अपि मनुष्यः) सुते सुते बृहते न्योकसे इन्द्राय स्वकीयं बृहत् शूषम् अर्चति (समर्पयति) भाग्यशाली भवति ॥

TRANSLATION

When even a man who has unjustly taken other's property and enjoyed it himself (after repentance) glorifies God's great powers Who is the mighty and all-pervading, establisher of all objects in their proper places, and surrenders himself to Him, he becomes very lucky.

PURPORT

Even if a man who is any body's enemy becomes humble before Omnipresent and Gracious God by giving up all vanity and begins to obey God's commandments contained in the

Vedas and observes them in action, why should he (along with others who are always righteous) not be humble and venerable. Those devotees of God who are righteous, industrious, benefactors of all and learned alone enjoy the happiness of knowledge and the bliss of the Vast and just Government and not others. In this hymn, there is prayer to Indra (God) for the acquisition of sublime wealth, the instruction for industriousness and obedience to God's commands and thus it has connection with the 8th hymn.

This hymn also has been wrongly translated by Sayanacharya, Prof. Wilson and others.

TRANSLATOR'S NOTES

We have already pointed out some of the mistakes committed by Sayanacharya, Skanda Swami, Prof. Wilson and Griffith in our foot-notes. The fundamental mistake committed by them with regard to the conception of Indra whom they consider to be a deity sitting somewhere in heaven and not All - pervading Supreme Being. Wilson translates न्योकसे (Nyokase) in the tenth Mantra of this hymn as "the dweller in an eternal mansion. In the translation of the 3rd Mantra Wilson translates सुशिप्र as Indra with the handsome Chin Griffith also has rendered it as "of fair Cheek." All such translations following Sayanacharya are wrong and misleading. Therefore Rishi Dayananda had to criticise them as they give a very wrong conception about God.

अथ दशमं सूक्तम्

HYMN X.

मधुच्छन्दा ऋषिः । इन्द्रो देवता । १-३।५,६ विराडनुष्टुप् छन्दः । ७,९-१२ अनुष्टुप् छन्दः । ८ निचृदनुष्टुप् छन्दः । गान्धारः स्वरः । भुरिगुष्णिक् छन्दः । ऋषभः स्वरः ।

Seer—Madhu Chhanda. Devata (Subject) Indra. Metres Anushtup and Ushnik. Tune Rishabha.

तत्र के कथं तमिन्द्रं पूजयन्तीत्युपदिश्यते

How is Indra (God) worshipped by whom is taught in the first Mantra

Mantra—1

गायन्ति त्वा गायत्रिणोऽर्चन्त्यर्कमर्किणः ।
ब्रह्माणस्त्वा शतक्रत उद्वंशमिव येमिरे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे शतक्रतो, ब्रह्माणः स्वकीयं वंशम् उद्येमिरे इव गायत्रिणः त्वा गायन्ति । अर्किणः अर्कं त्वाम् अर्चन्ति ॥

TRANSLATION

O Lord, possessing infinite knowledge and power of action, the Sama Veda singers sing Thy praise. The Rigveda Chanters worship Thee who art Adorable. Knowers of all the four Vedas extol Thee with the reverence that men have for the heads of their family.

PURPORT

All men should worship God only i. e. they should always obey His commandments (contained in the Vedas) As those who study the Vedas and acquire their knowledge well, deliver sermons to others and thus make human family virtuous and elevated, so all others should also behave. This result cannot be achieved by any one else except the true worshipper

of God, because according to God's command, there is none else equal to Him, therefore one should worship Him (in his heart) and should sing His Glory.

THE COMMENTATOR'S NOTES

(अर्किणः) अर्का मन्त्रा ज्ञानसाधना येषां ते=

=Knowers of the Mantra which give knowledge.

अर्को मन्त्रो भवति यत् अनेन अर्चन्ति (निरुक्ते ५,४)
(अर्कम्) अर्च्यते पूज्यते सर्वैर्जनैर्यः तम् अर्च-पूजायाम्
अर्को देवो भवति यदेनम् अर्चन्ति (निरु० ५.४) ।

पुनः स कथं वेदितव्य इत्युपदिश्यते

How is Indra (God) to be known is taught in the next Mantra—

Mantra—2

यत्सानोः सानुमारुहद्भूर्यस्पष्ट कर्त्वम् ।
तदिन्द्रो अर्थं चेतति यूथेन वृष्णिरेजति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यूथेन (वायुगुणेनसह) वृष्णिः (सूर्यकिरणसमूहः) सानोः सानुं भूरि आरुहत् स्पशते राजति चलति चालयति वा । यः मनुष्यः यत् सानोः सानुं कर्मणः कर्मत्वं भूरि आरुहत् अस्पष्ट एजति तस्मै इन्द्रः (परमात्मा) तत् (तस्मात्) सानोः सानुम् अर्थं भूरि चेतति ज्ञापयति ॥

TRANSLATION

As the rays of the sun along with the airs go from one peak to another, so also the man who goes from one action to another and who touches things and moves them, God gives him power to know more and more along with all objects that give happiness.

PURPORT

There is Upamalankar or simile used is the Mantra. As the sun moves the earth and other world, which are in front along with the airs, draws them and gives them light, so a man who with the help of the knowledge is able to do many deeds continuously, is able to accomplish works with the group of means. It is such a man that can attain happiness in this world made by God. God also shows kindness to him.

THE COMMENTATOR'S NOTES

(सानोः) पर्वतस्य शिखरात संविभागात् कर्मणः सिद्धेः (वृष्णिः) वर्षति सुखानि वर्षयति वा (अर्थम्) अर्तुं ज्ञातुं प्राप्तुं योग्यं गुणं द्रव्यं वा ।

Now by Indra are meant God and the sun.

Mantra—3

युक्ष्वा हि केशिना हरी वृषणा कक्ष्यप्रा ।
अथा न इन्द्र सोमपा गिरामुपश्रुतिं चर ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सोमपाइन्द्र यथा भवद्रचितस्य सूर्यलोकस्य केशिनो वृषणा कक्ष्यप्रा हरी (अश्वौ युक्ता) तथैव त्वं नः (अस्मान्) सर्वविद्याप्रकाशाय युक्ष्व अथ हि नः गिराम् उपश्रुतिं चर ॥

TRANSLATION

O God the Protector of all good articles, as in the sun made by Thee there are two forces of pervading and taking away the sap, which cause rain, in the same way, prompt us for the acquirement of all knowledge and listen to our earnest prayer.

PURPORT

All men should engage themselves in learning art and industry after studying various sciences. As there is the sun's grand and vast light here in this world, in the same way, learned persons should disseminate the attributes of God and the light of knowledge everywhere.

मनुष्यैः परमेश्वरात् किं किं याचनीयमित्युपदिश्यते

For what should men pray to God is taught in the next Mantra.

Mantra—4

एह्रि स्तोमाँ अभि स्वराभि गृणीह्या रुव ।
ब्रह्म च नो वसो सचेन्द्र यज्ञं च वर्धय ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र । जगदीश्वर । यथा कश्चित् सर्वविद्याभिज्ञो विद्वान स्तोमान अभिस्वरति यथावद् विज्ञानं गृणाति आरौति तथैव नः (अस्मान) एहि । हे वसो (कृपया एवम् एत्य नः (अस्माकं) स्तोमान् (वेदस्तुतिसमूहार्थान्) सचा अभिस्वर ब्रह्म (वेदार्थान्) अभिगृणीहि यज्ञं च वर्धय ॥

TRANSLATION

O Adorable God, as a highly learned person well-versed in various sciences, understands the properties of all objects and imparts their Knowledge properly to others, in the same way, Thou O Omnipresent Lord who art the Support of all, come to us or mainfest Thyself in our hearts and listen to our praises and prayers. Englighten us about the real import and secret of the Vedic Mantras.

Increase our Yajna (the spirit of sacrifice) along with dexterity in art and industry.

PURPORT

To those who glorify God, pray to Him and have communion with Him according to the true Vedic knowledge, God as the Innermost Spirit of all, reveals the real meaning of the Mantras and constantly gives them true delight. Therefore their knowledge and exertion never decay.

THE COMMENTATOR'S NOTES

(स्वर) जानीहि प्राप्नुहि स्वरतीति गतिकर्मसु पठितम् (निघ० २. १४)

=Know and attain Vedic knowledge.

(ब्रह्म) वेदविद्याम्
(यज्ञम्) क्रियाकौशलम् (वसौ) वसन्ति सर्वाणि भूतानि यस्मिन्वा वसति सर्वेषु भूतेषु यः तत् सम्बुद्धौ ।

=God who dwells within all beings and who is the Support of all. Wilson taking it to stand for any particular deity has translated it simply as 'come vasu to this our site. Reply to our hymns,answer to our praises and respond to our prayers.'

The rest is not objectionable and is a fairly good translation, but he should have explained what was meant by vasu. Following Sayanacharya who translates ब्रह्म as अन्नम् Wilson also renders it into English as "bestow upon us abundant food." Skanda Swami has explained ब्रह्म as स्तोत्रलक्षणम् Praise which is somewhat better. Sayanacharya seems to be in the habit of generally taking words in material sense, even if the other meaning is so clear, as in the present case. Yogi Shri Aurabindo was therefore right in remarking that "It is the final and authoritative binding of the Veda to this lowest of all its possible senses that has been the most un-fortunate result of Sayana's commentary."
('On the Vedas' P. 27)

That the Word ब्रह्म Primarily means Veda besides God is clear from such passages in the Brahmanas as

ब्रह्म वा ऋक् ।। कौषीतकी ब्रा० ७. १०
ब्रह्म वै मन्त्रः ।। शत० ७. १. १. ५
वेदो ब्रह्म (जैमिनीयोप० ४. २९. ३)

Rishi Dayananda has therefore rightly explained ब्रह्म here as वेदविज्ञानम् or Vedic Knowledge.

पुनः सः (इन्द्रः) कीदृशोऽस्तीत्युपदिश्यते ।

How is that Indra (God) is taught in the 5th Mantra.

Mantra—5

उक्थमिन्द्राय शंस्यं वर्धनं पुरुनिष्षिधे ।
शक्रो यथा सुतेषु णो रारणत्सख्येषु च ।।

सन्धिच्छेदपूर्वकोऽन्वयः (ऋषिकृतः)

(यथा कश्चित् मनुष्यः) सुतेषु सत्येषु च उपकारी वर्तते तथा एवः शक्रः (सर्वशक्तिमान् जगदीश्वरः कृपायमाणः सन् पुरुनिष्पिध्वे इन्द्राय (जीवाय) वर्धनं शंस्यं च रारणत् (यथावत् उपदिशति) ॥

TRANSLATION

As a man is benevolent to his children and friends, so Omnipoten God being Kind gives to the soul that desires to get prosperity and is friendly to all, the teaching which makes it grow and is admirable.

PURPORT

Here a simile has been used. In this world whatever glory and beauty is there and whatever thanks are offered, they glorify and manifest God only, because the merits of the created objects praise the creator. In the same manner, God is praised and prayed to for the attainment of various objects, for whatever thing we pray to the Almighty God, can be obtained only through our own labour or exertion.

THE COMMENTATOR'S NOTES

(उक्थम्) वक्तुं योग्यं स्तोत्रम् वच-परिभाषणे अत्र पातृतुदिवचिरिचिसिचिभ्यस्थक् इति थक् प्रत्ययः (उणादि कोषे० २. ७)

=Admirable

(इन्द्राय) सर्वमित्राय ऐश्वर्यम् इच्छुकाय जीवाय

=For the soul

(रारणत्) अतिशयेनउपदिशति यङ् लुगन्तस्य रणधातोः लेट् प्रयोगः ॥ =Gives instructions.

रण-शब्दे

=For what objects should God be prayed to is taught in the sixth mantra--

क्व क्व स प्रार्थनीय इत्युपदिश्यते

Mantra—6

तमित्सखित्व ईमहे तं राये तं सुवीर्ये ।
स शक्र उत नः शकदिन्द्रो वसु दयमानः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः नः दयमानः शक्रः इन्द्रः (परमात्मा) वसु दातुं शक्नोति तम् इत् (एव) वयं सखित्वे तं राये तं सुवीर्ये ईमहे ॥

TRANSLATION

We pray to the Almighty Indra (God) Who is able to give us knowledge, to protect us, to destroy all miseries, evils and enemies and to accept His righteous devotees for friendship, for wealth in the form of wisdom, health and gold etc. and for heroic might, for He alone can bestow all this upon us.

PURPORT

All persons should pray to God only for the attainment of all virtues and to none else, for He alone who is unparalleled, Omnipotent Lord and Friend of all can give all these things.

COMMENTATORS NOTES

(वसु) सुखेषु वसन्ति येन तद् वसु विद्याऽऽरोग्यादि सुवर्णादि ।

=Wealth in the form of Wisdom, wealth and gold etc.

(दयमानः) दातुं विद्यादि सद्गुणान् प्रकाशितुं सततं रक्षितुं दुःखानि दोषान् शत्रूंश्च सर्वथा विनाशितुं धार्मिकान् स्वभक्तान्वा दातुं समर्थः दय-दानगतिरक्षणहिंसाऽऽदानेषु ।

TRANSLATOR'S NOTES AND COMMENTS

While Sayanacharya, Skanda Swami and Venkata Madhava translate वसु (Vasu) as धनम् (Wealth) and following them Prof. Wilson and Griffith render it into English as wealth, it is Rishi Dayananda who takes the word वसु (Vasu) in its

derivative sense and gives the comprehensive meaning of विद्याऽऽरोग्यादि सुवर्णादि धनम् "Wealth in the form of Wisdom, health and gold etc. what a difference does it make regarding the Vedic conception of wealth ?

In the same way, while Skanda Swami takes दयमानः as विभजन् or distributing, Venkata Madhava and Sayanacharya as प्रयच्छन् giving, Wilson as conferring and Griffith as giving, it is Rishi Dayananda that goes to the root दय which according to the Dhatu Patha of Panini means

दय-दानगतिरक्षण हिंसाऽऽदानेषु and gives all the meanings of giving, protecting, destroying evils and miseries and acepting which is so remarkable. It shows the Rishi's depth of vision and broad outlook which other commentators lacked as they were scholars, but not Rishis or seers.

अथेन्द्रशब्देनेश्वरसूर्यलोकावुपदिश्येते ।

By Indra, both God and Solar system are meant in the Seventh Mantra.

Mantra—7

सुविवृतं सुनिरजमिन्द्र त्वादातमिद्यशः ।
गवामप व्रजं वृधि कृणुष्व राधो अद्रिवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा अयम् अद्रिवः (मेघवान् सूर्यलोकः) सुनिरजं त्वादातं (तेनशोधितं) यशः (जलम्) सुविवृतं सुष्ठु विकाशितं राधः (धनं च) कृणुष्व (करोति) गवां (किरणानां) व्रजं (समूहं च) अपवृधि (उद्घाटयति) तथैव अद्रिवः इन्द्र (जगदीश्वर) त्वं सुविवृतं सुनिरजं त्वादातं यशः राधः (धनं च) कृणुष्व कृपया कुरु तथा हे अद्रिवः (मेघादि) रचकत्वात् प्रशंसनीय त्वं गवां व्रजम् अपवृधि (ज्ञानद्वारम् उद्घाटय) ॥

TRANSLATION

As this solar universe is full of clouds, rains water that is easily accessible and purified by it and by its light illuminates vast wealth, spreading the group of the rays to give light to the world, in the same manner, O Praise-worthy Distributor of all articles with justice, kindly bestow upon us the wealth which increases our reputation, is vast, is happily manifested in all dealings, purified by Thy knowledge and which accomplishes all works, the wealth in the form of wisdom and gold etc. O Admirable on account of the clouds and other objects made by Thee, please open to us the doors of knowledge, of the mind and other senses grasping their subjects and the kine.

PURPORT

O God as Thou hast made the sun and other objects and therby hast manifested Thy glory and happiness to all, in the same manner, by Thy Grace, let us make all people happy and glorious by making our mind and other senses pure and enlightened with knowledge and righteousness, manifesting our reputation, the wealth of wisdom and vast good Government.

THE COMMENTATOR'S NOTES

(यशः) परमकीर्तिसाधकं जलं वा। यश इति उदकनामसु पठितम् (निघ० १.१.२)

=Good reputation and water.

(गवाम्) स्वस्वविषय प्रकाशकानां मनआदीन्द्रियाणां पशूनां वा गौरिति पदनामसु पठितम् (निघ० ४.१) इतीन्द्रियाणां पशूनां च ग्रहणम् गाव इति रश्मिनामसु (निघ० १.५)।

(व्रजम्) समूहं ज्ञानं वा।

(अद्रिवः) अद्रिर्मेघः प्रशंसाधनं भूयान् वा विद्यते येन तत्

सम्बुद्धौ ईश्वर मेघवान् सूर्यवा अद्रिरिति मेघनामसु पठितम्
निघ० १.१० अत्र भूम्न्यर्थे मतुप् ।

पुनरीश्वर उपदिश्यते।

Now by the term Indra, God's attributes are taught.

Mantra—8

नहि त्वा रोदसी उभे ऋघायमाणमिन्वतः ।
जेषः स्वर्वतीरपः सं गा अस्मभ्यं धूनुहि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे परमेश्वर) इमे उभे रोदसी यम् ऋघायमाणम् त्वां नहि इन्वतः । स त्वम् अस्मभ्यं स्वर्वतीः अपः जेषः गाः च संधूनुहि ॥

TRANSLATION

O All pervading God ! The heaven and earth contain Thee not, Who art worthy of worship. Thou conquerest to get victory over the actions which bring about the welfare of all. Prompt our senses well.

PURPORT

If any one ask, How much is God, you should answer who can grasp or measure that Infinite Who has pervarded the whole? Therefore He alone should be praised or worshipped. To Him only, men should pray to do noble deeds and to get good articles. Who can get the end of the Lord Whose actions are Infinite ?

THE COMMENTATOR'S NOTES

(ऋघायमाणम्) परिचरितुमर्हम् =Worthy of praise.

(इन्वतः) व्याप्नुतः इन्वतीति व्याप्तिकर्मा
(निघ. २. १८)

(रोदसी) द्यावापृथिवी (निघ० ३.३७)

पुनः स उपदिश्यते ।

Then again He (God) is taught.

Mantra—9

आश्रुत्कर्ण श्रुधी हवं नू चिद्दधिष्व मे गिरः ।
इन्द्र स्तोममिमं मम कृष्वा युजश्चिदन्तरम् ॥

सन्धिच्छेदसहितोऽन्वयः ।

हे आश्रुत् कर्ण इन्द्र (जगदीश्वर) चित्-यथा प्रियः सखा युजः प्रियस्य सख्युः गिरः प्रेम्णा शृणोति तथा एव त्वं नु मे गिरः हवं श्रुधि मम इमं स्तोमम् अन्तर्दधिष्व । युजः मम अन्तः करणम् शुद्धं कुरु ॥

O Lord ! Thou Whose ears hear all things, listen quickly to my invocation, hold in Thy heart my praise, keep near to thee, as it were (the words of a friend.)

PURPORT

Men should know this One God and pray to Him, because He being Omnipotent, listens to what we pray. He the Innermost Spirit and Purifier of the soul is Friendly to all.

मनुष्याः कथं भूतं तं जानीयुः इत्युपदिश्यते ।

How should men know Him is taught in the next Mantra.

Mantra—10

विद्मा हि त्वा वृषंतमं वाजेषु हवनश्रुतम् ।
वृषंतमस्य हूमह ऊतिं सहस्रसातमाम् ॥

सन्धिच्छेदसहितोऽन्वयः

हे इन्द्र वयं वाजेषु हवनश्रुतं वृषन्तमं त्वा विद्माहि यतः वृषन्तमस्य तव सहस्रसातमाम् ऊतिं हवामहे ।

TRANSLATION

We know Thee, the liberal Rainer of blessings, the Hearer of our call in battles. We ask for the thousandfold Profitable Protection, attainment and knowledge of Thee, the Showerer of bounties.

PURPORT

Men should know that God alone is the accomplisher of

all our noble desires and giver of victory to us in battles. Taking shelter in God who protects all objects having created them and obeying His commands, with all labour, they should obtain their own happiness and that of others.

THE COMMENTATOR'S NOTES

(वृषन्तमम्) सर्वान् अभीष्टान् कामान् वर्षतीति वृषा सोऽतिशयितः

=The best Showerer of all desires.

(ऊतिम्) रक्षां, प्राप्तिमवगमंच ।

=Protection, attainment and knowledge.

पुनः स कीदृशः किं करोतीत्युपदिश्यते ।

How is God and what does He do is taught in the 11th Mantra—

Mantra—11

आ तू न इन्द्र कौशिक मन्दसानः सुतं पिब ।
नव्यमायुः प्र सू तिर कृधी सहस्रसामृषिम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे कौशिक इन्द्र (ईश्वर) मन्दसानः सन् त्वं नः सुतम् आपिब पुनः कृपया नः नव्यम् आयुः प्र सुतिर तथा नः (अस्माकं मध्ये) सहस्रसाम् ऋषिं कृधि (सम्पादय) ॥

TRANSLATION

O God All Bliss, Instructor of all true knowledge and sciences, being praised by us, listen to our sweet words of praise and prayer. Kindly prolong the life that merits commendation. Create among us a Rishi who is the teacher of various sciences, is a seer of the Vedic verses, being a man of self control is always instructor of noble virtues and a man of realisation.

PURPORT

Those persons who having glorified God with love Who is the Supreme Teacher of all wisdom to the souls, the Reve-

aler of all true knowledge and Omniscient, teach others, attain long and happy life and becoming Rishis lovingly make all people full of true knowledge.

THE COMMENTATOR'S NOTES

(कौशिकः) सर्वासां विद्यानामुपदेशे च भवः तत् सम्बुद्धौ अर्थानां साधूपदेष्टर्वा क्रोशतेः शब्द कर्मणः क्रंसतेर्वास्यात् प्रकाशयतिकर्मणः साधु विक्रोशयिताऽर्थानामितिवा (निरुक्ते २. २५) अनेन कौशिकशब्द उक्तार्थो गृह्यते ॥

=Instructor or revealer of true knowledge.

(सहस्रसाम्) सहस्रं बह्वीर्विद्याः सनोति तम्

=Giver of the knowledge of various sciences.

(ऋषिम्) वेदमन्त्रार्थ द्रष्टारम्, जितेन्द्रियतया शुभगुणानां सदैवोपदेष्टारम्, सकलविद्याप्रत्यक्षकारिणम्।

=Seer or sage.

TRANSLATOR'S NOTES AND COMMENTS

We have given above the interpretation of the term कौशिक (Kaushika) as given by Rishi Dayananda quoting the authority of Shri Yaskacharya well-known etymologist of ancient India. The main principle of the Vedic interpretation is that सर्वाणि नामानि आख्यातजानि i. e. All words in the Vedas are derived from the roots and are Yougikas or general nouns denoting particular attributes. In the Meemansa Shastra Maharshi Jaimini has said the same thing.

आख्या प्रवचनात्। परन्तु श्रुति सामान्यमात्रम् (मीमां० १. ३१)।

It is wrong therefore on the part of Sayanacharya, Skanda Swami, Wilson, Griffith and others to take the word "Kaushika." as the son of Kushik."

इमाः सर्वाः स्तुतयः ईश्वरमेव स्तुवन्तीत्युपदिश्यते।

All these hymns praise only the Lord is told in the 12th Mantra.

Mantra—12

परि॑त्वा गिर्वणो गिर॑ इ॒मा भ॑वन्तु वि॒श्वतः॑ ।
वृ॒द्धायु॒मनु॒ वृद्ध॑यो॒ जुष्टा॑ भवन्तु॒ जुष्ट॑यः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे गिर्वणः इन्द्र विश्वतः याः इमाः गिरः सन्ति ताः परि (सर्वतः) त्वां भवन्तु तथा च इमाः वृद्धयः जुष्टाः वृद्धायुं त्वाम् अनुभवन्तु ॥

TRANSLATION

O God to be worshipped by the hymns of the Vedas and learned persons, may all praises on every side encompass Thee Who deservest all praise. May they spread Thy Kingdom (increase the number of Thy devotees) Who art present from all eternity and being agreeable to Thee, may yield delight to us.

PURPORT

O God whatever glory and praise is there in the world, it is all Thine. What ever growth of happiness and bliss is there, all that glorifies Thee. Those who realise the attributes of God and the properties of the objects of His Univerese enjoy happiness and always growing in wisdom become venerable, in the whole world.

THE COMMENTATOR'S NOTES

Sayanacharya has wrongly stated परिभवन्तु as सर्वतः प्राप्नुवन्तु because according to the rule of Grammar परोभुवोऽविज्ञाने परिभवन्तु means. May they insult you, which is absurd.

This hymn has also been wrongly translated by Sayanacharya and Western Scholars like prof. Wilson and others. In this hymn, it is taught that those who having acquired knowledge and prayed to God, being industrious always glorify the Lord, destroy ignorance and other vices, conquer their enemies, become long lived learned scholars and bringing about others' welfare enjoy happiness and bliss. Thus this hymn is connected with the ninth hymn.

TRANSLATOR'S NOTES AND COMMENTS

The grammatical mistake pointed out by Rishi Dayananda in Sayanacharya's commentary is very remarkable and significant,as his (Sayanacharya's) admirers consider him to be most well-versed in Sanskrit Grammar. As a matter of fact the same mistake has been committed by Skanda Swami who explains परिभवन्तु as परिगृह्णन्तु and Venkata Madhava who, translates it as परिभवन्तु Rishi Dayananda therefore explains it as परि-सर्वत: त्वांभवन्तु and not as त्वांपरिभवन्तु which changes the meaning altogether as the aphorism pointed out by Rishi Dayananda clearly denotes.

We have already pointe out some mistakes committed by Sayanacharya, Prof. Wilson, Griffith and other translators. Their conception of Indra has been wrong through out. That is why in the 11th Mantra they have taken कौशिक as the son of Kushik and have quoted some myth about it. Griffith's translation of the last mantra of this hymn is particularly absurd and worse than that of Wilson. 12. "Lover of song, may these our songs on every side encompass thee.

Strengthening thee of lengthened life, May they be dear delights to thee. Prof. Wilson's is a bit better when he translates—

"May they (our praises) augment the power of thee, who art long lived, and being agreeable to thee, may they yield delight (to us).

अथ एकादशं सूक्तम्

HYMN XI.

जेता माधुच्छन्दस ऋषिः । इन्द्रो देवता । अनुष्टुप् छन्दः ॥

Seer—Jeta, Devata or subject Indra, Metre—Anushtubh. By Indra are meant God and Conqueror in this hymn.

Mantra—1

इन्द्रं विश्वा अवीवृधन्त्समुद्रव्यचसं गिरः ।
रथीतमं रथीनां वाजानां सत्पतिं पतिम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अस्माकम् इमाः विश्वाः गिरः यं समुद्रव्यचसं रथीनां रथीतमं वाजानां सत्पतिम् इन्द्रं (परमात्मानम्) वीरपुरुषं वा अवीवृधन् (नित्यं वर्धयन्ति) तं सर्वे मनुष्या वर्द्धयन्तु ॥

TRANSLATION

(1) All our hymns extol the Lord who is diffused on every side like the ocean, Who is the Supreme Charioteer and Master of the souls possessing the chariots in the form of the bodies, who is Lord of all strength and Protector of all righteous persons.

(2) It is also applicable to a noble and just king, who is the master of the chariot in the form of body and who is mighty and protector of all good people. In the case of a noble king, the word रथीनाम् रथीतमम् may also mean the master of those who possess aeroplanes and other speedy vehicles.

PURPORT—

There is shleshalankar or paronomasia in this Mantra.

All Vedic Speeches glorify the lord Who is Omnipresent, Absolutely True, giving victory to righteous persons and Immanent everywhere. They praise a hero who conquers unrighteous persons with righteous strength and who protects the righteous. This is the command of God.

The same subject is continued in the 2nd Mantra.

Mantra—2

सख्ये त इन्द्र वाजिनो मा भेम शवसस्पते।
त्वामभि प्र णोनुमो जेतारमपराजितम् ॥
सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे शवसस्पते जगदीश्वर सेनाध्यक्ष वा। अभिजेतारम् अपराजितं त्वां वाजिनः (विजानन्तः) वयं प्रणोनुमः (पुनः पुनर्नमस्कुर्मः) तथा हे इन्द्र। ते (तव) सख्ये कृते शत्रुभ्यः कदाचित् मा भेम (भयं मा करवाम) ॥

TRANSLATION

(1) O Lord of strength ! in Thy friendship, being mighty, let us never fear. We bow before Thee and glorify Thee O Almighty, Who art conqueror of the world, but Thyself unconquered.

(2) It is also applicable to a noble mighty king. We should praise him as conqueror of his enemies and unconquered.

PURPORT

In this mantra also there is Shleshalankar or double meaning. Those persons who regard God and heroic persons as their friends, are never afraid of any one, being full of strength.

Mantra—3

पूर्वीरिन्द्रस्य रातयो न वि दस्यन्त्यूतयः।
यदी वाजस्य गोमतः स्तोतृभ्यो मंहते मघम् ॥
सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यदि इन्द्रः स्तोतृभ्यः वाजस्य गोमतः मघं मंहते (तर्हि) अस्य एताः पूर्वीः रातयः ऊतयः न विदस्यन्ति नैव उपदस्यन्ति।

The gifts of God from eternity, His saving succours never fail, if He grants to the righteous devotee who praise Him and the attributes of creation, wealth which gives happiness and consists of noble speech, a land, kine and senses.

PURPORT

As in God's Universe, there are eternal protections and acts full of perfect justice, in the same manner, men should

also give the gifts of fearlessness and knowledge to the people. If there were no God, how could this universe come into being ? If God does not give, how can men live ? Therefore we should believe in God as the Creator of all objects of the world and Giver of all happiness.

THE COMMENTATOR'S NOTES

(गोमतः) प्रशस्ता पृथिवी गावः पशवो वागादीनीन्द्रियाणि च विद्यन्ते यस्मिन् अस्य (वाजस्य) वजन्ति प्राप्नुवन्ति सुखानि यस्मिन् व्यवहारे तस्य ।

TRANSLATOR'S NOTES—

गौरिति पृथिवी नाम (निघ० १.१) =Earth.

गौरिति वाङ्नाम (निघ० १.११) =Speech.

वज-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च अत्र प्राप्त्यर्थ-ग्रहणं कृत्वा व्याख्यातमृषिणा दयानन्देन ।

Mantrn—4

पुरां भिन्दुर्युवा कविरमितौजा अजायत ।
इन्द्रो विश्वस्य कर्मणो धर्ता वज्री पुरुष्टुतः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अयम् अमितौजा वज्री पुरां भिन्दुः युवा कविः पुरुष्टुतः इन्द्रः (सेनापतिः सूर्यलोको वा) विश्वस्यकर्मणः धर्ता अजायत (उत्पन्नः अस्ति) ।

TRANSLATION

(1) In the case of a commander of an army the meaning is. The commander of an army is born as crusher of enemies' cities, the young, the wise, of unbounded strength, the sustainer of all pious acts, the wielder of thunderbolt and other destructive weapons and much extolled.

(2) In the ease of the sun—
The sun is the destroyer of the germs of various diseases, giver of light to see all objects, containing un-measured force and water to rain down, sustainer of all by his

gravitating power, possessing rays which remove impurity and therefore praised by wise.

PURPORT

Just as the sun created by God is the destroyer of diseases with his rays and the upholder of the earth by his gravitating force, so should a commander by his power weaken or destroy the force of his enemies, should create disunion among unrighteous persons by the use of peaceful persuation and charity and other means and by imbibing many virtues, should always preserva Swarajya.

(वज्री) दुष्टेभ्यो न्यायरूप वज्रधारी ॥

Mantra—5

त्वं वलस्य गोमतोऽपावरद्रिवो बिलम् ।
त्वां देवा अबिभ्युषस्तुज्यमानास आविषुः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः अद्रिवः (मेघवान्) इन्द्रः (सूर्यलोकः) गोमतः (अबिभ्युषः) वलस्य मेघस्य बिलम् अपावः (अपावृणोति) त्वाम् तम् इमं तुज्यमानासः देवा दिव्यगुणाः भ्रमन्तः पृथिव्यादयो लोका आविषुः ॥

TRANSLATION

When the sun opens the cave of the clouds covering his rays, the earth and other worlds rotating separate the mass of water. This sun is attained by trembling and rotating earth etc.

PURPORT

The sun breaks into pieces the solid cloud by his rays and makes it fall down upon the earth. It is by the gravitation of the sun that the earth and other worlds regularly rotate in their circumference by which are made the season and day and night etc. in the same way, the commander of an army should behave.

THE COMMENTATOR'S NOTES

अद्रिरिति मेघनामसु पठितम् (निघ० १.१०) =Cloud

(बिलम्) जलसमूहम्–बिलं भरं भवति बिभर्तेः (निरु० २.१७) ।

(तुज्यमानासः) कम्पमानाः तुज-हिंसाबलादाननिकेतनेषु ।

The attributes of a hero are described in this mantra.

अथेन्द्रशब्देन शूरवीरगुणा उपदिश्यन्ते ।

Mantra—6

तवाहं शूर रातिभिः प्रत्यायं सिन्धुमावदन् ।
उपातिष्ठन्त गिर्वणो विदुष्टे तस्य कारवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सूर ! ये तव रातिभिः त्वां सिन्धुम् इव आवदन् सन् अहं प्रत्यायम् । हे गिर्वणः । तव तस्य च कारवः त्वां शूरं विदुः उपातिष्ठन्त एते सदा सुखिनो भवन्ति ।

TRANSLATION

Addressing the President of the council or the commander of the army, it is said—

O hero, Attracted by thy bounties, I again come to thee, celebrating thy liberality while addressing thee who art deep like the ocean and source of happiness. O praise-worthy, the performer of the works of the state and industries, I know thee to be a true and munificent hero.

PURPORT

God commands all. Men should take shelter in a righteous heroic person (who is the president of the council or commander of the army) and who is therefore praised by all, as sharks and other creatures take shelter in the ocean. They should give the charity of fearlessness or harmlessness and should conduct all the affairs of the State well with knowledge and should try to make all happy by taking away all their misery.

THE COMMENTATOR'S NOTES

(सिन्धुम्) स्यन्दते प्रस्रवते सुखानि, समुद्र इव गम्भीरस्तम् ॥ =Source of happiness and deep or serious like the ocean.

(कारवः) ये कार्याणि कुर्वन्ति ते ।
=Performers of the works of the State etc.

(रातिभिः) अभयादिदानैः रा-दाने-
=By the gifts of fearlessness etc.

(शूर) धार्मिक, दुष्टनिवारक, विद्याबलपराक्रमवन् सभाध्यक्ष ।

TRANSLATOR'S NOTES

The word कारवः used in this Mantra is very important and significant. Skanda Swami interprets it as स्तोतारः Praisers, Venkata Madhava explains it as प्राज्ञाः स्तोतारः wise men. Sayanacharya interprets it as प्रज्ञाः कर्तारः ऋत्विग् यजमानाः DOERS OF WORKS—Priests and performers of sacrifice. Wilson translates it, following Sayanacharya as performers of the rite. Griffith translates it as "singers". Rishi Dayananda has given the correct root-meaning as ये कार्याणि कुर्वन्ति Those who do the work. It is derived from डु कृञ्-करणे कृवा पा जिमि स्वदि साध्यसूभ्य उण् (उणादि १.१) इति उण So it is clear that Rishi Dayananda is right in taking the word in wide sense than narrowing it down to the performer of a ritual. This comprehensiveness of the Rishi is remarkable.

Mantra—7

मायाभिरिन्द्र मायिनं त्वं शुष्णमवातिरः ।
विदुष्टे तस्य मेधिरास्तेषां श्रवांस्युत्तिर ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र (शूरवीर) त्वं मायाभिः शुष्णं मायिनं (शत्रुम्) अवातिरः तस्य (हनने) ये मेधिराः (ते ते तव संगमेन सुखिनो भूत्वा) श्रवांसि (प्राप्नुवन्तु) त्वं तेषां सहायेन अरीणां बलानि) उत्तिर (उत्कृष्टतया निवारय) ।

TRANSLATION

O Indra (Chief of the State or the army) with thy subtle intelligence, wondrous power, strategem, thou overthrowest unrighteous, wily (deceitful or cunning) enemy who tyrannises

over righteous persons. The wise know this thy greatness. Bestow upon them aboutdant food and make them happy and prosperous. Weaken the power of the wicked enemies with the help of the wise.

PURPORT

God commands that highly intelligent persons should overthrow enemies by using all legitimate means consisting of peaceful persuation, charity, discord and punishment and should diffuse knowledge and extend righteous Government. They should always exert themselves in such a way that deceitful or cunning persons may not grow.

THE COMMENTATOR'S NOTES

(मायाभिः) प्रज्ञाविशेषव्यवहारैः मायेति प्रज्ञानाम (निघ० ३—९)

=Subtle intelligence or stratagem, wondrous power (Griffith).

(शुष्णम्) शोषयति धार्मिकान् जनान् तं दुष्टस्वभावं प्राणिनम् शुषशोषणे इत्यस्मात् तृषिशुषिरसिभ्यः कित् (उणादि० ३. १२) अनेन च प्रत्ययः (मेधिराः) ये मेधन्ते शास्त्राणि ज्ञात्वा दुष्टान्हिंसते ते। अत्र मेधृमेधा हिंसनयोः संगमेच इत्यस्माद् बाहुलकादौणादिक इरन् प्रत्ययः ॥

=Those wise men who knowing the Shastras destroy wily enemies.

TRANSLATOR'S NOTES

It is wrong on the part of Sayanacharya, Skandaswami, Venkata Madhava, Wilson and Griffith to take Shushna as the name of a particular demon. It is a general term for an unrighteous person who tyrannises over righteous persons. Even Sayanacharya gives its etymological or derivative meaning correctly as भूतानां शोषणहेतुम् and Griffith in his foot-note gives the meaning as (drier up.)=Yet he and others take it to

be the name of a particular demon, forgetting the main principle of the Vedic terminology that सर्वाणि नामानि आख्यातजानि इति नैरुक्तसमय: i. e. All nouns in the Vedas are derivatives or derived from the roots. It is Rishi Dayananda alone that interprets the word शुष्णम् quite correctly giving its root-meaning as given above. शोषयति धार्मिकाम् जनान् तं दुष्ट स्वभावं प्राणिनम् i. e. a man of wicked nature who dries up righteous persons by tyrannising over them.

अथेश्वर गुणा उपदिश्यन्ते ।

Now God's attributes are stated Who is called primarily by the name of Indra.

Mantra—8

इन्द्रमीशा॑नमोज॑सा॒भि स्तोमा॑ अनूषत ।
स॒हस्रं॒ यस्य॑ रा॒तय॑ उ॒त वा॒ सन्ति॒ भूय॑सीः ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

यस्य सर्वे स्तोमा: (स्तुतय:) सहस्रम् उतवा अधिका रातय: च सन्ति ता: यम् ओजसा सहवर्तमानम् इन्द्रं (जगदीश्वरम्) अभि अनूषत (सर्वत: स्तुवन्ति) स एव सर्वैः मनुष्यैः स्तोतव्य: ।

Almighty God Who is glorified by all the Vedic and other praises and Whose gifts are thousands and even more, should be ever praised by all.

PURPORT

Men should always take shelter in that Merciful God Who has created by His Power and given all these various objects in the universe, for the happiness of all creatures and to Whom all thanks are due.

In this hymn, by the term Indra, God has been glorified and thus fearlessness has been created among men, the duties of heroes have been stated as the protection of good people and destruction of the wicked, God by infinite Power creates this

world-such teachings are given, so this hyms is connected with the tenth hymn. This hymn has also been wrongly interpreted by Sayanacharya Prof. Wilson and others. This should be clearly understood by all.

TRANSLATOR'S NOTES AND COMMENTS

The last Mantra of this hymn, has been translated by me metrically as follows—

Glorify the Lord O devotees
For all the gifts He grants.
His gifts are thousandfold or more
Wise man His praises chants.

Some of the mistakes committed by Sayanacharya, Wilson, Griffith and others have already been pointed out by me in notes. Some more may be pointed out below. In the commentary on the fifth Mantra of this hymn Sayanacharya Says—

वलनामकः कश्चिदसुरो देवसम्बन्धिनीर्गा अपहृत्य कस्मिंश्चद् बिले गोपितवान्। तदानीमिन्द्रस्तद् बिलं स्वसैन्येन समावृत्य तस्माद् बिलाद् गा निस्सारयामास। तदिदमुपाख्यानं मन्त्रेषु प्रसिद्धम्।

Prof: Wilson has translated it in his notes as "Vala, according to the Scholist (Sayanacharya) was an Asura, who stole the cows of the gods and hid them in a cave. Indra surrounded the cave with his army, and recovered the cattle. Griffith has also translated in the same way as Sayanahcarya and Wilson.

"Lord of thunder, thou didst burst the cave of Vala rich in cows.

The Gods came pressing to thy side, and free from terror aided thee"

How wrong it is to use the word "The Gods" for devas besides historical reference. His foot-note is"The cave of vala." Vala is the brother of vritra or vritra himself, (How amusing are the imaginations of these western translators and what

uncertainty they denote? and another name who stole the cows of the Gods and hid them in a cave that is, he kept the light and waters imprisoned in dark clouds.

Rishi Dayananda takes the word Vala (बल) in the sense of the cloud on the authority of the Vedic lexicon Nighantu 1.10 which clearly says वज्र इति मेघनामसुपठितम् (निघ० १.१०) Rishi Dayananda was therefore justified in saying that such interpretations of Sayanacharya and Wilson etc. are wrong.

द्वादशं सूक्तम्
HYMN XII.

अस्य सूक्तस्य काण्वो मेधातिथिर्ऋषिः अग्निर्देवता गायत्री छन्दः । षड्जः स्वरः ।

Seer—Kanva. Devata or subject—Agni Metre—Gayatri, Tune Shadja.

Mantra—1

अ॒ग्निं दू॒तं वृ॑णीमहे॒ होता॑रं वि॒श्ववे॑दसम् ।
अ॒स्य य॒ज्ञस्य॑ सु॒क्रतु॑म् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

वयं (क्रियाचिकीर्षवो मनुष्याः) अस्य यज्ञस्य सुक्रतुं विश्ववेदसं होतारं दूतम् अग्निं वृणीमहे ॥

TRANSLATION

We desirous of various actions, choose the fire which takes things to distant places and gives them heat, which gives speed to various vehicles and which is instrumental in producing various articles by artists and by means of which many things are made in the form of art and industry.

PURPORT

God commands men to know well the properties of this fire which is like a messenger in taking things above and below, by the means of which different kinds of machines can be made and which gives speed to the various vehicles or conveyances. They should utilise it properly, so that material happiness may be enjoyed.

THE COMMENTATOR'S NOTES

(दूतम्) यो दावयति देशान्तरं पदार्थान् गमयति उपतापयति वा तम् अत्र द्रुतनिभ्यां दीर्घश्च (उणादि० ३.८८ इति क्तप्रत्ययो दीर्घश्च (होतारम्) यानेषु वेगादिगुणानां दातारम् (यज्ञस्य) शिल्पविद्यामयस्य (सुक्रतुम्)

सुष्ठु शोभनाः क्रतवः यज्ञाः क्रिया वा भवन्ति यस्मात् तम् ।

TRANSLATOR'S NOTES AND COMMENTS

The word दूत is derived from two roots दु-उपतापे and दु-गतौ

Rishi Dayananda has therefore given two different meanings. The word यज्ञम् he has taken in the case of Agni (Fire) for शिल्पविद्यामयम् Yajna in the form of art and industry etc.

In this case दूत is taken as Messenger of Truth or Omniscient from दु-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च अत्र ज्ञानार्थग्रहणम्

यज्ञस्य—संसाररूपयज्ञस्य यज-देवपूजा संगतिकरणदानेषु

THE COMMENTATOR'S NOTES

(हवीमभिः) ग्रहीतुं योग्यैरुपासनादिभिः शिल्पसाधनैर्वा हु-दानादनयोः आदाने च (हव्यवाहम्) दातुम् अत्तुंच योग्यानि ददाति वा वस्तूनि हव्यस्ततो वहति प्रापयति वा तम् ।

TRANSLATOR'S NOTES

The spiritual meaning of the Mantra in simple English may be given as follows. O devotees, ever invoke the Resplendent God who is the Lord of all His subjects, is Beloved of all and Who is the Giver of all acceptable things.
Now by the word Agni, God and Fire are taught.

अथेश्वरभौतिकावुपदिश्यते

Mantra—3

अग्ने॑ दे॒वाँ इ॒हा व॑ह जज्ञा॒नो वृ॒क्तब॑र्हिषे ।
असि॒ होता॑ न॒ ईड्यः॑ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(१) हे अग्ने (स्तवनीयेश्वर) त्वम् इह जज्ञानः

होता ईड्यः असि नः (अस्मभ्यं) वृक्तबर्हिषे च देवान् आवह (समन्तात् प्रापय)

(२) अयं होता जज्ञानः अग्निः वृक्तबर्हिषे नः (अस्मभ्यं च) देवान् आवह (समन्तात् प्रापयति) अतः अस्माकं स ईड्यः भवति इति भौतिकाग्निपक्षे।

(1) The meaning in the case of God is—O Adorable God, bring to us all desirable objects and give us power to attain all noble virtues. Thou art revealed in the heart of a true Yogi who has weeded out all impurity and who performs Yajnas, putting oblations in the fire. Thou art Adorable and Giver of all desirable objects and true happiness.

Taking the second meaning of verb we have translated it as the Universe संगतस्यसंसारस्य or संसारयज्ञस्य।

अथ द्विविधोऽग्निरुपदिश्यते

Now Agni of two kinds is taught i.e. God and fire (in the form of electricity etc.)

Mantra—2

अ॒ग्निम॑ग्निं॒ हवी॑मभिः॒ सदा॑ हवन्त वि॒श्पति॑म्।
ह॒व्य॒वाहं॑ पुरुप्रि॒यम्॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा वयं हवीमभिः पुरुप्रियं विश्वपतिं हव्यवाहम् अग्निम् अग्निं वृणीमहे (तथा एव एतं यूयम् अपि) सदा हवन्त (गृह्णीत)॥

TRANSLATION

(1) With contemplation and other spiritual means we invoke Agni (God) who is the Lord of the subjects, the Giver of all objects that are to be given, eaten and taken, much Beloved of the wise. You should also O men, always do like that.

(2) In the case of fire—
We choose fire (visible and invisible in the form

of electricity) with the means of arts, the protector of men and other beings, the conductor of vehicles from place to place, the means in enjoying material happiness of various kinds.

PURPORT

God commands to all— O men You should utilise the fire (visible and invisible in the form of electricity) for the accomplishment of various arts and industries and enjoy desirable happiness yourselves and help others also to do so. (2) In the case of Agni (fire) the meaning is—

This fire which is the giver of health and happiness (by purifying the atmosphere and the water) brings divine articles to us—the performers of the Yajna in pure form. Therefore it is to be praised and sought after by us for proper utilisation to bring about happiness and welfare.

PURPORT

There is Shleshalankar (Panoramasia) in this Mantra. When fragrant and nourishing germicides are put as oblations in the fire, it goes along with the particles of those articles in the air and the clouds etc. By purifying the atmosphere, it produces divine enjoyment of happiness, therefore we should make researches about it for utilising it properly. This is the injunction of God.

THE COMMONTATOR'S NOTES

(वृक्तबर्हिषे) वृक्तं त्यक्तं हविः बर्हिषि–अन्तरिक्षे येन तस्मै ऋत्विजे वृक्तबर्हिषे इति ऋत्विङ्नाम (निघ० ३.१७)

अथाग्निगुणा उपदिश्यन्ते

Now the attributes of the fire are taught.

Mantra—4

ताँ उ॒श॒तो वि बो॑धय॒ यद॑ग्ने॒ यासि॑ दू॒त्य॑म् ।
दे॒वैरा स॑त्सि ब॒र्हिषि॑ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः अग्निः यत् (यस्मात्) बर्हिषि देवैः सह दूत्यम् आयासि (समन्तात् याति) तान् उशतो विबोधय तेषां दोषान् सत्सि (हन्ति) तस्मात् एतैः अयं विद्यासिद्धये सर्वथा सर्वदा परीक्ष्य संप्रयोजनीयः अस्ति ॥

TRANSLATION

Since this Agni (fire) goes to the middle region along with divine articles and awakens the desired objects (purifies and makes them subtle) like a messenger, by removing their impurities; therefore it should be properly investigated and utilised for the accomplishment of various sciences after experimentation.

PURPORT

God commands that this fire is your messenger, because it takes to the sky articles that have been put into it in the subtle form of atoms. Thus it causes divine enjoyment of happiness. Therefore men should reveal the properties of this fire for proper utilisation in various purposes.

TRANSLATOR'S NOTES AND COMMENTS

In this and many Mantras of this kind where Rishi Dayananda has interpreted them in the case of fire, air etc., he has pointed out that their case, person etc. is to be changed. Though such change of case, person etc. is permissible in the Vedas according to the rules of grammar like व्यत्ययो बहुलम् (अष्टा. ३.१.८५) etc. as a matter of fact, it is not necessary to do so. It could be taken as it is. For instance, it could be translated O fire, thou like a messenger, takest articles away to distant places etc. This is always done by poets and even other writers. In the Nirukta, Shri Yaskacharya has clearly stated अचेतनान्यपि चेतनवत् स्तूयन्ते (नि दैवतकाण्ड ७.१), i. e. in the Vedas, sometimes inanimate objects are praised as if they were animate. That is a particular style. But in order to make it quite clear lest people may misunderstand it, Rishi

Dayananda thought it advisable to change the case and gender etc. in his interpretation. This is a point which is to be clearly understood and by not understanding which ill-founded criticism has been levelled by some prejudiced people against Rishi Dayananda's sound interpretation.

THE SAME SUBJECT IS CONTINUED.

Mantra—5

घृताहवन दीदिवः प्रति ष्म रिषतो दह ।
अग्ने त्वं रक्षस्विनः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

घृताहवनो दीदिवान् अग्ने योऽग्निः रक्षस्विनः रिषतः दोषान् शत्रून् च प्रति (पुनः पुनः) दहति स्म सः अस्माभिः स्वकार्येषु नित्यं संप्रयोज्यः अस्ति ॥

TRANSLATION

Resplendent Agni (fire) in which clarified butter is poured and which illuminates objects, burns up harmful evils like impurity and bad smell. That fire should be utilised by us in our works.

PURPORT

God tells that the fire when mixed with the articles possessing fragrance and nourishment etc. casts aside all bad odour etc. and gives happiness to all.

स कथं प्रदीप्तो भवति कीदृशश्चेत्युपदिश्यते ।

How is that fire illumined and what are its properties is taught in the 6th Mantra.

Mantra—6

अग्निनाग्निः समिध्यते कविर्गृहपतिर्युवा ।
हव्यवाड् जुह्वास्यः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

मनुष्यैः यः जुह्वास्यः युवा हव्यवाट् कविः अग्निः अग्निना समिध्यते (सः कार्यसिद्धये सदा संप्रयोज्यः) ॥

TRANSLATION

By fire in the form of electricity, this material fire on earth and in the sun is illuminated. It is the bearer of oblations to distant places, the lord or protector of the house and its objects, mixer and disintegrator of articles, illuminer, whose mouth is the vehicle of oblations; this should be utilised by wise men for the accomplishment of various works.

PURPORT

The fire in the form of electricity which is present in all articles, illumines the sun and this material fire and they disappear in it, at the end in subtle form. If men know the properties of these two fires (the mateial and the sun) and utilise them properly, many works, may be accomplished and much happiness may be derived from them.

THE COMMENTATOR'S NOTES

(अग्निना) व्यापकेन विद्युदाख्येन Electricity
(जुह्वास्यः) जुहोत्यस्यां जुहूर्ज्वाला साऽस्यंमुखं यस्य सः।
(युवा) यौति मिश्रयति पदार्थैः सहपदार्थान् वियोजयति वा यु-मिश्रणामिश्रणयोः ॥

TRANSLATOR'S NOTES

There is also a spiritual meaning of the mantra taking first Agni to mean as God and the second the soul. The fire in the form of the soul which goes from body to body through transmigration, which is the lord of the house (of body) wise, young and worshipper, which accepts desirable ideas and throws out ignoble thoughts, is illumined by God the Holy Fire, that burns all evils.

अथाग्नि शब्देनेश्वरभौतिकावर्थावुपदिश्येते ।

Now by Agni, God and the material fire are taught.

Mantra—7

कविमग्निमुप स्तुहि सत्यधर्माणमध्वरे ।
देवममीवचातनम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे मनुष्य) त्वम् अध्वरे सत्यधर्माणम् अमीवचातनम् कविं देवम् अग्निं (परमेश्वरं भौतिकं च) उपस्तुहि ॥

METRICAL TRANSLATION

(1) O man, praise Omniscient Lord
Whose laws in the world are eternal,
Who is Giver of light and life
Destroyer of diseases, physical mental.

(2) Praise agni (fire) in the non-violent sacrifice, which is illuminator of articles, whose laws are eternal and which is the destroyer of many diseases.

PURPORT

In this Mantra also there is Shleshalankar (double entendre or panoramasia). Men should reveal God to the people for the acquirement of Dharma (righteousness) with true knowledge and fire for the accomplishment of true art, so that they may enjoy happiness by the removal of all diseases.

COMMANTATORS NOTES

(अध्वरे) उपासनीये कर्त्तव्ये यज्ञे वा

In non-violent sacrifice, in discharge of duties.

(अमीवचातनम्) अमीवान् अज्ञानादीन् चातयति हिनस्ति तम् ।

Destroyer of diseases like ignorance and fever etc.

TRANSLATOR'S NOTES

अध्वरे–अध्वर इति यज्ञनाम (निघ० ३.१७) अध्वर इति यज्ञ नाम ध्वरति हिंसा कर्मातत्प्रतिषेधः(निरुक्ते १.७)।

Skanda Swami, Sayanacharya, Wilson, Griffith and other translators have interpreted the Mantra with regard to the fire, though even according to their interpretation, it is clear that it is not fully applicable to the material fire. For instance, कविम् has been explained by Sayanahcarya as मेधाविनम् wise सत्यधर्माणम् as सत्यवदनरूपेण धर्मेणोपेतम् Always speaking the

truth. How are these two adjectives particularly applicable to the inaminate fire ? Wilson following Sayana translates कविम् as wise and, सत्यधर्माणम् as the observer of truth.

Griffith translates कविम् as Sage and सत्यधर्माणम् as "whose ways are ever true." "Can this material fire be called as Sage? Rishi Dayananda is therefore right in taking the word Agni used here primarily for God and secondarily for the fire as shown above. The same subject is continued in the 8th Mantra.

Mantra—8

यस्त्वामग्ने हविष्पतिर्दूतं देव सपर्यति ।
तस्य स्म प्राविता भव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ईश्वर पक्षे (१) हे देव अग्ने यः हविष्पतिः (मनुष्यः) दूतं त्वा सपर्यति तस्य त्वं प्राविता भव। अग्निपक्षे (२) यो हविष्पतिर्मनुष्यः त्वां (ते) देवं दूतम् अग्निं सपर्यति तस्य अयं प्राविता भवति स्म।

TRANSLATION

(1) Taking the word Agni used in the Mantra primarily for God the meaning is—

O Resplendent Omniscient God, who ever institutor of a non-violent sacrifice or preserver of noble virtues, worships Thee—the Herald of noble virtues or true Messenger, the Giver of Wisdom and Happiness, do Thou prove His special Protector.

(2) In the case of the fire the meaning is. The fire becomes the protector of the offerer of oblations or the performer of the Yajna who serves it—the giver of happiness when properly used and which is like a messenger taking the particles of the oblations etc. to distant places.

PURPORT

There is Shleshalankar (Panoramasia) in this Mantra. In this Mantra the word दूत (Doota) has been used, which

in the case of God means one Who enables us to attain wisdom. In the case of fire, it means something which takes things and vehicles to distant places. Those persons who being believers in God and the Vedas, meditate on God who is the Supreme Witness of all in their hearts, they alone being protected by God and having given up sins, enjoy happiness, becoming righteous.

(2) Those scientists and others who utilise the fire properly in the vehicles and machines etc. are also protected in battle fields, other places and become others' protectors.

THE COMMENTATOR'S NOTES

(सपर्यति) सेवते सपर्यतीति परिचरणकर्मसु (निघ० ३.५)

(दूतः) दवति प्रापयति सुखज्ञाने येन तम् ॥

Conveyer or giver of happiness and knowledge.

(प्राविता) प्रकृष्टतया ज्ञाता सुखप्रापको वा

TRANSLATOR'S NOTES

Among the different 19 meanings of the root अव अवगम (knowledge) and अवाप्ति attainment have been taken here particularly. Protection is too well-known to be mentioned. (दूतः) The root from which the word Doota is derived is टुदु-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च ।

Here Rishi Dayananda has taken the third meaning of attainment or taking.

The same subject is continued.

Mantra—9

यो अग्निं देववीतये हविष्माँ आविवासति ।
तस्मै पावक मृळय ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(१) ईश्वर पक्षे=हे पावक यो हविष्मान् मनुष्यः देववीतये त्वाम् अग्निम् आविवासति तस्मै त्वं मृडय ।

(२) अग्नि पक्षे स्वल्प व्यत्ययेन स्पष्टीकरणार्थम् ।

(३) यः हविष्मान् मनुष्यः देववीतये इमम् अग्निम् आविवासति तस्मै अयं पावकः अग्निः मृडयति ॥

TRANSLATION

(1) Do thou confer on him happiness who being the performer of Yajna (non-violent sacrifice and other noble acts) worships thee O God, Giver of happiness, purifier of all, for the attainment of Divine virtues.

(2) This fire causes happiness to him who performs the Yajna by putting oblations in it for the sake of divine enjoyments.

PURPORT

In this mantra also there is Shleshalankar (Paromanasia or double meaning). Those persons who worship God with true feeling, knowledge and action, enjoy happiness bearing divine virtues and doing pure actions.

God has made this fire which reveals divine proparties, therefore men should take divine benefits from it by utilising it properly.

THE COMMENTATOR'S NOTES

(आविवासति) समन्तात् सेवते आविवासतीति परिचरणकर्मसु पठितम् (निघ० ३.५) =Serves well or worships.

The same subject is continued.

Mantra—10

स नः पावक दीदिवोऽग्ने देवाँ इहा वह ।
उप यज्ञं हविश्च नः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

(१) ईश्वरपक्षे—हे दीदिवः पावक अग्ने स त्वम् अस्मभ्यं देवान् आवह नः (अस्माकम्) यज्ञं हविः च उपावह ।

(२) अग्निपक्षे—

यः दीदिवान् पावकः अग्निः सम्यक् प्रयुक्तः सन् अस्मभ्यं देवान् आवहति स नः (अस्माकं) यज्ञं हविः च प्राप्य सुखानि उपावहति ॥

TRANSLATION

(1) O Resplendent and Purifier (God), bring to us in this

world, enlightened persons and make successful our Yanja (Non-violent sacrifice) and grant us all desirable objects.

(2) This bright fire when utilised properly brings to us divine attributes or enjoyments. It causes happiness with the help of our Yajna (Non-violent sacrifice) and oblations put into it.

PURPORT

In this Mantra also there is shleshalankar or double meaning.

Whatever object a man desires to obtain for that he should pray to God and should exert himself well to obtain it. Whatever attributes of God and other objects are mentioned in the Veda, men should act accordingly, should know the nature of fire and other objects and should utilise them properly.

The same subject is continued.

Mantra—11

स नः स्तवान आ भर गायत्रेण नवीयसा ।
रयिं वीरवतीमिषम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ईश्वरपक्षे (१) (हे भगवन्) स त्वं नवीयसा गायत्रेण स्तवानः सन् नः रयिं वीरवतीम् इषं च आभर ॥

(२) अग्नि पक्षे—

स भौतिकः अग्निः नवीयसा गायत्रेण अस्माभिः स्तवानः (गृहीतगुणः) रयिं वीरवतीम् इषं च आभरति ॥

TRANSLATION

(1) Praised by our most admirable hymn O God, bestow upon us wealth got as a result of knowledge and good vast administration and good actions along with heroic progeny.

(2) In the case of fire—

The fire praised by us (by relating its properties and being utilised properly) produces wealth accompanied with heroic progeny and noble actions.

PURPORT

In this Mantra also, there is Shleshalankar or double meaning.

The word नवीयसा has been used here to show that the study of the Vedas is new to every individual and as consequence its pronunciation becomes some what new. When God is pleased by righteous persons through the proper and methodical study of the Vedas and the performance of the actions sanctioned by them, He grants them wealth in the form of knowledge, heroism and other virtues and noble desires.

THE COMMENTATOR'S NOTES

(इषम्) इष्यते या सत्क्रिया ताम् अत्र कृतो बहुलम् इति कर्मणि क्विप् ।

The same subject is continued—

Mantra—12

अग्ने शुक्रेण शोचिषा विश्वाभिर्देवहूतिभिः ।
इमं स्तोमं जुषस्व नः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ईश्वरपक्षे (१) हे अग्ने (जगदीश्वर) (त्वं कृपया) शुक्रेण शोचिषा विश्वाभिः देवहूतिभिः नः इमं स्तोमं जुषस्व ॥

TRANSLATION

(1) O Refulgent God, graciously accept this our praise with Thy infinite power, purifying light and the invocations of enlightened persons with the Vedic Speech.

(2) This fire shining with pure radiance and purifying light, utilised by the Vedic teachings gives us happiness and divine enjoyment.

This hymn is connection with the previous hymn as, there is mention of the attribntes of Agni in this as in that.

Here ends the commentary on the twelfth hymn and twenty third Varga of the first Mandala of the Rigveda Sanhita.

अथ त्रयोदशं सूक्तम्

HYMN XIII.

अस्य त्रयोदश सूक्तस्य मेधातिथिः काण्व ऋषिः । इध्मः समिद्धोऽग्निस्तनूनपात् । नराशंसः इडः देवीर्द्वारः । उषासानक्ता। देव्यौ होतारौ प्रचेतसौ। इडा सरस्वती भारत्यस्तिस्रोदेव्यः त्वष्टावनस्पतिः स्वाहाकृतयश्च द्वादश देवताः । गायत्री छन्दः । षड्जः स्वरः ।

तत्र तावत्परमेश्वर भौतिकाग्न्योर्गुणा उपदिश्यन्ते ।

In the first Mantra, the attributes of God and fire are taught.

Mantra—1

सुसमिद्धो न आ वह देवाँ अग्ने हविष्मते ।
होतः पावक यक्षि च ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(१) ईश्वरपक्षे—

हे होतः पावक अग्ने (विश्वेश्वर) यतः सुसमिद्धः त्वं कृपया नः (अस्मभ्यं) हविष्मते च देवान् आवहसि प्रापयसि अतः अहं भवन्तं नित्यं यक्षि (यजामि) ॥

(२) भौतिकाग्निपक्षे,

यतः पावकः होता सुसमिद्धः अग्निः नः (अस्मभ्यं) हविष्मते च देवान् वहति (समन्तात् प्रापयति) तस्मात् एतम् अहं नित्यं यक्षि यजामि संगतं करोमि ॥

TRANSLATION

(1) O purifying Lord of the universe, well-kindled within (meditated upon) Thou bringest divine virtues and articles to him, who puts oblations in the fire and offers holy

gifts of devotion to Thee. Therefore, I always worship Thee as Thou art Giver of knowledge, peace and bliss.

(2) I utilise properly the fire which when kindled well brings divine things to the person who is the performer of Yajna.

PURPORT

The man who collects various things and uses the fire which carries many vehicles, (in the form of steam, electricity etc.) enjoys happiness in many ways, by which a man is able to do the noble deeds of truth and justice etc.

Mantra—2

मधुमन्तं तनूनपाद्यज्ञं देवेषु नः कवे ।
अद्या कृणुहि वीतये ॥

सन्धिच्छेदसहितोऽन्वयः—

यः तनूनपात् कविः अग्निः देवेषु सुखस्य वीतये अद्य नः मधुमन्तं यज्ञं कृणुहि (कृणोति)।

TRANSLATION

The fire which makes up the deficiencies of the body and thus preserves it, which enables us to see far off, which makes the Yajna (non-violent sacrifice) sweet or beneficial to the enlightened persons and divine objects, should be utilised by all properly.

PURPORT

When oblation is put in the fire, it purifies the air, water etc, preserves the bodies and herbs and generates various saps. By taking them in pure form, the knowledge, wisdom and strength of the people grow.

THE COMMENTATOR'S NOTES

(तनूनपात्) तनूनां शरीरौषध्यादीनाम् ऊनानि न्यूनानि उपांगानि पाति रक्षति सः। इमं शब्दं यास्कमुनिरेवं समाचष्टे। तनूनपादाज्यं भवति नपादित्यनन्तरायाः प्रजाया

नामधेयम् निर्णीततमा भवति गौरत्र तनूनपादुच्यते तता अस्यां भोगाः तस्याः पयो जायते पयस आज्यं जायते।

अग्निरिति शाकपूणिः आपोऽत्रतन्व उच्यन्ते तता अन्तरिक्षे ताभ्य ओषधिवनस्पतयो जायन्ते ओषधिवनस्पतिभ्य एष जायते ॥ (निरुक्ते ८.५)

(कविः) क्रान्तदर्शनः

TRANSLATOR'S NOTES AND COMMENTS

The mantra may be translated in the following manner spiritually—

O Omniscient Preserver of the body, forward today our most pleasant and sweet sacrifice of devotion combined with knowledge, to the enlightened truthful persons for our preservation.

तनूं न पातयतीति तनूनपात् नित्यो निर्विकारश्च।

How absurd is Griffith's foot-note on the word तनूनपात् (Tanoonapat).

"Son of thyself-Tanunapat son or descendant of oneself,

"Son of thyself-Tanunapat son or descendant of oneself, is a frequently recurring name of Agni, so called because fire is sometimes self-generated, as in the lightening or produced by attribution, and not necessarily derived from other fire, other fanciful derivations are given.

The derivations given in the Nirukta by Yaskacharya according to many other Acharyas he calls as "fanciful" while his own absurd derivation, he considers to be the right one.

The attributes of agni which is admired by all are told in the 3rd Mantra.

Mantra—3

नराशंसमिह प्रियमस्मिन्यज्ञ उप ह्वये।
मधुजिह्वं हविष्कृतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अहम् अस्मिन् यज्ञे इह संसारे च हविष्कृतम् मधुजिह्वं

प्रियं नराशंसम् अग्निम् उपह्वये उपगम्य उपतापये ॥

TRANSLATION

I kindle the fire in this Yajna (non-violent sacrifice) which is beloved and beneficent to the people, the sweet tongued (which makes things sweet) and in which oblations are put.

PURPORT

The material fire when properly or methodically used becomes beloved of or dear to the people. It is beneficial in various ways. The seven flames of the fire mentioned in the Mundakopanishat are—

काली कराली च मनोजवा च, सुलोहिता या च सुधूम्रवर्णा ।
स्फुलिंगिनी विश्वरूपी च देवी, लेलायमाना इति सप्त जिह्वाः ॥
(Mundak. 1.2.4)

TRANSLATOR'S NOTES AND COMMENTS

Besides the above meaning given by Rishi Dayananda, the inner or spiritual meaning of the Mantra, when by Agni, God is taken as clearly stated in the first Mantra. is as follows-I invoke in this non-violent sacrifice, God who is extolled by men, the Beloved, the sweet-tongued (giver of the knowledge of the sweet Vedas which are full of sweetness) and the most Liberal Donor.

नरैः आशंस्यते स्तूयते इति नराशंसः
(मधु जिह्वम्) मधु ज्ञानम् मन-अवगमे इति धातोः
(मनेर्धश्छन्दसि उणादि० २.११७)
ज्ञानमयी जिह्वा यस्य सः अथवा माधुर्ययुक्तवेदज्ञान-दायकम् ॥

The same subject is continued in the fourth Mantra—

Mantra—4

अग्ने सुखतमे रथे देवाँ ईळित आ वह ।
असि होता मनुर्हितः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

मनुष्यैः यः अग्निः होता ईडितः अस्ति स सुखतमे रथे

हित: (स्थापितः) सन देवान् आ वह समन्तात् माप्यति समन्ताद् वहति देशान्तरं माप्यति ॥

TRANSLATION

Agni (fire) when used in the most easy going Chariot (in the form of aeroplane etc.) which confers happiness upon its passengers, gives divine enjoyments. It is used by wise men for the accomplishment of various acts and is very beneficent.

PURPORT

All men should know that the fire used in many mechanical devices becomes fit to travel on earth, water and the sky, confers happiness on all and accomplishes various processes, that are beneficial to all.

THE COMMENTATOR'S NOTES

(रथे) गमनहेतौ रमणसाधने विमानादौ ।
(मनुः) विद्वद्भिः क्रियासिद्ध्यर्थं यो मन्यते सः ॥

It is very wrong on the part of Griffith to take the word Manu as proper noun and translate the last line as "Manu appointed thee as priest." It is against the fundamental principles of he Vedic terminology as pointed out before. See shataph Brahman 8. 6.3.18.

ये विद्वांसस्ते मनवः ॥ (शत. ८. ६. ३. १८)

The learned are called Manus.
In the Aitareya Brahmana 2. 34 it is said.

अग्निर्होता मनुर्वृतः । अयम् अग्निर्हि सर्वतो मनुष्यैर्वृतः ॥
(ऐतरेयब्राह्मणे २. ३४)

So Wilson's translation is better than Griffith's who has translated the last line as "instituted by men.

The spiritual meaning of the Mantra is—

"O God, extolled by us, bring the enlightened persons in our most pleasant devotional sacrifice which gives happiness. Thou art the Giver of the fruit of action, Omniscient and Beneficent to all.

Mantra—5

स्तृणीत बर्हिरानुषग्घृतपृष्ठं मनीषिणः ।
यत्रामृतस्य चक्षणम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनीषिणः, यत्र अमृतस्य चक्षणं (वर्तते) तत्र आनुषक् घृतपृष्ठं बर्हिः स्तृणीत (आच्छादयत) ॥

TRANSLATION

O Wise men, cover properly the middle region where the water is seen and where it is at the back (so to speak).

PURPORT

Whatever Ghee (Clarified butter) etc. is put in the fire, that goes to the middle regions and purifies the water that is there. That covers all articles with fragrance, makes all people happy and healthy.

THE COMMENTATOR'S NOTES

(मनीषिणः) मेधाविनो विद्वांसः मनीषीति मेधाविनामसु पठितम् (निघ. ३.१५) =Wise Men.

(अमृतस्य) उदकसमूहस्य अमृतमित्युदकनामसु । =Water. (निघ० १.१२)

(बर्हिः) अन्तरिक्षम् (निघ० १.३) =Firmament.

अथ यज्ञशाला यानादीनि चानेकद्वाराणि रचनीयानीत्युपदिश्यते ॥

The place of Yajna (Sacrifical hall) and vehicles should be made of many doors is taught in the 6th Mantra.

Mantra—6

वि श्रयन्तामृतावृधो द्वारो देवीरसश्चतः ।
अद्या नूनं च यष्टवे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे मनीषिणः) अथ यष्टवे गृहादेः असश्चतः ऋतावृधः देवीः द्वारः नूनं विश्रयन्ताम् ॥

TRANSLATION

O wise learned men, in order to make a Yajna (Non-violent sacrifice) let the shining doors which are augmenters of happiness and truth and which are properly designed be certainly set open, as to-day the Yajna is to be performed.

PURPORT

Men should make houses, sacrifical halls and conveyances of many doors so that persons may dwell there, perform Yajna and go in and come out easily.

THE COMMENTATOR'S NOTES

(ऋतावृधः) या ऋतं सत्यं सुखं जलं वा वर्धयन्ति ताः अत्र अन्येषामपि दृश्यते। (अष्टा.६.३.१३७) इति दीर्घः (असश्चतः) विभागं प्राप्ताः। अत्र सस्ज—गतौ इत्यस्य व्यत्ययेन जकारस्य चकारः ॥

TRANSLATOR'S NOTES

Rishi Dayananda has given three meanings of the term ऋतम्, सत्यं सुखं जलं वेति ऋतमित्युदकनाम (निघ० १.१२) ऋतमिति सत्यनाम (निघ. ३.१०) ऋतमिति पदनाम पद-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च प्राप्यते मनीषिभिरिति ऋतं सुखम्

On the authority of these quotations from the Vedic Lexicon Nighantu, it is quite clear that the meanings given by him are correct and authentic.

Mantra—7

नक्तोषासा सुपेशसास्मिन्यज्ञ उपह्वये।
इदं नो बर्हिरासदे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अहम् अस्मिन् गृहे यज्ञे सुपेशसौ नक्तोषासौ उपह्वये (उपस्पर्धे) यतः नः (अस्माकम्) इदं बर्हिः आसदे भवेत् ॥

TRANSLATION

I invoke the lovely night and dawn in my house and the solemn Yajna (non-violent sacrifice) so that this my house or Yajna may be the source of happiness to all.

PURPORT

All men should know that when day and night are utilised for doing good to others through the dissemination of knowledge, they become the cause of happiness and pleasure to all.

THE COMMENTATOR'S NOTES

(सुपेशसा) शोभनं सुखदं पेशो रूपं ययोस्ते पेश इति रूपनाम (निघ. ३. ७) = Lovely.

(बर्हिः) निवासप्रापकंस्थानम् बर्हिरिति पदनामसु पठितम् (निघ. ५.२) अत्र प्राप्त्यर्थो गृह्यते (आसदे) समन्तात् सीदन्ति प्राप्नुवन्ति सुखानि यस्यां सा सत् ॥

= The source or cause of happiness.

Mantra—8

ता सुजिह्वा उप ह्वये होतारा दैव्या कवी ।
यज्ञं नो यक्षतामिमम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अहं क्रियाकाण्डानुष्ठाताऽस्मिन् गृहे यौ नः अस्माकम् इमं यज्ञं यक्षतां (संगमयतः) तौ सुजिह्वौ होतारौ कवी दैव्यौ उपह्वये (सामीप्ये स्पर्द्धे) ।

TRANSLATION

I-the performer of Yajna and practical work invoke two kinds of fire (electricity and material visible fire) which possess good tongues in the form of flame, are takers of various articles, the cause of vision and divine which accomplish this Yajna in the form of homa (fire sacrifice) and shilpa i. e. art and industry.

PURPORT

As there is electricity possessing speed and other divine attributes, there is also this well-known visible fire. These two

kinds of fire cause the sight of all objects and when utilised properly and methodically, they accomplish many works of art and industry etc, therefore men should take all benefits from their proper use.

Mantra—9

इळा सरस्वती मही तिस्रो देवीर्मयोभुवः ।
बर्हिः सीदन्त्वस्रिधः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे विद्वांसः भवन्तः) इडा सरस्वती मही अस्रिधः मयोभुवः तिस्रः देवीः बर्हिः प्रति गृहादिकम् सीदन्तु (सादयन्तु)

TRANSLATION AND PURPORT

O learned persons. you should try to establish three divine virtues at every house (1) An admirable speech which is used for study and teaching (2) the speech possessing various kinds of knowledge and expressed in the form of sermons and (3) policy which is to be admired and revered everywhere and which can not be condemned by wrong arguments or fallacies and which causes happiness to all. This speech of three kinds should be accepted by all, so that there may be the diffusion of knowledge and elimination of ignorance.

THE COMMENTATOR'S NOTES

(इडा) ईड्यते स्तूयतेऽनया सा वाणी—पठनपाठनप्रेरिका, इडेति वाङ्नामसु पठितम् (निघ० १.११)

(सरस्वती) सरोबहुविधं विज्ञानं विद्यते यस्याः सा भूमन्यर्थे मतुप् ज्ञानप्रकाशिकोपदेशाख्या ।

(मही) सर्वथा पूज्या कुतर्केण ह्यखण्डनीया सर्वसुखा नीतिः ।

TRANSLATOR'S NOTES

Besides the above beautiful interpretation given by Rishi Dayananda the word सरस्वती may be taken for culture इडा for speech and मही for earth or land. Thus from the social or

national point of view, the Mantra enjoins up on all people to have love for the good culture, speech and the motherland.

These three should be treated as devis or divine, to be always borne in mind.

Mantra—10

इह त्वष्टारमग्रियं विश्वरूपमुप ह्वये ।
अस्माकमस्तु केवलः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(१) परमात्मपक्षे अहं यं विश्वरूपम् अग्रियं त्वष्टारम् अग्निं परमात्मानम् इह उपह्वये सम्यक् स्पर्धे स एव अस्माकम् केवलः इष्टः अस्तु ।

(२) भौतिकाग्नि पक्षे (२) अहं यं विश्वरूपम्अग्रियं त्वष्टा-रम् भौतिकम् अग्निम् इह उपह्वये सः अस्माकं केवलः असाधारणसाधन अस्तु (भवति) इति ॥

TRANSLATION

(1) I invoke in this house or sacrifical hall, God who is All-pervading, being present in all forms, destroyer of all miseries, the Chief or the Best of all. May He be for us the only object of worship.

(2) I invoke or utilise in this science of art and industry, the fire which is disintegrator of particles, the Chief among the means, that is, the extra-ordinary means for our practical accomplishments.

PURPORT

There is Shleshalankar or double meaning here. Men should regard God Who is the Giver of infinite bliss as the only object of worship and this fire as the disintegrator of the particles of all objects,multiform, the illuminator of all things, the un-parallelled means of the accomplishment of the science of art and industry which should be properly utillsed.

THE COMMENTATOR'S NOTES

(त्वष्टारम्) परमात्मपक्षे दुःखानां छेदकम्, अग्निपक्षे सर्वपदार्थानां विभाजितारम् (विश्वरूपम्) विश्वस्य रूपं यस्मिन परमात्मनि तम्, विश्वः सर्वो रूपगुणो यस्य तमग्निं भौतिकम् (केवलः) उपासकानाम् एक एवेष्टः परमेश्वरः, हवनशिल्पविद्यासाधकानाम् असाधारण-साधनो वा भौतिकाग्निः।

Mantra—11

अव सृजा वनस्पते देव देवेभ्यो हविः।
प्र दातुरस्तु चेतनम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अयं देवः वनस्पतिः देवेभ्यः तत् हविः अव सृजाति यत् प्रदातुः सर्वपदार्थशोधयितुः विदुषः चेतनम् अस्तु (भवति)

TRANSLATION

The plant (without flowers) that is the protector of the forests and the herbs etc. on account of rains, is the giver of fruits, generates articles to be put in the fire as oblation, for divine attributes. That increases the knowledge of the learned person who desires the purification of all things.

PURPORT

When men utilise properly all articles made by the combination of the earth and the water etc. they become stimulators of digestive power and by keeping diseases away increase strength, intellect and wisdom and illuminate or reveal divine attributes.

THE COMMENTATOR'S NOTES

(वनस्पते) यो वनानां वृक्षौषधिसमूहानाम् अधिकवृष्टि-हेतुत्वेन पातयितास्ति सोऽपुष्पफलवान् ॥

अपुष्पा फलवन्तो ये ते वनस्पतयः स्मृताः (मनु. १.४७)
=Plants with fruits, but without flowers.

(वातुः) शोधयितुः दैपृशोधने इत्यस्य रूपम् ।
एतंक्रियाकांडं मनुष्याः कथं कुर्युरित्युपदिश्यते ।।

How should men do this practical work (in the form of Yajna etc. is taught in the 12th Mantra.

Mantra—12

स्वाहा॑ य॒ज्ञं कृ॑णोत॒नेन्द्रा॑य॒ यज्व॑नो गृ॒हे ।
तत्र॑ दे॒वाँ उप॑ ह्वये ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे शिल्पकारिणः ऋत्विजः) यथा यूयं यत्र यज्वनो गृहे इन्द्राय देवान आहूय स्वाहा यज्ञं कृणोतन (तथा) तत्र (अहं) तान् उपह्वये ।

TRANSLATION

O Artists and priests as you who perform the Yajna (of three kinds) in the offerer's house or the sacrificial hall for the sake of prosperity by inviting great scholars with noble acts, so do I invite such enlightened persons respectfully and perform the Yajna.

PURPORT

Men should acquire knowledge, do good deeds and should perform Yajnas etc. in every house thoughtfully. They should invite scholars to learn knowledge and art sitting at their feet. You should never neglect them on account of laziness. This is the commandment or injunction of God.

In this thirteenth hymn, the way of utillising fire and other divine objects is mentioned, so it has connection with the previous hymn. This hymn has also been wrongly interpreted by Sayanacharya, Wilson and others.

THE COMMENTATOR'S NOTES

(गृहे) निवासस्थाने यज्ञशालायाम्, कलाकौशलसिद्ध-विमानादिसमूहे वा (स्वाहा) या सत्क्रिया समूहास्ति तया ।

TRANSLATOR'S NOTES

Rishi Dayananda explains Yajnam (यज्ञम्) as त्रिविधं यज्ञम् consisting of देवपूजा, संगतिकरण दानेषु worship of God and respect to enlightened persons, association and charity. Sayanacharya takes naraashansa Tanoonapat. Swashta Gla, Sarasvati, Mahee, etc. as the names of some Gods and Goddesses which is against the spirit of the Vedic teaching of monotheism. Wilson and Griffith have also committed the same mistake. For instance.

Wilson translating the first Mantra says Agni, bring hither the Gods.

In the translation of the 8th Mantra he says होतारम् invoker of the gods.

In the translation of the ninth Mantra he says—

"May the three undecaying Goddesses, givers of delight, Ila, Saraswati and Mahi. "Griffith's translation is still worse and more objectionable. While wilson puts "gods" in small letters, Griffith has put it in Capital as in the first Mantra "Agni well-kindled, bring the Gods for him etc. In the 2nd Mantra "O Sage, present our sacrifice to the Gods.In the Translation of the fourth mantra, he writes—

"Agni,on thy most easy car, glorified bring the Gods."

In the translation of the 9th, Mantra he writes—

"Ila, Saraswati Mahi, three Goddesses who bring delight, Be seated peaceful, on the grass." It is very unfortunate, that these translators could not grasp the spirit of the Vedic Mantras and misled the public. Rishi Dayananda therefore was right in criticising them.

अथ चतुर्दश सूक्तम्

HYMN XIV.

अस्य द्वादशर्चस्य चतुर्दशसूक्तस्य कण्वो मेधातिथिर्ऋषिः ॥
विश्वे देवा देवताः । गायत्री छन्दः । षड्जः स्वरः ॥

Seer—Kanva Medhatithi, Devata or subject—Vishve Devas, Metre-Gayatri, Tune—Shadja.

Mantra—1

ऐभि॑रग्ने॒ दुवो॒ गिरो॒ विश्वे॑भि॒: सोम॑पीतये ।
दे॒वेभि॑र्याहि॒ यक्षि॑ च ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत)

(१) परमेश्वरपक्षे—
हे अग्ने (जगदीश्वर) त्वम् एभिः विश्वेभिः देवेभिः सह सोमपीतये दुवः गिरः (वेदवाणीः) याहि (प्राप्तो भव) ॥ इति प्रथमोऽर्थः ॥

(२) भौतिकाग्निपक्षे—
यम् अग्निम् एभिः विश्वेभिः देवेभिः सह (समागमेन) सोमपीतये अहं यक्षि (यजानि) । ईश्वरस्य दुवः (परिचर्या) गिरः (वेदवाणीश्च) यक्षि (संगमयामि) इति द्वितीयोऽर्थः ॥

TRANSLATION

(1) O Omnipresent God, come to our Yajna where all things giving happiness to the people are protected with all divine virtues, learned people and articles. The Vedic Mantras are chanted to worship Thee. May they be acceptable to Thee.

(2) I kindle fire in the company of all learned persons and delight-giving articles for the Yajna where all good things producing happiness are protected. I worship God and chant the Vedic Mantras.

PURPORT

There is Shleshalankar or double meaning in this Mantra. Those persons only enjoy happiness and bliss of all kinds, who for the fulfilment of their worldly and spiritual desires use machines made with the combination of the air, water and earth and aeroplanes etc. along with the fire, are engaged in the performance of noble deeds, act according to the commandments of God, study and teach the Vedas and put into practice the Vedic teachings.

THE COMMENTATOR'S NOTES

(सोमपीतये) सोमानां सुखकारकानां पीतिः पानं यस्मात् यज्ञात् तस्मै अत्र सहसुपेति समासः (देवेभिः) दिव्यैर्गुणैः पदार्थैर्विद्वद्भिर्वा अग्नि पक्षे सर्वत्र विभक्त्यादिव्यत्ययः ॥ =Devas—learned persons.

विद्वांसो हि देवाः (शत० ३.७.३.१०)

दुवः-परिचर्याम् दुवस्यति परिचरणकर्मा (निघ० ३.५)
=Worship or Adoration.

By God's coming in the Yajna etc. is meant His realisation

अत्राग्निशब्देनोभावर्थावुपदिश्येते

By Agni in the 2nd Mantra, both God and fire are to be taken.

Mantra 2

आ त्वा कण्वा अहूषत गृणन्ति विप्र ते धियः ।
देवेभिरग्न आ गहि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(१) ईश्वरपक्षे—

हे अग्ने ईश्वर यथा कण्वाः (मेधाविनः) त्वा गृणन्ति अहूषत (आह्वयन्ति) (तथैव वयमपि गृणीमः आह्वयामः) हे विप्र (मेधाविन्) यथा ते (तव) धियः ये गृणन्ति (आह्वयन्ति) तथा सर्वे वयं मिलित्वा तमेव नित्यम्

उपास्महे । हे मंगलमय परमात्मन् त्वं कृपया देवेभिः सह आगहि (कृपया प्राप्तोभव) इत्येकोऽर्थः ।

(२) अग्निपक्षे—

हे विप्र (विद्वन्) यथा कण्वाः (अन्ये विद्वांसः) अग्निं गृणन्ति अहूषत (आह्वयन्ति) तथैव त्वमपि गृणीहि आह्वय यथा देवेभिः सह अग्ने आगहि (अयम् भौतिकः अग्निः समन्तात् विदितगुणः भूत्वा दिव्यगुणसुखप्रापकः भवति यम् अग्नि ते धियः (बुद्धयः) गृणन्ति (स्पर्धन्ते) (तेन त्वं बहूनि कार्याणि साधय) इति द्वितीयोऽर्थः ॥

TRANSLATION

(1) Omniscient God ! as wise men extol Thee and sing Thee songs of praise, so do we also praise Thee. O wise man ! as thy intellect praises God, so we also glorify Him. O Gracious Lord, come Thou to us with all Divine attributes.

(2) O wise man ! as other wise men tell the properties of the fire, so you should also do. This fire becomes the conveyer of divine attributes and happiness when its properties are properly known. The fire which your intellects praise, can accomplish your many works.

PROPORT

In this universe, when men see the objects created by God, they should say that all thanks are due to that Almighty.

THE COMMENTATOR'S NOTES

(कण्वाः) मेधाविनो विद्वांसः कण्व इति मेधाविनामसु पठितम् (निघ० ३.५) =Wise men.

(गृणन्ति) अर्चन्ति गृणातीत्यर्चतिकर्मसु (निघ० ३.१४) अग्निपक्षे गृणन्ति शब्दयन्ति गृ—शब्दे इति धातोः
=Worship and speak-tell the properties of.

(विप्र) विविधज्ञानेन पदार्थान् जनान् वा प्राति पूरयति स विद्वान् तत्संबुद्धौ

=A learned wise man who fills all with his knowledge.

TRANSLATOR'S NOTES AND COMMENTS

Both Wilson and Griffith are wrong in taking Kanvas used in the Mantra as a proper noun and saying in the foot-note that "The Kanvas probably denote the descendants or the disciples of the Rishi Kanva, but the Scholiast (Sayanacharya charya) would restrict the term in this place to the sense of sages (Medhavinah) or of officiating priests (Ritvijah).

(Wilson's Translation Notes P. 224).

Griffith translates the first line आ त्वा कण्वा अनूषत as "The Kanvas have invoked thee and says in the foot-note. "The Kanvas—sons or descendents of Kanva, men of same family as the seer of the hymn.

It is wrong because it is opposed to the principles of the Vedic tecninology according to which all nouns are derivatives or yougikas. It is also against the meemansa principle in which it is clearly stated परन्तु श्रुतिसामान्यमात्रम् 1.31 and आख्या प्रवचनात् It is also opposed to the Vedic Lexicon Nighantu where it is clearly stated कण्व इति मेधाविनाम (निघण्टु ३.५)

Even Sayanacharya whom these Western translators generally claim to follows says कण्वाः-मेधाविनऋत्विजः Wilsemen or priests.

Skanda Swami interprets the word Kanvah first as कण्वाः-मेधाविनः कण्व इतिमेधाविनाम मेधाविन ऋत्विजः But it is surpristing that after giving this correct interpretation based upon the Vedic Lexicon Nighantu (3.5) he forgets the principle of the Vedic terminology and says—

अथवा कण्वा इति मेधातिथिरात्मानं प्रति सम्बन्धेनाह। एतस्मिन्नेव चात्मनीदं पुत्रपौत्रापेक्षया वा। मत् प्रभृतयः कण्वपुत्रा इत्यर्थः ॥

This interpretation is un-authentic and misleading as pointed out before. Rishi Dayananda's interpretation is therefore correct, being based upon the authority of the Vedic Lexicon Nighantu 3.5. Unlike these other translators including

Skanda Swami, Rishi Dayananda has been consistent throughout in pointing out that the Vedas being eternal, can not have any historical references in them.

It is a matter of great surprise and regret that even Kapali Shastri ji—the renowned South Indian Vedic Scholar who was the disciple of Shri Ramana Maharshi and Yogi Shri Aurabindo has committed the same blunder as other translators (except Rishi Dayananda) with regard to the interpretation of Kanvas.

While he has rightly interpreted कण्वाः (Kanvas) as मेधाविनः or wise men in the first place, he has put in the bracket these confounding words out of Orthodox impressions I believe, as as he has generally not followed Sayanacharya and strongly criticised him in some places वयं कण्ववंशजा वा. This seems to be an after-thought which is inconsistent with the principle of the eternity of the Vedas and the meaning given in Vedic Lexicon—Nighantu which has been quoted by me before. Generally Shri Kapali Shastri ji has given derivative meanings of such words and allegorical or metaphorical sense, but unfortunately in this case, though he has correctly given the meaning as given in the Vedic Lexicon-Lexicon-Nighantu 3-5 he has committed the same blunder as Skanda Swami and others in taking Kanvas as proper noun also.

Mantra—3

इन्द्रवायू बृहस्पतिं मित्राग्निं पूषणं भगम् ।
आदित्यान्मारुतं गणम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे कण्वाः ! भवन्तः क्रियानन्दसिद्धय इन्द्रवायू बृहस्पतिं मित्रम् अग्निं पूषणं भगम् आदित्यान् मारुतं गणम् अहूषत स्पर्धध्वं गृणीत ॥

TRANSLATION

O wise men, you should praise or describe the properties of the electricity and air, the sun light, Prana or vital energy, fire, moon, wealth of good empire etc., twelve months of the year and monsoon winds.

PURPORT

Those persons who knowing the attributes of these objects like electricity, air, sun, moon etc. created by God, utilise them properly in their acts, enjoy happiness themselves and make other also happy.

THE COMMENTATOR'S NOTES

(इन्द्रवायू) इन्द्रश्च वायुश्च विद्युत्पवनौ Electricity and air.

(बृहस्पतिम्) पालनहेतुं सूर्यप्रकाशम् कस्पत्योश्चोर-देवतयोः सुट् तलोपश्च (अष्टा० ६.१.१५७) अनेन वार्तिकेन बृहस्पतिः सिद्धः (पातेर्डतिः) उणा० ४.५८ अनेन पतिशब्दश्च

=The light of the sun. मित्रम् (प्राणम्) =Vital energy

(पूषणम्) पुष्टौषध्यादिसमूहप्रापकं चन्द्रलोकम् पूषेतिपदनामसु पठितम् (निघ० ५.६) अनेन पुष्टि प्राप्त्यर्थश्चन्द्रो गृह्यते । =Moon

(आदित्यान्) द्वादश मासान् =Twelve months of the year

(मारुतं गणम्) वायु समूहम् =Winds.

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted इन्द्र (Indra) here as विद्युत् i. e. Electricity for which there is the authority of यत् अशनिरिन्द्रस्तेन । कौषीतकी ब्राह्मणे ६..३ Ligitning or electricity.

स्तनयित्नुरेवेन्द्रः ॥ (शतपथ ब्रा० १७.३.६.९)

यच्चक्षुः स बृहस्पतिः ॥ (गोपथ ३.४.११)

सूर्यो यथा सर्वलोकस्य चक्षुर्न लिप्यते चाक्षुषैर्बाह्यदोषैः ॥
(कठोपनिषदि ३.१.११)

इति प्रामाण्यात् बृहस्पतिपदेन सूर्यग्रहणम् ॥

Sun is the eye of the Universe. So according to the Gopath Brahman, the sun may be called Brihaspati. Rishi Dayananda has given the derivative meaning as बृहतां (लोकानां वस्तूनां वा) पालन हेतुं सूर्यप्रकाशम् ।

=The protector or supporter of vast worlds or articles—sun

(मित्रः) प्राणो मित्रम् (जैमिनीयोपनिषद् ब्राह्मणे ३.३.६) प्राणोदानौ वै मित्रावरुणौ (शतपथ १.८.३.१२) (शत० ३.२.२.१३)

So the meaning of the word मित्र given by Rishi Dayananda as Prana or vital energy is authemtic and not arbitrary.

प्राणो वै मित्रः ॥ (शत० ८.४.२.६)

Rishi Dayananda has taken मारुतं गणम् as winds for which there is the authority of the Vedic Lexicon-Nighantu मरुत इति पदनामसु पद-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च । Taking the two meanings of गमन movement and Prapti गमनागमन क्रिया प्रापका वायवः the means of going and coming, airs or winds.

Mantra—4

प्र वो भ्रियन्त इन्दवो मत्सरा मादयिष्णवः ।
द्रप्सा मध्वश्चमूषदः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे मनुष्याः) यथा मया पूर्वमन्त्रोक्तादिभिरिन्द्रादिभिरेव मध्वः मत्सराः मादयिष्णवः द्रप्साः चमूषदः इन्दवः प्रभ्रियन्ते (प्रकृष्टतया ध्रियन्ते) तथा युष्माभिः अपि एते मदर्थं सम्यक् धार्याः ॥

TRANSLATION

God says. As I have made and sustained all these things mentioned in the previous Mantra (Electricity, air, sun, moon etc.) which gladden and exhilirate, are sweet and satisfying, herbs and plants full of sap, giving strength to the soldiers in the army and others, so you should also maintain them, deriving full benefit from of them.

PURPORT

God says"the articles electricity, air etc. which are made by me should be properly utilised according to the Medical science and technology. Those who do so, enjoy all kinds of happiness

and bliss, by driving away, all diseases and getting victory by maintaining a strong army and drinking good juice of herbs and fruits etc.

THE COMMENTATORS NOTES

(इन्दवः) रसवन्तः सोमाद्योषधिगणाः (मत्सरा) माद्यन्ति हर्षन्ति यैस्ते । अत्र कृषृमदिभ्यः कित् (उणा० ३.७१) अनेन मदेः सरन् प्रत्ययः (मादयिष्णवः) हर्षनिमित्ताः अत्र णेश्छन्दसि (अष्टा० ३.२.१३७) अनेन ण्यन्तान्मदेः इष्णुन् प्रत्ययः ।

(द्रप्साः) दृप्यन्ति संदृप्यन्ते बलानि सैन्यानि वा यैस्ते अत्रदृप-हर्षणमोहनयोः इत्यस्माद् बाहुलकात् करणकारक औणादिकः सः प्रत्ययः ॥

TRANSLATOR'S NOTES

According to the unadi Kosha 1.12 the word इन्दुः (Indu) is derived from उन्दी क्लेदने उन्देरिच्चादेः (Unadi 1.12) to make wet. Therefore Rishi Dayananda has given the meaning as रसवन्तः सोमाद्योषधि गणाः ।

अथाग्निशब्देनेश्वर उपदिश्यते

Now by the term Agni, God is denoted.

Mantra—5

ईळ॑ते॒ त्वाम॑व॒स्यवः॒ कण्वा॑सो वृ॒क्तब॑र्हिषः ।
ह॒विष्म॑न्तो अरं॒कृतः॑ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे जगदीश्वर) वयं हविष्मतः अरंकृतः अवस्यवः कण्वासः वृक्तबर्हिषः (विद्वांसः) यं त्वाम् ईळते तम् ईड़ीमहि ॥

TRANSLATION

O God, we possessing all necessary things that are to be taken, given and eaten, desirous of protection, having the habit of adornig all, glorify Thee as wise learned priests do.

PURPORT

O Creator of the world, as Thou hast made and sustained

all articles for the welfare of all beings, therefore, praising Thee, desiring the protection of all, adorning all men with proper education and wisdom, we always exert ourselves.

THE COMMENTATOR'S NOTES

(वृक्तबर्हिषः) ऋत्विजः =Priests

(हविष्मन्तः) हवींषि दातुम् आदातुम् अत्तुं योग्यानि अतिशयितानि वस्तूनि विद्यन्ते येषां ते =Possessing substances worth giving, acceping and eating.

(अरंकृतः) सर्वान् पदार्थान् अलंकर्तुं शीलं येषां ते अत्र अन्येभ्योऽपि दृश्यते (अष्टा० ३.२.७८) अनेन ताच्छील्येऽर्थे क्विप् =Those who are in the habit of adorning or properly using all articles.

TRANSLATOR'S NOTES

वृक्तबर्हिष: has been translated by Rishi Dayananda as ऋत्विज: for this, there is the authority of the Vedic Lexicon Nighantu 3.18 वृक्तबर्हिष इति ऋत्विङ् नाम (निघ० ३.१८) हवींषि has been translated by Rishi Dayananda as दातुम् आदातुम् अत्तुं योग्यानि वस्तूनि The word हवींषि is derived from हु which means दानादनयोः आदाने च i. e. giving, eating and hence the above meaning.

ईश्वररचिता विद्युदादयः कीदृग्गुणाः सन्तीत्युपदिश्यते—

How are electricity and other articles made by God is taught in the 6th Mantra.

Mantra—6

घृतपृष्ठा मनोयुजो ये त्वा वहन्ति वह्नयः ।
आ देवान्त्सोमपीतये ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे विद्वांसः) (ये इमे युक्त्या संप्रयोजिताः) घृतपृष्ठाः मनो युजः वह्नयः (विद्युदादयः) सोमपीतये त्वा (तम् इमं यज्ञम्) देवान् च आवहन्ति ते सर्वैः मनुष्यैः यथावत् विदित्वा कार्यसिद्धये संप्रयोज्याः ॥

TRANSLATION

O ye learned persons, when utilised methodically and properly, let these articles (mentioned in the fourth Mantra) which have water at their back or support, which are yoked with scientific knowledge, which convey talks, articles and vehicles and which bring up to the Yajna (non-violent sacrifice) fit to be decorated and which enable us to attain divine virtues, enjoyments and seasons for the protection of all articles, be known and used properly by all for the accomplishment of many works.

PURPORT

It is electricity and lightning etc. that take the water away and bring it down in the form of rain. With the help of wire or telegram, electricity takes sound to distant countries. In the same way, other articles become conferers of happiness. This is the command of God.

THE COMMENTATOR'S NOTES

(घृतपृष्ठाः) घृतम् उदकं पृष्ठं आधारो येषां ते
=Having water at their back or support.

(मनोयुजः) मनसा विज्ञानेन युज्यन्ते ते
=Used with knowledge

(वह्नयः) वहन्ति प्रापयन्ति वार्ताः, पदार्थान् यानानि च ॥
=Conveying talks, articles or vehicles.

(देवान्) दिव्यगुणान् भोगान् ऋतून् वा ॥
ऋतवो वै देवाः (शतपथ ७.२.२.६७)
=Divine virtues, enjoyments or seasons.

(सोमपीतये) सोमानां पदार्थानां पीतिः पानं यस्मिन् तस्मै यज्ञाय ॥
अथाग्निशब्देनेश्वरभौतिकावुपदिश्येते ।
=For the yajna.

Now in the seventh Mantra, by the word Agni both God and fire are described—

Mantra—7

तान्यजत्राँ ऋतावृधोऽग्ने पत्नीवतस्कृधि ।
मध्वः सुजिह्व पायय ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(१) ईश्वरपक्षे—हे अग्ने त्वं तान् यजत्रान् ऋतावृधः देवान् (करोषि) तैः नः पत्नीवतः कृधि । हे सुजिह्व मध्वः रसभोगं कृपया पाययस्व-इत्येकः ।

(२) अग्निपक्षे—अयम् अग्निः सुजिह्वः तान् ऋतावृधः यजत्रान् देवान् करोति (स सम्यक् प्रयुक्तः सन् अस्मान्) पत्नीवतः (सुगृहस्थान्) करोति मध्वः रसं पाययते (तत्पाने हेतुरस्ति) ॥

TRANSLATION

(1) O God, make us good and happy householders with noble wives with the help of those articles like electricity etc. which generate divine things increasing truth and Yanja. O Upholder of all with Thy Divine Power, make us drink the juice of sweet things.

(2) This fire with good tongue in the form of flames makes electricity and other articles which increase water and which are to be united with the machines good and useful, when used properly and methodically in the machines. It makes us happy householders and causes us to take the sweet juice of various things.

PURPORT

Men should do all noble works in the household life with the worship of God, with proper application of fire and by drawing in the sap of herbs and plants etc.

THE COMMENTATOR'S NOTES

(यजत्रान्) यष्टुं संगमयितुमर्हान् अमि नक्षियजि- (उणादि ३।१०३)
अनेन यज धातोः अत्रन् प्रत्ययः

(ऋतावृधः) ऋतम्–उदकं, सत्यं, यज्ञं च वर्धयन्ति तान् अत्र "अन्येषामपिदृश्यते" इति दीर्घः ईश्वरपक्षे (सुजिह्व) सुष्ठु जोहूयन्ते धार्यन्ते यया जिह्वया शक्त्या तत्सहितः अग्निपक्षे–सुष्ठु हूयन्ते जिह्वायां ज्वालायां यस्य सोऽग्निः ॥

THE TRANSLATOR'S NOTES

ऋतमिति उदकनाम (निघ० १.१२)

ऋतमिति सत्यनाम (निघ० ३.१०)

ऋत इति पदनाम (निघ० ५.४)

पद्-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च, अतः सुखारोग्यप्रापकयज्ञग्रहणम्

The word can be used for Yajna as it causes happiness and health.

In Nirukta 4.3.5 the word Ritam ऋतम् has been explained as सत्यं वा यज्ञं वा So the meanings of the word Ritam as given by Rishi Dayananda are well authenticated.

Mantra—8

ये यजत्रा य ईड्यास्ते ते पिबन्तु जिह्वया ।
मधोरग्ने वषट्कृति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(ये मनुष्याः) यजत्राः ते तथा ये ईड्याः ते जिह्वयाग्ने (अग्नौ) वषट् कृति मधोः (मधुरगुणांशान) पिबन्तु (यथावत् पिबन्ति) ॥

TRANSLATION

Those persons who are objects of veneration and praiseworthy or these objects like electricity air etc. which are to be united with machines and are to be investigated, may drink of the sweet juice after putting oblations in the fire through the Yajna (non-violent sacrifice) with its power or the tongue in the form of its flame.

PURPORT

Men should unite two fold action with every object, first to know its properties and second to accomplish from them some purpose. The things like electricity which take the sap from all gross objects and leave it behind, for their purification, men should put fragrant and other articles in the fire, so that they may bring about the happiness to and welfare of all beings.

THE COMMENTATOR'S NOTES—

(ईड्या:) अध्येषितुं योग्याः = Fit to be praised or investigated

(वषट्कृति) वषट् करोति येन यज्ञेन तस्मिन् अत्र "कृतो बहुलम्" इति वार्तिकमाश्रित्य करणे क्विप् ॥ = In the Yajna or sacrifice.

कीदृशा मनुष्यास्तद् गुणान् ग्रहीतुं योग्या भवन्तीत्युपदिश्यते ॥

What kind of men are fit to take their attributes or benefit out of them (electricity etc.) is taught in the 9th Mantra.

Mantra—9

आकीं सूर्यस्य रोचनाद्विश्वान्देवाँ उषर्बुधः ।
विप्रो होतेह वक्षति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः होता विप्रः विद्वान् सूर्यस्य रोचनात् इह उषर्बुधः विश्वान् देवान् वक्षति (प्राप्नोति) स सर्वाः विद्याः प्राप्य आनन्दी भवति ॥

TRANSLATION

The man who puts oblation in the fire, attains all divine enjoyments manifest in the Dawn from the shining sphere or knowledge of God who is the Spirit behind all animate or inanimate objects.

Having acquired the knowledge of all sciences, he enjoys bliss.

PURPORT

If God would not have made all these objects, how could any man derive benefit from them ? If men are in a sleeping state, they can not attain any object which is to be enjoyed. But they are able to enjoy only when they are awake. Therefore the adjective Usharbudhah has been used. Only a wise man can take proper advantage of all these articles.

THE COMMENTATOR'S NOTES

(सूर्यस्य) चराचरस्यात्मनः परमेश्वरस्य सूर्यलोकस्य वा (आकीम्) समन्तात्

=Of God or the sun, from every side.

केन सह एतत् क्रियाहेतुर्भवतीत्युपदिश्यते ॥

With what is all this accomplished is taught in the tenth Mantra—

Mantra—10

विश्वेभिः सोम्यं मध्वग्न इन्द्रेण वायुना ।
पिबा मित्रस्य धामभिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अयम् अग्निः इन्द्रेण वायुना सह मित्रस्य विश्वेभिः धामभिः सोम्यं मधु पिबति ॥

TRANSLATION

This Agni (whether visible or invisible) with air when properly used is the cause of much prosperity and with all the places or splendours of the Prana takes sweet juice which gives peace.

PURPORT

This agni in the form of electricity which is present with the air pervading the universe and with the Pranas in the body, takes sap from all articles and gives it back in the form of rain. For this reason, it is the principal means of technology, art and craft.

अथाग्निशब्देनेश्वर उपदिश्यते ।

Now by the term Agni, God is taught in the eleventh Mantra

Mantra—11

त्वं होता मनुर्हितोऽग्ने यज्ञेषु सीदसि ।
सेमं नो अध्वरं यज ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने यतः त्वं मनुः हितः यज्ञेषु सीदसि स त्वं नः (अस्मान्) इमम् अध्वरं यज्ञ (संगमय)

TRANSLATION

O most Adorable God, Thou art the Upholder of all thoughtful persons, Giver of all peace and Bliss, and present in all Yajnas (noble and philanthropic activities) Therefore kindly enable us to accomplish this non-violent and indestructible Yajna which is the cause of happiness.

PURPORT

God creates and upholds all men and other beings. He is the most Adorable Supreme Being in all actions, Contemplation (communion) and knowledge. Therefore it is He who as the Performer of this vast Yajna in the form of the Universe, makes us happy.

THE COMMENTATOR'S NOTES

(होता) सर्वस्य दाता =Giver of all.

(मनुर्हितः) मनुषो मननकर्तारो मनुष्यादयः हिताः धृता येन स =The Upholder of all thoughtful men.

(अध्वरम्) अहिंसनीयं सुखहेतुम् =Industructible Yajna, the cause of happiness.

THE TRANSLATOR'S NOTES

Rishi Dayananda has explained the word मनुष् used in the Mantra as a thoughtful person. It is clearly on the basis of the verb मन-अवगमे or बोधे and the authority of the Aitareya Brahmana which explaining

अग्निर्होता मनुर्वृतः =says in 2.34

अग्निर्होता मनुर्वृतः अयम् (अग्निः) सर्वतो मनुष्यैर्वृतः ॥

THE TRANSLATOR'S NOTES

So it is clear that the word Manu is used in the Vedic literature for men.

(होता) सर्वस्य दाता Here the word होता has been derived from the root हु-दानादनयोः आदाने च The first meaning of "giving" दान has been taken by the Revered Commentator -Rishi Dayananda Sarasvati.

पुनरेकस्य भौतिकस्याग्नेर्गुणा उपदिश्यन्ते

The attributes of material fire are taught in the 12th Mantra.

Mantra—12

युक्ष्वा ह्यरुषी रथे हरितो देव रोहितः ।
ताभिर्देवाँ इहा वह ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे देव (विद्वन्) त्वं रोहितः हरितः अरुषीः युक्ष्व ताभिः इह देवान आवह (प्रापय) ॥

TRANSLATION

O learned person, harness in the chariot that can travel on earth, in water and in the sky the fleet and bright flames of fire accomplish with their help the divine dealings and enjoyments.

PURPORT

Men should yoke fire and other elements in machines and vehicles and with their help, divine works should be accomplished in this world.

In this fourteenth hymn, the properties of all divine objects have been mentioned and how should they be used in works has been stated, so this hymn has connection with the previous hymn.

This hymn has also been misinterpreted by Sayanacharya, Wilson and other commentators of the West. Here ends the fourteenth hymn and twenty seventh varga of the first Mandala.

THE COMMENTATOR'S NOTES

अरुषीः सत्यगुणाः अरुष्यो गमनहेतवः अत्र बाहुलकात् उषन् प्रत्ययः। अन्यतोङीष् (अष्टाध्यायी ४.१.४०) अनेन ङीष् प्रत्ययः (हरितः) हरन्ति यास्ता ज्वालाः =Flames.

(रोहितः) रोहयन्ति आरोहयन्ति यानानि यास्ताः अत्र हृष्टुरुहियुषिभ्य इतिः (उणादि १.८७) अनेन रुहिधातोः इतिः प्रत्ययः (देवान्) दिव्यान् क्रियासिद्धान् व्यवहारान्–

THE TRANSLATOR'S NOTES

Rishi Dayananda has pointed out at the end of his commentary of this hymn (as before) that it has been mis-interpreted by Sayanacharya, Wilson and others. A few blunders committed by these translators may therefore be pointed out here. We have already pointed out their blunder in taking the word "Kanvah" used in this hymn twice as the name of a particular sage and his descendants instead of taking it for wise men as clearly stated in the Nighantu कण्व इति मेधाविनाम (निघ० ३.१५) The word देवा: in the first and second Mantra has been wrongly translated by Wilson as "gods" while Griffith has done the worse thing in rendering it into English as "Gods." They have of course followed Sayanacharya, but it is wrong on the part of all these translators to do so instead of translating it as (enlightened truthful persons) according to सत्यमया उ देवाः (कौषी० २.८) सत्यसंहिता वै देवा: (ऐतरेय १.६) विद्वांसो हि देवा: ॥ (शतपथ ३. ७. ३. १०) and other passages in the Branmanas.

The translation of देवा as "gods" or "Gods" gives a very erroneous conception of the Vedic Dharma which preaches pure monotheism. Griffith like Prof. Maxmuller wrongly takes Maruts as Gods of the winds or the storms.

अथ पंचदशं सूक्तम्

HYMN XV

अस्य सूक्तस्य कण्वो मेधातिथिर्ऋषिः। ऋतवः, इन्द्रः, मरुतः, त्वष्टा अग्निः, इन्द्रः। मित्रावरुणौ। द्रविणोदाः। अश्विनौ। अग्निश्च देवताः। गायत्री छन्दः। षड्जः स्वरः। तत्र प्रत्यृतुं रसोत्पत्तिर्गमनं च भवतीत्युपदिश्यते।

In every season, there is the drawing of the sap of juice and a particular movement is taught in the first Mantra.

Mantra—1

इन्द्र सोमं पिब ऋतुना त्वा विशन्त्विन्दवः।
मत्सरासस्तदोकसः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः यम् इन्द्र ऋतुना सोमं पिब (पिबति) इमे तव ओकसः मत्सरासः इन्दवः (जलरसाः) ऋतुना सह त्वा त्वां तं वा (प्रतिक्षणम्) आ विशन्तु (आविशन्ति)।

TRANSLATION

The sun which is the cause of the division of Time, drinks or draws the juice of the herbs in every season. All these cheering waters settle there among the rays of the sun according to the spring and other seasons.

PURPORT

It is this sun that divides the Time into the year, season, month, fortnight, days and nights and so on as stated by Manu in his Smriti. With these seasons etc. It takes the sap of the herbs from all places and draws the water. They dwell in the sky with the rays of the sun and come and go with the air.

TRANSLATOR'S NOTES

Here in the first Mantra of the hymn Rishi Dayananda has translated इन्द्र as सूर्यलोकः or the Solar World.

For this interpretation, the following among many passages of the same kind may be quoted to substantiate his intrepretation.

इन्द्र इति हि एतमाचक्षते य एष (सूर्यः) तपति। (शतपथ ४.६.७.११) एष वै शुक्रो य एष (सूर्यः) तपति एषएवेन्द्रः (शत० ४.५.५.७ ॥ ४-५, ९.४) ॥ स यः स इन्द्रः एषएव स य एष (सूर्यः) एव तपति (जैमिनीयोपनिषत् उ० १.५.२८.२। १-३२-५)

So it is clear that Rishi Dayananda has not relied upon his own imagination in giving this interpretation, but upon the strong evidence of the Brahmanas-ancient commentaries on the Vedas written by Mahi Das, Yajnavalkya, Jaimini and other Rishis of ancient India.

एषएवेन्द्रः । य एष सूर्यः तपति (शत० १.६.४.१०)

Now the airs draw the articles with seasons and purify them is taught in the 2nd verse.

Mantra—2

मरुतः पिबत ऋतुना पोत्राद्यज्ञं पुनीतन ।
यूयं हि ष्ठा सुदानवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

इमे मरुतः ऋतुना सर्वान् पिबत (पिबन्ति) ते एव पोत्रात् यज्ञं पुनीतन (पुनन्ति) हि यतः यूयम् एतं सुदानवः स्थ (सन्ति) तस्मात् युक्त्या योजिताः कार्यसाधकाः भवन्ति इति ॥

TRANSLATION

These airs take all the sap of juice of the herbs and the plants etc. They by their purifying properties, purify the Yajna, because they are givers of happiness and health. When utilised properly, they accomplish various acts.

PURPORT

According to seasons, in airs are also attributes which are the causes of various movements of other particles. When

fragrant oblations are put into the fire which are full of ghee etc. they purify them and make every one happy.

THE COMMENTATOR'S NOTES

(मरुतः) वायवः मृग्नोरुतिः (उणा० १।९४) इति मृङ्धातोः उतिः प्रत्ययः मरुत इति पदनामसु पठितम् (निघ० ५.५) अनेन गमनागमनक्रिया वायवो गृह्यन्ते (सुदानवः) सुष्ठु दानहेतवः दाभाभ्यां नुः (उणा० ३.११)

To make clear Rishi Dayananda has taken many verbs in changed form. Had he not done so, ordinary men would have been misled. Hence the necessity of changing forms and gender etc. This should always be borne in mind.

अथ ऋतुना सह विद्युत् किंकरोतीत्युपदिश्यते ॥

Now what does electricity do with seasons is taught in the third Mantra—

Mantra—3

अभि यज्ञं गृणीहि नो ग्नावो नेष्टः पिब ऋतुना ।
त्वं हि रत्नधा असि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे विद्वन्) यतः इयं नेष्टः (नेष्ट्री विद्युत्) ऋतुना सह रसान् पिब (पिबति) रत्नधा असि (अस्ति) सग्नावः ग्नावान् नः इमं यज्ञं गृणीहि - गृणाति (तस्मात्) त्वम् एतया कार्याणि साधय ॥

TRANSLATION

O learned man ! because this electricity purifes all things, takes the sap with seasons and is the upholder of the earth etc. which are meant for proper legitimate enjoyment, so it is praised in our Yajnas or noble philanthropic activities; you should therefore accomplish various works, utilising it properly.

PURPORT

This electricity is the subtle form of fire. It pervades and upholds all the particles or gross forms and disintegrates

them. The visible fire is originated from it and dissolves in it at the end.

THE COMMENTATOR'S NOTES

(ग्नावः) सर्वं पदार्थप्राप्तिर्यस्य व्यवहारे ग्ना इति उत्तर पदनामसु पठितम् (निघ० ३.१६)
(नेष्टः) विद्युत् पदार्थशोधकत्वात् पोषकत्वाच्च नेक्ति सर्वान् पदार्थान् इति । (रत्नधाः) रत्नानि रमणार्थानि पृथिव्यादीनि वस्तूनि दधातीति सः ।

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted नेष्टः as विद्युत् or electricity. It is derived from णिजिर-शौचपोषणयोः Purification and nourishment. As electricity possesses these properties, it is called as neshtree.

Sayanacharya takes it as the name of Twashta त्वष्टा नेष्टृ शब्दोऽत्रत्वष्टारं देवमाह । कस्मिंश्चिद् देवसत्रे नेष्टृत्वेन त्वष्टुर्वृतत्वात् ॥ which Prof. Wilson translates in his foot-note as "Neshtri is another name of Twastri, from his having assumed, it is said, upon some ocasion, the function of the Neshtri, or priest so denominated, at a sacrifice."

Griffith also gives the same note saying "Neshtri is said to be another name for the God Twashtar from his having on some occasion assumed the function of a Neshtar priest."

All these translators take Neshtar to be the name of some "God" who is addressed here to come with his wife and drink the Soma Juice ग्नावः has been translated by Sayanacharya as पत्नीयुक्त which Wilson translates as "Neshtra, with thy spouse, commend our sacrifice to the gods. etc.

Griffith also commits the same blunder by translating it as "O Neshtar, with thy Dame accept our sacrifice" etc.

So it is not Omnipresent Formless God that they mean by Twashta which is certainly one of the names of God as Creator of the world, but some God with his wife and children in the heaven. What a wrong notion about the Vedic conception of God ?"

अग्निरपि ऋतुयोजको भवतीत्युपदिश्यते ।

Now Agni's (fire's) connection with seasons is taught in the fourth Mantra.

Mantra—4

अग्ने॑ दे॒वाँ इ॒हा व॑ह सा॒दया॒ योनि॑षु त्रि॒षु ।
परि॑ भूष॒ पिब॑ ऋ॒तुना॑ ॥
सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

भौतिकः अयम् अग्निः इह ऋतुना त्रिषु योनिषु देवान् दिव्यान् सर्वान् पदार्थान् आवह (समन्तात् प्रापयति) सादय (स्थापयति) परिभूष-सर्वतः भूषति अलंकरोति सर्वेभ्यः रसं पिब-पिबति ॥

TRANSLATION

The fire with seasons in this world causes us to obtain all divine things in three forms of birth, name or place (causes and effects) from all sides. It establishes them and decorates or makes them beautiful by its light and takes their sap.

PURPORT

This fire with its burning nature and light decorates or makes beautiful all things which are above, below and in the middle. It reveals divine enjoyments when used in non-violent sacrifices and arts or crafts.

THE COMMENTATOR'S NOTES

(योनिषु) युवन्ति मिश्रीभवन्ति येषु कार्येषु कारणेषु तेषु । अत्र वहि श्रिश्रुयुद्रुग्लाहा त्वरिभ्यो नित् (उणा ४.५१) यु-मिश्रणामिश्रणयोरिति धातोर्निप्रत्ययो नित्त्च (त्रिषु) नामजन्मस्थानेषु त्रिविधेषु लोकेषु उपर्यधोमध्यस्थितेषु ।

Name, birth place, or three worlds lying above, below and in the middle. Tr.

ऋतुना सह वायुः किं करोतीत्युपदिश्यते ॥

What does the air do with the seasons is told in the next Mantra—

Mantra—5

ब्राह्मणादिन्द्र राधसः पिबा सोममृतूँरनु ।
तवेद्धि सख्यमस्तृतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः इन्द्रः (वायुः) ब्राह्मणाद् राधसः अनु ऋतून् सोमं पिबति (गृह्णाति) हि (खलु) तस्य वायोः अस्तृतं सख्यम् अस्ति ॥

TRANSLATION

The air takes the sap of the substances according to the seasons which are means of taking the same from the wealth in the form of the earth etc. made by the Supreme Being un-interrupted or inviolable is the friendship of the air in the form of the Prana or vital energy.

THE COMMENTATOR'S NOTES

(राधसः) पृथिव्यादिधनात् ।
= From the wealth in the form of the earth etc.

(ऋतून्) रसाहरणसाधकान् ॥
= Seasons which bring sap.

PURPORT

Men should know the laws which are operating in the air and other elements established by God and they should accomplish their works. By the accomplishment of those works, they should bring about the welfare of all beings in all seasons. It should be borne in mind that when all these substances are

used methodically in a proper manner, they become like friends, otherwise they become inimical to us.

TRANSLATOR'S NOTES

In his commentary on the above Mantra, Rishi Dayananda has taken Indra for Vayu i. e. air or Prana, though he has not cited authorities. The following passages among many others may be quoted to substantiate his interpretation.

अयं वा इन्द्रो योऽयं (वातः) पवते (शतपथ० १४.२.२६) यो वै वायुः स इन्द्रो य इन्द्रः स वायुः ॥ (शत० ४. १. ३.९) सर्वं वा इदमिन्द्राय स्थानमास यदिदं किंचापि योऽयं (वायुः) पवते ॥ (शत० ३.९.४.१४)

In these passages from Shatapath Brahmana, the meaning of the word Indra as वायु or air is clearly given.

In his commentary Rishi Dayananda while explaining तवेन्द्रं सख्यमस्तृतम् has stated तव-तस्य प्राणरूपस्य so he has taken Indra or Vayu as Prana for which the following passages may be aptly quoted—

ततः प्राणोऽजायत स प्राणः इन्द्रः (शत० १४.४.३.१९) प्राण एवेन्द्रः (शत० १२.९.१.१४) प्राण इन्द्रः ॥ (शत० ६.१.२.२८)

Besides the above interpretation of the Mantra regarding Vayu or air, the following spiritual (Adhyatmik) interpretation may also be given taking Indra for soul. "O my soul ! drink the spiritual juice (of devotion) which is the gift of God, in all seasons, following the wise. Thy friendship with God is invincible and inviolable."

(ऋतून्) विदुषः ऋतवो वै देवाः (शत० ७.२.४.६)

The word Ritu in this spiritual interpretation may be taken for the wise enlightened persons.

इदानीं वायुविशेषौ प्राणोदानौ ऋतुना सह किं कुरुत इत्युपदिश्यते ।

What do Prana and Udana (The vital airs) do with seasons is taught in the 6th Mantra—

Mantra—6

युवं दक्षं धृतव्रत मित्रावरुण दूळभम् ।
ऋतुना यज्ञमाशाथे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत)

युवम् (इमौ) धृतव्रतौ मित्रावरुणौ ऋतुना दूळभम् दक्षं यज्ञम् आशाथे (व्याप्तवन्तौ स्तः) ॥

TRANSLATION

These two (Prana and Udana) which are upholders of strength, pervade this mighty Yajna (of the bodily functions) with every season.

PURPORT

The Prana is the friend of all which has its movement outwards and Udana is strengthening, moving inwards. The whole Yajna in the form of this universe is pervaded by these two, so that all works are accomplished.

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted मित्रावरुणौ as प्राणोदानौ for which the following authorities may be quoted—

प्राणोदानौ वै मित्रावरुणौ (शतपथ० १.८.३.१२ ॥ ३.६.१.१६ ॥ ५.३.५.३४ ॥ ९.५.१.५६) प्राणोदानौ मित्रावरुणौ (शत० ३.२.२.१३) प्राणो मित्रम् ॥ मैत्रिायणीयोपनिषद्‌ब्राह्मणे ३.३.६ ॥

Thus it is clear that Rishi Dayananda's interpretation of मित्रावरुणौ is well authenticated and it is not his own imagination.

पुनरीश्वरभौतिकगुणा उपदिश्येते ।

Again the attributes of God and fire are taught in the seventh Mantra—

Mantra—7

द्रविणोदा द्रविणसो ग्रावहस्तासो अध्वरे ।
यज्ञेषु देवमीळते ॥

सन्धिच्छेदसहितोऽन्वयः

यः द्रविणोदाः देवः (परमेश्वरः भौतिकः वा अस्ति) यं देवं ग्रावहस्तासः द्रविणासः ऋत्विजः अध्वरेषु (यज्ञेषु) ईळते (पूजयन्ति अध्येष्य योजयन्ति वा) तम् उपास्य उपयुज्य एव मनुष्याः सदा आनन्दिताः भवन्ति ॥

TRANSLATION

(1) The priests desirous of wealth (spiritual) with hymns of praise and Soma pressing stones in their hands worship in non-violent sacrifices God Who is the Giver of wealth and strength. They enjoy bliss by worshipping Him.

(2) Persons desirous of acquiring wealth (material) with instruments of arts and crafts in their hands search after and yoke fire in sacrifices and practical works. They enjoy happiness by utilising it properly.

THE COMMENTATOR'S NOTES AND COMMENTS

(द्रविणोदाः) द्रविणांसि विद्याबलराज्यधनानि ददातीति सः परमेश्वरो भौतिको वा । द्रविणमिति बलनामसु पठितम् (निघ० २.९) द्रविणोदा इति पदनामसु पठितम् (निघ० ५.२) द्रविणं करोति द्रविणाति अस्मात् सर्व-

धातुभ्योऽसुन् इत्यसुन्प्रत्ययः तद्ददातीति निरुक्त्या पद्नामसु पठितताद् ज्ञानस्वरूपत्वादीश्वरो ज्ञानक्रियाहेतुत्वादग्न्यादयो गृह्यन्ते ॥

By द्रविणोदा (Dravinoda) is primarily meant God Who is Giver of all wealth (wisdom, strength, kingdom etc.). Secondarily by Dravinoda are meant Agni (Fire) and other articles which are means of various applications of scientific knowledge.

(द्रविणानि) द्रूयन्ते प्राप्यन्ते यानि तानि द्रविणानि ।

Wealth of all kinds (spiritual and secular) that is obtained by people.

(ग्रावहस्तासः) ग्रावा स्तुतिसमूहे ग्रहणं हननं वा ग्रावाणः पाषाणादयो यज्ञशिल्पविद्यासिद्धिहेतवो हस्तेषु येषां ते । ग्रावाणो हन्ते र्वा गृणातेर्वा गृह्णातेर्वा (निरुक्ते० ९-८)

=Praisers of God, those with pressing stones etc. in their hands for the Yajna or artistic works.

(यज्ञेषु) अग्निहोत्राद्यश्वमेधान्तेषु शिल्पविद्यामयेषु ना

=Various non-violent sacrifices or acts of arts and crafts.

Then the commentator has given extensive quotations from the Nirukta 8.1-2 to show what is meant by Dravinoda and what are the views of some ancient Acharyas. Some take the word for Indra and others for Agni (fire). Rishi Dayananda after giving these quotations says that the word should be interpreted according to the context. In this Mantra he takes it for (1) God and (2) for fire as has been given above in English translation.

PURPORT

There is Shleshalankar or double entendre in this Mantra. All men should worship God in all Yajnas of knowledge, action and contemplation. In homa (sacrifice) and artistic works, fire should be properly used.

स एव सर्वेषां पदार्थानां प्रदातेत्युपदिश्यते ।

He (God) is the Giver of all things is taught in the 8th Mantra.

Mantra—8

द्रविणोदा ददातु नो वसूनि यानि शृण्विरे ।
देवेषु ता वनामहे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अस्माभिः यानि देवेषु (दिव्येषु) कर्मसु राज्येषु वा शिल्पविद्यासिद्धेषु विमानादिषु सत्सु वसूनि शृण्विरे (श्रूयन्ते) ता (तानि) वयं वनामहे एतानि च द्रविणोदाः (जगदीश्वरः) नः अस्मभ्यं ददातु भौतिकश्च ददातु (ददाति) ॥

TRANSLATION

(1) May God the Giver of all wealth and strength give us good riches to be got from knowledge and good and vast Government that are renowned everywhere in divine works, Governments and aeroplanes etc. accomplished with the science of art.

(2) May fire give us wealth of various kinds when properly utilised.

PURPORT

All things created by God in this world give happiness only when they are properly utilised by the wise and learned persons.

THE COMMENTATOR'S NOTES

(वसूनि) विद्याचक्रवर्तिराज्यप्राप्याण्युत्तमानि धनानि ।

= Wealth acquired from knowledge and vast but good Government.

वनामहे (संभजामहे) = We properly distribute.

TRANSLATOR'S NOTES

वन-संभक्तौ

यज्ञकर्तॄणामृतुषु कर्तव्यान्युपदिश्यन्ते ॥

The duties of the performers of yajnas in seasons are taught in the ninth Mantra

Mantra—9

द्रविणोदाः पिपीषति जुहोत प्र च तिष्ठत ।
नेष्ट्रादृतुभिरिष्यत ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे मनुष्याः) यथा द्रविणोदाः (यज्ञानुष्ठाता विद्वान् मनुष्यः) यज्ञेषु सोमादिरसं पिपीषति तथैव यूयम् अपि तान् यज्ञान् नेष्ट्रात् जुहोत तत् कृत्वा ऋतुभिः योगे सुखैः प्रकृष्टतया तिष्ठत (प्रतिष्ठध्वम्) (तद् विद्याम्) इष्यत च ॥

TRANSLATION

O men, as a charitable (giver of wealth in charity) performer of Yajnas desires to drink the Soma Juice in non-violent sacrifices, in the same way, you should also perform those Yajnas for the sake of knowledge. Having done so, according to the seasons, be established in various kinds of happiness and desire to know that science.

PURPORT

Men should imitate only Good actions and not bad. In all seasons only proper actions should be performend. One should go and stay where it is suitable and proper and one should properly eat and drink and dress according to the place where he dwells. Men should enjoy happiness constantly by acting according to these directions.

THE COMMENTATOR'S NOTES

(द्रविणोदाः) यज्ञानुष्ठाता मनुष्यः धनदाता-उदारइत्यर्थः (नेष्ट्रात्) विज्ञानहेतोः अत्र नेष्टृ-गतौ इत्यस्मात् सर्वधातुभ्यःष्ट्रन् (उणा. ४. १६३) इति बाहुलकात् ष्ट्रन् प्रत्ययः । (जुहोत) दत्त आदत्त वा (इष्यत) विजानीत ।

THE TRANSLATOR'S NOTES AND COMMENTS

जुहोत is from हु-दानादनयोः to give and take.

इष्यत is from इष-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च having taken the first of these three meanings, Rishi Dayananda has translated it as विजानीत or know.

पुनः प्रत्यृतुमीश्वरध्यानमुपदिश्यते ॥

Then again the contemplation on God is taught in the tenth mantra

Mantra—10

यत्त्वा तुरीयमृतुभिर्द्रविणोदो यजामहे ।
अध स्मा नो ददिर्भव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे द्रविणोदः (जगदीश्वर) वयं यत् यं तुरीयं त्वा–त्वाम् ऋतुभिः योगे यजामहे स्म स त्वं नः (अस्मभ्यम्) उत्तमानां विद्यादिधनानाम् ददिः अध भव ॥

TRANSLATION

O God Giver of self-purifying wealth be bountiful to us all who adore Thee in all seasons, who art the fourth among the causes gross, subtle, causal and Absolute or Ultimate cause the Supreme Being.

THE COMMENTATOR'S NOTES

(तुरीयम्) चतुर्णां स्थूल सूक्ष्मकारणपरमकारणानां संख्या पूरकम् अत्र चतुरश्छयतावाद्यक्षरलोपश्च इति वार्तिकेनास्य सिद्धिः

The fourth among the causes known as gross, subtle, causal and ultimate.

THE TRANSLATOR'S NOTES

Rishi Dayananda in his commentary on the term अश्विनौ (Ashvinau) has given the meaning as सूर्याचन्द्रमसौ The sun and

the moon, though he has not quoted any authority. But such authorities from the Nirukta can certainly be quoted to substantiate the meaning given by him. For instances, it is stated in the Nirukta 12.1

तत्कावश्विनौ । द्यावापृथिव्यावित्येके । अहोरात्रावित्येके । सूर्याचन्द्रमसावित्येके । अश्विनौ यद् व्यश्नुवाते सर्वं रसेनान्यो ज्योतिषान्यः । इत्यादि । (निरुक्ते १२.१)

Here it is clear that Yaskacharya the author of the Nirukta who is considered to be as authority, has given several meanings of the word अश्विनौ as the sun and the moon etc. So the meaning given by him as सूर्याचन्द्रमसौ The sun and the moon is not his own imagination but well-authenticated. In his Bhavartha or purport, he has referred to other pairs also besides the sun and the moon by which the earth and the sky, day and night, Prana and apana etc. may be taken.

पुनरपि भौतिकाग्निगुणा उपदिश्यन्ते ।

PURPORT

God is fourth as He is distinct from the Universe of three kinds namely gross, fine or subtle and causal. None should worship anyone else but God who is Omnipresent Innermost Spirit, Support of all and Adorable. None should be worshipped or adored in His place. There is none except God Who gives the fruits of actions done by the souls.

पुनः सूर्याचन्द्रमसोर्ऋतुयोगे गुणा उच्यन्ते ।

Now the attributes of the sun and the moon in conjunction with different seasons are taught in the eleventh Mantra.

Mantra—11

अश्विना पिबतं मधु दीद्यग्नी शुचिव्रता ।
ऋतुना यज्ञवाहसा ॥

(हे विद्वांसः) यूयं यौ शुचिव्रता यज्ञवाहसा दीद्याग्नी अश्विनौ मधु पिबतं पिबत ऋतुना–ऋतुभिः सह (रसान् गमयत तौ विजानीत) ॥

TRANSLATION

O learned persons, you should know the sun and the moon, whose acts are pure, which are bright with flames and rays, which cause us attain the oblations put in the Yajnas (non-violent sacrifices) and which drink the sweet sap with seasons.

PURPORT

God says, the pairs like the sun and the moon which I have made for the accomplishment of various works, cause the attainment of happiness in all seasons and acquisition of perfection in dealings.

The properties of the material fire, are taught in the twelfth mantra.

Mantra—12

गार्हपत्येन सन्त्य ऋतुना यज्ञनीरसि ।
देवान्देवयुते यज ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः सन्त्यः अग्निः गार्हपत्येन ऋतुना सह यज्ञनीः असि (भवति) स देवयज्ञे । यज (यजति-संगमयति) ॥

TRANSLATION

The fire which is useful for various domestic and other works and is the main cause in the performance of Yajnas, enables an artist to unify divine dealings.

PURPORT

The fire when used methodically and properly by the learned in all seasons, causes the accomplishment of divine enjoyments.

This hymn is connected with the fourteenth hymn as the same subject is continued by stating the function of Vishvadevas (all divine or useful objects and learned persons).

This hymn has also been misinterpreted by Sayanacharya, Prof. Wilson and others.

THE TRANSLATOR'S NOTES AND COMMENTS

The main blunder committed by Sayanacharya, Wilson

Griffith and other translators is regarding the nature of God and the devas. Following Sayanacharya, both Wilson and Griffith take Indra, Maruts, Neshtri, Agni, Mitra, Varuna, Dravinodas, Ashvinau as Gods sitting some where in heaven, which is a very wrong conception. They take Maruts, as the Storm Gods, while as Rishi Dayananda has taken them to be winds or brave soldiers.

In the translation of the fourth mantra अग्ने देवाँ इहावह Griffith says "Bring the Gods, Agni. In the translation of the 8th Mantra देवेषु ता वनामहे Griffith says — "These things fain bring among the Gods. In 10th Mantra "Worship the Gods for pious man." (M.10). While as devas should be translated not as Gods but truthful enlightened persons, as सत्यमया उ देवाः (कौषीतकी ब्रा० २.८) सत्यसंहिता वै देवाः (ऐतरेय १.६) विद्वांसो हि देवाः (शत० ३. ७. ३. १०) ।
and other passages of the Brahmanas clearly prove. Here ends the translation with notes and comments of the fifteenth hymn or 29th varga of the first Mandala of the Rigveda Sanhita.

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अथ षोडशं सूक्तम्

HYMN XVI.

अथ नवर्चस्य षोडशसूक्तस्य काण्वो मेधातिथिर्ऋषिः । इन्द्रो देवता । गायत्री छन्दः । षड्जः स्वरः ॥

Seer—Kanva Medhatithi—Devata or subject—Indra, Metre—Gayatri, Tune—Shadja

तत्रेन्द्रगुणा उपदिश्यन्ते ।

The attributes of Indra are now taught.

Mantra—1

आ त्वा वहन्तु हरयो वृषणं सोमपीतये ।

इन्द्र त्वा सूरचक्षसः ॥

पदच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र । यं वृषणं सोमपीतये सूरचक्षसः हरयः सर्वतः वहन्ति तं सर्वे वहन्तु यं वयं विजानीमः तं यूयम् अपि विजानीत ॥

TRANSLATION

O learned persons, you should know that the mighty sun is praised by persons as the bright sun for the protection of the articles made by God. The rays manifest him (the sun). Let all artists praise the AGNI (fire) from all sides.

PURPORT

The rays of the sun are takers or drawers of all sap, giving light to all as well rain. They give happiness to all, when used by men with discrimination.

THE COMMENTATOR'S NOTES—

(हरयः) हरन्ति ये ते किरणाः हृपिपिरुहि । उणा० ४.१२५ इति हृधातोः इन् प्रत्ययः = Rays.

(इन्द्र) विद्वन् इदि—परमैश्वर्ये—ज्ञानैश्वर्य सम्पन्न।

Mantra—2

इमा धाना घृतस्नुवो हरी इहोप वक्षतः।

इन्द्रं सुखतमे रथे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत)

(इन्द्र) विद्वन् = learned person possessing the wealth of wisdom:

हरी (कृष्णशुक्लपक्षौ) इह इमा घृतस्नुवः धानाः इन्द्र सुखतमे रथे उपवक्षतः (उपगतं कुरुतः प्रापयतः)।

TRANSLATION

It is the bright and dark fortnight in this world that bring to us the sun and its bright and water-producing rays in a a chariot (so to speak) that gives pleasure.

PURPORT

It is through the day and the night, bright and dark fortnight and Dakshinaayana and Uttaraayana—the progress of the sun to the south and the north of the equator) (which are all denoted by the general term Haree that the sun enables us to perform all delight—giving duties.

THE COMMENTATOR'S NOTES—

(हरी) हरति याभ्यां तौ। कृष्णशुक्लपक्षौ वा पूर्वपक्षापरपक्षौ वा इन्द्रस्य हरी ताभ्यां हीदं सर्वं हरति (षड्विंश ब्राह्मणे प्रपा० १ खण्ड १)।

The bright and dark fortnights (इन्द्रम्) सूर्यलोकम्=Solar world.

(रथे) रमयति येन तस्मिन् हनि कुषिनी रमि काशिभ्यः क्थन् (उणादि० २.२) इतिक्थन् प्रत्ययः।

THE TRANSLATOR'S NOTES AND COMMENTS

For the meaning of हरी as bright and dark fortnights etc.

Rishi Dayananda has given clear quotation from the Shadvinsha Brahmana of the Sama (Tandya) Maha Brahmana. The other meanings are, what is called in Sanskrit as उपलक्षण (Upalakshana) similar object where only one is mentioned, known in English (according to Apte's Dictionary as Synecdoche or a part for the whole).

Rishi Dayananda has interpreted Indra here as the sun or solar system.

For this, there are clear passages in ancient Vedic Literature. For instance, in the jaimineeyopanishad Brahmana 1.44.5 it is stated—

युक्ता ह्यस्य (इन्द्रस्य) हरयः शतादशेति सहस्रं हैत आदित्यस्य रश्मयः ॥ (जैमिनीयोपनिषद्ब्राह्मणे १.४४.५)

So it is clear that by Indra is here meant the Sun.

In the Shatapath Brahmana G. C. 7—11 it is stated

इन्द्र इति ह्येतमाचक्षते य एष (सूर्यः) तपति शतपथ० ४. ६. ७. ११)

= i. e. The sun is called Indra.

In Shatapath 3.5.3.2. it is states—

अथ यः स इन्द्रः असौ स आदित्यः (शत० ८.५.३.२)

i. e. Indra is the Sun.

So Rishi Dayananda's interpretation is well-authenticated.

The word रथ (Ratha) used in the Mantra has been translated as Chariot as is usually done. But here it is not to be taken literally but metaphorically, for the root meaning is merely that which gives delight, so we may say, it stands for anything beautiful or charming as the sun certainly is.

The word धाना has been interpreted by Rishi Dayananda as धीयन्ते धारता दीप्तयः । धाप्लवस्य ज्यतिभ्यो नः ॥ (उणादि ३.६) इति नः

So it stands here for the brightness or bright rays of the sun.

अथेन्द्रशब्देन त्रयोऽर्था उपदिश्यन्ते ।

Now by the term Indra, three substances are taught. (God, Agni in the form of electricity) and the prana or Vital breath.

Mantra—3

इन्द्रं प्रातर्हवामह इन्द्रं प्रयत्यध्वरे ।
इन्द्रं सोमस्य पीतये ॥

सन्धिच्छेदपूर्वकोऽन्वयः (ऋषिकृतः)

(१) वयं प्रातः प्रतिदिनमिन्द्रं परमैश्वर्यप्रदातारमीश्वरं प्रयत्यध्वरे हवामहे ॥

(२) वयं प्रयत्यध्वरे प्रातः प्रतिदिनम् इन्द्रं विद्युदाख्यमग्निं हवामहे ॥

(३) वयं प्रयत्यध्वरे सोमस्य पीतये प्रातः प्रतिदिनम् इन्द्रं वायुं हवामहे ॥

TRANSLATION

(1) Every day in the morning, we invoke or remember God Who is the Giver of great wealth during the inner non-violent sacrifice of the communion or contemplation which gives us true knowledge for drinking the juice of peace.

(2) Every day in the morning, we invoke the fire in the form of electricity in the non-violent sacrifice of art and industry for drinking the juice of various articles.

(3) Every day in the morning, we invoke in the non-violent sacrifice the inner and the outer form of Vayu or air, inner being in the form of Prana or vital breath for taking the sap of various substances.

PURPORT

Men should contemplate on God or adore Him every day and should according to His injunctions (contained in the

Vedas). They should yoke Agni (fire in the form of electicity etc.) in every Yajna (philanthropic activity). They should enjoy all things properly acquiring the knowledge of the science of Prana or Vital energy.

THE COMMENTATOR'S NOTES

प्रथमचरणे (इन्द्रम्) परमेश्वरम् = God

द्वितीयचरणे (इन्द्रम्) परमैश्वर्यसाधकं भौतिकमग्निम्–विद्युद्रूपं वा = Electricity.

तृतीयचरणे (इन्द्रम्) बाह्याभ्यन्तरस्थं वायुम्–प्राणरूपं वायुं च (प्रयति) प्रेति-प्रकृष्टं ज्ञानं ददातीति

= Prana and air

प्रयत् तस्मिन् इण्-गतावित्यस्मात् शतृप्रत्ययः

= Giver of knowledge.

(सोमस्य) सूयते सर्वेभ्यः पदार्थेभ्यो रसस्तस्य

= of the sap or juice.

TRANSLATOR'S NATES AND COMMENTS

This is one of the most important Mantras showing the significance or distinguishing feature of Rishi Dayananda's commentary. Sayanacharya, Skanda Swami, Venkat Madhava all have given only one meaning for the word Indra used here. Skanda Swami the earliest commentator of them explains Indra as इदि परमैश्वर्ये सुष्ठु ईश्वरम् प्रयति प्रवृत्ते Sayanacharya simply says— प्रातः कर्मारम्भे प्रातः सव इन्द्रं हवामहे आह्वयामः तथैवाध्वरे सामयागे प्रयति-प्रगच्छति वर्तमाने सति मध्यन्दिनसवने तमिन्द्रं हवामहे। तथा यज्ञस्य समाप्त्यवसरे तृतीयसवने सोमस्य पीतये सोमपानार्थं हवामहे ॥

Prof. Wilson following Sayanacharya translates—

"We invoke Indra in the morning rite, we invoke him at the succeeding sacrifice, we invoke Indra to drink the juice.

GRIFFITH'S TRANSLATION IS

"Indra at early morn we call, Indra in course of sacrifice, Indra to drink the juice."

But Rishi Dayananda gives three different meanings of the word Indra as (1) God, the Lord and Giver of great wealth (2) Agni or fire particularly in the form of electricity (3) Prana—vital breath and air Vayu.

For the meaning of Indra as electricity the following passages may be quoted from the Brahmanas.

यदशनिरिन्द्रस्तेन (कौषीतकी ब्राह्मणे ६.९)

i. e. Electricity is Indra (kaushi. Bra. 6.9).

In the Shatapath Brahmana 11.6.3-9 it is stated

स्तनयित्नुरेवेन्द्रः (शत० ११.६.३.९)

i.e. Lightning or electricity is called Indra. So Rishi Dayananda's meaning is well-authenticated and is not his own imagination. As for the meaning of the word Indra as Prana or Vayu, it is to be remembered that in Shatapath Brahmana 6.1.2-28 it is stated प्राण इन्द्रः (शत० ६.१.२.२८) i. e. Indra is Prana In the Shatapath 14.2.2-6 it is stated as we have already quoted अयं वा इन्द्रोयोऽयंवातःपवते (शत० १४.२.२.६) Indra is air.

In Shatapath Brahmana 4.1.3.19 it it is stated

यो वै वायुः स इन्द्रः य इन्द्रः स वायुः (शत० ४.१.३.१९)

i. e. Indra is called Vayu (air) and air is called Indra The two are synonymous terms. So Rishi Dayananda's interpretation is not only wonderful showing the fertility of his brain, but it is well-authenticated from ancient Vedic literature, as shown above.

अथेन्द्रशब्देन वायुगुणा उपदिश्यन्ते ।

Now by the term Indra, the attributes or properties of Vayu (air) are taught in the fourth Mantra.

Mantra—4

उप॑ नः सु॒तमा ग॑हि॒ हरि॑भिरिन्द्र के॒शिभिः॑ ।
सु॒ते हि त्वा॒ हवा॑महे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हि (यतः) अयम् इन्द्रः (वायुः) केशिभिः सह नः (अस्माकम्) सुतम् उपागहि (उपागच्छति) तस्मात् त्वा (तं) सुते वयं हवामहे ॥

TRANSLATION

Because the Vayu (air) comes to the articles preparted by us with the speedy rays of the fire, electricity and sun, therefore we take it in our activities connected with non-violent sacrifice, arts and crafts etc.

PURPORT

The substances particularly the fire, electricity and the sun that are to be used by us in arts and crafts etc. shine, come and go with the help of the air.

THE COMMENTATORS NOTES

हरिभिः हरणाहरणशीलैर्वेगवद्भिः किरणैः

= With speedy rays

(इन्द्रः) वायुः (प्रमाणानिदर्शनपूर्वाणि)

(केशिभिः) केशाः बह्वोरश्मयो विद्यन्ते येषां ते अग्नि-विद्युत्सूर्याः तैः सह। क्लिशेरान् लोलोपश्च उणादि० ५.३३ अनेन क्लिश धातोरन प्रत्ययो लकारलोपश्च। ततो भूम्यर्थ इनिः। केशा केशा रश्मयः तैः तद्वान् भवति काशनाद् वा प्रकाशनाद्वा केशीदं ज्योतिरुच्यते। (निरु० १२.२५)।

With the fire, electricity and the sun that have their rays.

(सुते) उत्पादिते होमशिल्पादि व्यवहारे।
पुनरिन्द्रगुणा उच्यन्ते ॥

The attributes of Indra are told in the fifth Mantra.

Mantra—5

सेमं नः स्तोममा गह्युपेदं सवनं सुतम् ।
गौरो न तृषितः पिब ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः इन्द्रः नः (अस्माकम्) इमं स्तोमं सवनं तृषितः गौरः (मृगः) न (इव) उपागहि (उपागच्छति) स इदं सुतम्-उत्पन्नम् ओषध्यादिरसम् पिब (पिबति) ॥

TRANSLATION

This Indra (Sun) comes with his rays to our Yajna (non-violent sacrifice) where hymns of praise to God are uttered and to our practical workshops etc, where wealth is acquired like a thirsty stag to a tank. He drinks the sap of the herbs, plants etc

PURPORT

There is Upamalankar or simile used in this Mantra. As thirsty stags and other beasts and birds come running to a tank or river and drink water there, so this sun with his rays drinks the sap of these herbs and plants etc. Men should utilise the sun or his rays for the accomplishment of knowledge and various purposes.

THE COMMENTATOR'S NOTES

(सवनम्) सुवन्ति ऐश्वर्यं प्राप्नुवन्ति येन तत् क्रिया-काण्डम् ॥

(गौरः) गौरगुणविशिष्टो मृगः ॥

THE TRANSLATOR'S NOTES

Rishi Dayananda has used व्यत्ययः (change of case and person etc.) just to avoid misunderstanding, otherwise there was not much need to do so for intelligent persons. In almost 90 percent cases, the Vyatyaya (change of case and person etc.) mentioned by him in his commentary, to which much exception is taken by some critics is of the same kind.

For instance, he could translate this Mantra even in the case of the sun as—

हे इन्द्र (सूर्य) अस्माकम् इमं स्तोमं सवनं तृषितो गौरः मृगः इव उपागहि इदं सुतम् उत्पन्नमोषधिरसं पिब ॥

As according to the general rule given in the Nirukta Daivata Kanda अचेतनान्यपि चेतनवत् स्तूयन्ते ॥ i. e. even inanimate objects are praised or addressed like animate objects as poets very often do. But he has preferred to resort to Vyatyaya (or change of case, person etc., according to व्यत्ययो बहुलम्, so that there may not be any misunderstanding in the minds of less intelligent persons that the sun is considered as a living being. This point should be clearly understood by all scholars.

We have already quoted authorities from the Brahmanas and other ancient literature to show that by Indra, the sun is meant in many Mantras.

अथ वायुः कस्मै कस्मिन् कान् पिबतीत्युपदिश्यते ॥

The properties of the air are described in the sixth Mantra

Mantrn—6

इमे सोमा॑स॒ इन्द॑वः सु॒तासो॒ अधि॑ ब॒र्हिषि॑ ।
ताँ इ॑न्द्र॒ सह॑से पिब ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये अधिबर्हिषि ईश्वरेण इमे सोमासः इन्दवः सहसे सुतासः (उत्पादिताः) तान् इन्द्रः (वायुः) प्रतिक्षणं पिब (पिबति) ॥

TRANSLATION

The air takes every moment the sap of various substances created by God under the sky.

PURPORT

The air upholds all the gross or subtle substances created by God in this world for increasing the strength of creatures, remaining with them. It is by its conjunction that the living beings get strength

THE COMMENTATOR'S NOTES

(बर्हिषि) बृहन्ति वर्धन्ते सर्वे पदार्था यस्मिन्नन्तरिक्षे तस्मिन् बृहेर्नलोपश्च (उणा० २.१०६) अनेन इसि प्रत्ययो नकारलोपश्च ॥

(सहसे) बलाय सह इति बलनामसु पठितम् (निघ० २.९)

(इन्दवः) उन्दयन्तिस्नेहयन्ति सर्वान् पदार्थान् ये ते रसाः। उन्देरिच्चादेः (उणा० १.१२) इत्युः प्रत्ययः आदेरिकारादेशश्च ॥

TRANSLATOR'S NOTES

Though Rishi Dayananda has not quoted Nighantu here, it is clear to show the meaning—

बर्हिः बर्हिरित्यन्तरिक्षनाम (निघ० १.३)

Mantra—7

अयं ते स्तोमो अग्रियो हृदिस्पृगस्तु शन्तमः।
अथा सोमं सुतं पिब ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

मनुष्यैः यथाऽयं वायुः पूर्वं सुतं सोमं पिब अथ इति (अन्तरम्) ते (तस्य) अग्रियः हृदिस्पृत् शंतमः स्तोमः भवेत् (तथा अनुष्ठातव्यम्)।

TRANSLATION

Men should behave like the air that drinks the sap of all things and then whose glory is excellent and which touches the heart, is the giver of happiness and peace.

THE COMMENTATOR'S NOTES

(स्तोमः) गुणप्रकाशसमूहक्रियः ॥

(सोमम्) सर्वपदार्थाभिषवम् ॥

PURPORT

Men should know that this excellent air when purified is the source of great happiness.

The same subject is continued.

Mantra—8

विश्वमित्सवनं सुतमिन्द्रो मदाय गच्छति ।
वृत्रहा सोमपीतये ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अयं वृत्रहा इन्द्रः सोमपीतये मदाय इत् (एव) सवनं सुतं विश्वं गच्छति ॥

TRANSLATION

This Vayu which is the destroyer of the clouds comes to all non-violent sacrifices for giving happiness and bliss.

PURPORT

The air gives happiness to all beings pervading the universe with its going and being speedy and destroyer of clouds. Without it, it is not possible for any one to do worldly functions or duties.

THE COMMENTATOR'S NOTES

(सोमपीतये) सोमानां पीतिः पानं यस्मिन् आनन्दे तस्मै ॥

अथेन्द्रशब्देनेश्वरगुणा उच्यन्ते ॥

Now by Indra the attributes of God are taught.

Mantra—9

सेमं नः काममा पृण गोभिरश्वैः शतक्रतो ।
स्तवाम त्वा स्वाध्यः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे शतक्रतो (जगदीश्वर) यं त्वा स्वाध्यः वयं त्वां स्तवाम

(स्तुवेम) स त्वं गोभिः अश्वैः (नः) अस्माकं कामम् आपृण (समन्तात् पूरय)।

TRANSLATION

Do Thou O God of infinite knowledge and action fulfil our noble desire which is being expressed with the Vedic Mantras and with all sincerity. Fill us with the cows, senses, land, the light of wisdom and with the fire and horses etc. With holy thoughts absorbed in Thee or profoundly meditating, we glorify Thee.

THE COMMENTATOR'S NOTES

(गोभिः) इन्द्रियपृथिवीविद्याप्रकाशपशुभिः

= With the senses, land, the light of wisdom and cows.

(शतक्रतो) शतम् असंख्यातानि क्रतवः कर्माणि अनन्ता-प्रज्ञा वा यस्य तत्सम्बुद्धौ

= God of infinite wisdom and actions.

(स्वाध्यः) ये सु आध्यायन्ति ते =Meditating well.

सर्वकामप्रदेश्वर = Fulfiller of all desires.

PURPORT

It is through His power that God fulfils the desires of all industrious and righteous persons according to their actions. Because God gives happiness to all beings by creating all good things and by upholding them, therefore He alone is to be adored by all and none else. In this sixteenth hymn, there is the mention of the sun and air etc. which make seasons, therefore it is connected with the previous hymn.

This hymn also has been wrongly explained by Sayanacharya, Prof. Wilson and others.

TRANSLATOR'S NOTES

We have already pointed out some blunders committed by Sayanacharya, Prof. Wilson and Griffith in our notes.

Their fundamental mistake is in taking the word Indra, not for God or the sun or the air, but for some legendary God sitting some where in heaven,to whom these prayers are addressed to drink the Some Juice etc. As a matter of fact, by Indra is meant God who is the Lord of the whole universe or in some places, the sun and the air as pointed out by Rishi Dayananda, We have quoted passages from the Brahmanas and other literature to substantiate his interpretation.

—::—

अथ सप्तदशं सूक्तम्

HYMN XVII.

सप्तदशसूक्तस्य काण्वो मेधातिथिर्ऋषिः। मित्रावरुणौ देवते। १,३–७,९ गायत्री छन्दः। २ यवमध्याविराड् गायत्री ४ पादनिचृद् गायत्री ५ भुरिगार्ची गायत्री। ६ निचृद् गायत्री, पिपीलिकामध्या निचृद् गायत्री। षड्जः स्वरः।

Seer—Kanva Medhatithi, Devata or subject—Mitra-varunau, Metre—Gayatri of various forms, Tune—Shadja.

Mantra—1

इन्द्रावरुणयोरहं सम्राजोरव आ वृणे।
ता नो मृळात ईदृशे॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अहं ययोः सम्राजोः इन्द्रावरुणयोः (सकाशात्) अवः आवृणे तौ ईदृशे नः (अस्मान्) मृडातः॥

TRANSLATION

I desiring homa (Sacrifice) and art, crave protection from the shining Indra and Varuna (sun and moon). They give us delight in our activities like that got from the happiness of a good and vast kingdom.

PURPORT

We should be like the shining sun and moon which are benefactors of the world causing happiness to us in all worldly activities and are protectors like a vast empire.

THE COMMEMTATOR'S NOTES

(इन्द्रावरुणयोः) इन्द्रश्च वरुणश्चैतयोः सूर्याचन्द्रमसोः इन्द्र इति पदनामसु पठितम् (निघ० ५.४)

=The sun and the moon.

वरुण इति पदनामसु पठितम् (निघ० ५.४) अनेन व्यवहारप्रापकौ गृह्येते (ईदृशे) चन्द्रवर्तिराज्यसुखस्वरूपे व्यवहारे।

THE TRANSLATOR'S NOTES

Rishi Dayananda has interpreted इन्द्रावरुणौ as the sun and the moon and has given the authority of the Vedic Lexicon Nighantu to show that as they lead to the proper activities of life, they are called. इन्द्रावरुणौ पद-गतौ गतेस्त्रयोऽर्थाः– ज्ञानं गमनं प्राप्तिश्च।

Here the third meaning of प्राप्ति has been taken. Besides the above according to the Aitareya Brahmana and Shatapath 13.3.6.5 रात्रिर्वैवरुणः and वारुणी रात्रिः — Taittiriya Brahmana 10-10-1 the night is connected with वरुण, so Varuna stands for the moon which is the lord of the night.

अथेन्द्रवरुणाभ्यां सह संप्रयुक्ता अग्निजलगुणा उपदिश्यन्ते।

Now the properties of the fire and water are taught in the 2nd Mantra.

Mantra—2

गन्तारा हि स्थोऽवसे हवं विप्रस्य मावतः।
धर्तारा चर्षणीनाम्॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यौ ये हि खलु इमे अग्निजले संप्रयुक्तौ मावतो विप्रस्य

इवं गन्तारौ स्थः (स्तः) चर्षणीनां धर्तारा (धारणशीले) च अतः अहम् एतौ स्वस्य सर्वेषां च अवसे आह्वे ॥

TRANSLATION

These fire and water when used properly help a wise man like me to accomplish the non-violent sacrifice and artistic activities, They are guardians of mankind when yoked in sactifice and machines. Therefore I utilise them for the accomplishment of various activities.

PURPORT

When men use the fire and water in machines, in a methodical proper manner, they become the means of the speedy motion of the conveyances (like the Railways) and by carrying men and articles, become the sources of happiness to all.

THE COMMENTATOR'S NOTES

(अवसे) क्रियासिद्ध्येषणायै

= Desiring the accomplishment of the work—Tr.

(धर्तारा) कला कौशलयन्त्रेषु योजितौ होमरक्षणशिल्प-व्यवहारान धरतरौ (चर्षणीनाम्) मनुष्यादिप्राणिनाम् ।

= of men and other living beings.

(विप्रस्य) मेधाविनः = of a wise man.

TRANSLATOR'S NOTES

In his commentasy on this Mantra, Rishi Dayananda has taken इन्द्रावरुणौ in the sense of fire and water for which the following authorities may be cited.

अथ यत्रैतत् प्रदीप्तो भवति उच्चैर्धूमः परमया जूत्या बल्बलीति तर्हि एष एवाग्निर्भवतीन्द्रः ॥

(शत० २. ३. २. ११)

Here bright well-kindled fire has been called Indra. In Taittiriya Brahmana 1.6.5.6 वरुण has been associated with the water.

अप्सु वै वरुणः (तैत्ति० १.६.५.६) (विप्रस्य) विप्र इति मेधाविनाम (निघ० ३.१५) = Of a wise man.

There is clear reference to the Vehicles like the modern Railways or Steam Engines which with the proper use of fire and water and with the force of steam, carry men and goods put therein to distant places.

एवं साधितावेतौ किं हेतुकौ भवत इत्युपदिश्यते

When utilised like this, what purpose do they (fire and water) serve is taught in the 3rd Mantra.

Mantra—3

अनुकामं तर्पयेथामिन्द्रावरुण राय आ ।
ता वां नेदिष्ठमीमहे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यो इमौ इन्द्रावरुणौ अनुकामं रायः (धनानि) तर्पयेथाम् (तर्पयतः) ता (तौ) वां द्वौ एतौ वयं नेदिष्ठम् ईमहे ॥

TRANSLATION

These Indra and Varuna (fire and water) satisfy us with wealth according to our desires. We desire them to be always near us so that we may derive benefit from them properly.

PUXPORT

Men should know the properties of fire and water which when utilised properly lead to much happiness.

THE COMMENTATOR'S NOTES

(नेदिष्ठम्) अतिशयेनान्तिके समीपस्थम् । अत्र अन्तिकबाढयोर्नेदसाधौ (अष्टाध्यायी ५-३-६३) अनेनान्तिक शब्दस्य नेदादेशः ॥ = Nearest.

(ईमहे) जानीमः प्राप्नुमः ईङ् गतौ इत्यस्मात् बहुलं

छन्दसीतिशपोलुकि श्यनभावः ।
तदेतत् करणेन किं भवतीत्युपदिश्यते ॥

What is the result of doing so is taught in the 4th Mantra.

Mantra—4

युवाकु हि शचीनां युवाकु सुमतीनां ।
भूयाम वाजदाव्नाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

वयं हि शचीनां युवाकु वाजदाव्नां सुमतीनां युवाकु भूयाम (समर्था भवेम) (अतः एतौ साधयेम) ।

TRANSLATION

May we be sharers of the noble speech and actions of wise persons, sharers of the benevolence of you (preachers) who give knowledge, strength and food bounteously. Let us therefore utilise them (fire and water) properly.

PURPORT

Men should give up laziness, perform good deeds, and have association with learned persons, so that ignorance and poverty may be rooted out.

THE COMMENTATOR'S NOTES

(युवाकु) मिश्रीभावम् अत्र बाहुलकादौणादिकः काकुः प्रत्ययः ॥

(शचीनाम्) वाणीनां सत्कर्मणां वा शचीति वाङ्नामसु पठितम् ॥

(निघ० १.११) कर्मनामसु च (निघ० २.१) (वाजदाव्नाम्) विज्ञानस्यान्नस्य दातृणामुपदेशकानां वा ।

= Of the givers of knowledge or food of preachers.

TRANSLATOR'S NOTES

The word युवाकु is derived from the root यु-मिश्रणामिश्रणयोः. Here it is taken in the first sense of mixing or sharing. The word is derived from वज-गतौ. गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च So the meaning of knowledge has been taken by Rishi Dayananda in his commentary. In the Vedic Lexicon-Nighantu two more meanings of the word वाज are given as वाज इति (अन्ननाम निघ० २. ७)=Food. वाज इति बलनाम (निघ० १.९) =Strength. Hence we have pointed out these two meanings besides knowledge.

पुनः कथं भूताविन्द्रावरुणावित्युपदिश्यते

What is the nature of Indra and Varuna is taught in the fifth Mantra.

Mantra—5

इन्द्रः सहस्रदाव्नां वरुणः शंस्यानाम् ।
क्रतुर्भवत्युक्थ्यः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

मनुष्यैः यः इन्द्रः हि सहस्रदाव्नां मध्ये क्रतुः भवति वरुणः च शंस्यानां मध्ये क्रतुः (भवति) तस्मात् अयम् उक्थ्यः (अस्ति इति बोध्यम्) ॥

TRANSLATION

Indra (fire, electricity or sun) is a giver among the givers of thousand kinds of wealth. Varuna (Water air or moon) is to be praised among those that deserve laudation. With their help, much can be accomplished.

PURPORT

Among all the objects like the earth etc. which are the means of the gift of food and other things, fire, electricity and sun (which are all denoted by the common term Indra) are very prominent. Similarly the water, air and moon (all denoted by the common term Varuna) are praiseworthy on account of their attributes. If they are used in actions with

knowledge, they accomplish various purposes. This should be known to all.

TRANSLATOR'S NOTES

We have already shown on the authority of the Brahmanas and other ancient literature how the word Indra denotes fire, electricity and sun as stated by Rishi Dayananda in his commentary.

In Shatapatha 2.3.2.11 it is clearly stated

अंथ यत्रैतत् प्रदीप्तो भवति। उच्चैर्धूमः परमया जूत्या बल्वलीति तर्हि हैष (अग्निः) भातीन्द्रः ॥

So bright fire is called Agni.

In Shatapath 4.1.3.19 it is stated.

यो वैः वायुः स इन्द्रः य इन्द्रः स वायुः(शत० ४.१.३.१९)

So it is clear that Vayu (air) is denoted by the word Indra.

In the Jaimineeyopanishad Brahmana 1.44.5 while explaining the Mantra regarding Indra युक्ताह्यस्य हरयः शतादश सहस्र हैते आदित्यस्यरश्मयः (इन्द्रः –आदित्यः) it is stated So it is clear that the word Indra stands here for the sun.

In the Shatapath 4.5.5.7 also it is stated:—

एष वै शुक्लो य एष (सूर्यः) उ एवेन्द्रः (शत० ४.५.५.७)

Here the shining sun has been called Indra. So it is evident that Rishi Dayananda's interpretation of Indra is well-authenticated and it is not the result of his own imagination, as some critics think. The same is the case with Varuna which Rishi Dayananda has taken here for water, air or moon. For the meaning of the Varuna as water, we have already quoted from the Taittiriya Brahmana 1.6.5.6 अप्सु वै वरुणः (तैति० १.६.५.६) For air in various forms besides वरुण इति पदनाम (निघ० ५.४) यः प्राणः स वरुणः (ऐत० ४.१० ताण्ड्य ब्रा० २५.१०.१०) may be quoted where by varuna, Prana (vital air) has been taken. For the meaning of moon also, we have quoted रात्रिर्वरुणः ऐत० ४.१०) and वारुणी रात्रिः (तैत्ति० १.७.१०.१) We may therefore take moon as the lord of the night here.

पुनस्ताभ्यां मनुष्यैः किं कर्तव्यमित्युपदिश्यते

What other things should be done with them (Indra and Varuna) is taught in the seventh Mantra).

Mantra—6

तयोरिद्वसा वयं सनेम नि च धीमहि ।
स्यादुत प्ररेचनम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अयं ययोः गुणानाम् अवसर एव यानि (सुखानि धनानि च) सनेम तयोः सकाशात् तानि पुष्कलानि सुखानि धनानि च निधीमहि (तैः कोशान् प्रपूरयेम) येभ्यः अस्माकं प्ररेचनम् उत स्यात् ॥

TRANSLATION

Through the knowledge of Indra and Varuna as explained above, may we gain great store of wealth and enjoy much happiness, and heap up that wealth, enough still to spare be ours for proper utilisation.

PURPORT

Men should acquire much wealth by the proper use of fire, water, air, electricity etc. and by saving and increasing it, should spend it properly to bring about the welfare of all in the State.

THE COMMENTATOR'S NOTES

(अवसा) विज्ञानेन तदुपकारकरणेन वा

By the knowledge and utilisation—

(सनेम) सुखानि भजेम = Enjoy happiness.

THE TRANSLATOR'S NOTES

Among the various meanings of the root अव the meaning of अवगम or knowledge has been taken here by the revered commentator.

(सनेम)–षण–संभक्तौ = We enjoy

कीदृशाय धनायेत्युपदिश्यते

For what kind of wealth should we try is taught in the 7th Mantra.

Mantra—7

इन्द्रावरुण वामहं हुवे चित्राय राधसे ।
अस्मान्त्सु जिग्युषंस्कृतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

या सम्यक् प्रयुक्तौ अस्मान् सुजिग्युषः कृतं कुरुतः वां (तौ) इन्द्रावरुणौ चित्राय राधसे अहं हुवे (आददे) ॥

TRANSLATION

I take the above Indra and Varuna (fire and water etc.) for wonderful wealth in the form of good Govt. army, children, sons, friends, gold, jewel, elephants, horses etc. which leads to happiness. They make us well victorious when used properly.

PURPORT

Those persons who properly utilise Indra and Varuna (fire and water etc.) in their works, having acquired manifold wealth and victory, enjoy happiness and make others also happy.

पुनस्ताभ्यां किं भवतीत्युपदिश्यते ॥

What is the result of their doing is taught in the 8th Mantra.

Mantra—8

इन्द्रावरुण नू नु वां सिषासन्तीषु धीष्वा ।
अस्मभ्यं शर्म यच्छतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यौ सिषासन्तीषु धीषु नू (शीघ्रं) नु यतः अस्मभ्यं शर्म आयच्छतम् (आतनुतः) तस्मात् वयं वां (तौ) इन्द्रावरुणौ कार्यसिद्ध्यर्थं नित्यम् अहं हुवे ॥

TRANSLATION

I invoke or utilise Indra and Varuna (air and water) which quickly bestow happiness upon us, for the accomplishment of various works.

PURPORT

Those persons can enjoy perfect happiness and bestow it upon others, who with their intellects full of knowledge and industry, use air and water in all activities connected with arts and crafts.

THE COMMENTATOR'S NOTES

(इन्द्रावरुणा) वायुजले =air and water.

(सिषासन्तीषु) सनितुं संभक्तुम् इच्छन्तीषु जनसनखन (अष्टा० ६.४.४२) अनेनानुनासिकस्याकारादेशः (शर्म) सर्वदुःखरहितं सुखम् शृणाति हिनस्ति दुःखानि यत्तत् ॥

TRANSLATOR'S NOTES

For the meaning of the word Indra Varuna as air and water, we have already quoted passages from the Brahmanas which should be referred to again.

षण-संभक्तौ शृ-हिंसायाम् ॥

Rishi Dayananda's interpretation is based upon the meaning of these roots.

एतयोर्यथायोग्यगुणस्तवनं कर्तव्यमित्युपदिश्यते ॥

These two Indra and Varuna (air and water) should be properly described with their properties is taught in the 9th Mantra.

Mantra—9

प्र वामश्नोतु सुष्टुतिरिन्द्रावरुण यां हुवे ।

यामृधाथे सधस्तुतिम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अहं यथा अत्र इयं सुष्टुतिः प्राश्नोतु (प्रकृष्टतयाव्याप्नोतु)

तथा हुवे वां (यौ) इन्द्रावरुणौ यां सधस्तुतिम् ऋध्यार्थे (वर्धयतः) तां च अहं हुवे ॥

TRANSLATION

May this genuine praise of the properties of Indra and Varuna (air and water, fire and sun etc. as explained before) pervade which I perform. This conjoint praise they increase.

PURPORT

Men should know exactly the properties or attributes of every object with deliberation and then should derive benefit from them.

This hymn is connected with the sixteenth hymn, as the same subject has been continued. This hymn has also been wrongly translated by Sayanacharya, Prof. Wilson and others.

THE COMMENTATOR'S NOTES

(ऋधार्थे) वर्धयतः

(सधस्तुतिम्) स्तुत्या सह वर्तते ताम् । अत्र वर्णव्यत्ययेन ढकारस्य धकारः ॥

THE TRANSLATOR'S NOTES

ऋधार्थे is from ऋधु-वृद्धौ Therefore Rishi Dayananda has translated it as वर्धयतः or increase. The chief mistake of Sayanacharya, Prof. Wilson and Griffith is in thinking that Indra, and Varuna are some Gods dwelling in heaven.

Prof. Wilson's note in this connection is specially objectionable as he says—

Samrajna—or the two emperors, but Raja is, in general, equivocally used, meaning shining, bright, as well as royal. Indra may claim the title of Raja, as Chief of the Gods, but it seems to be in a more especial manner appropriated to Varuna."

(Wilson's note P. 226).

Griffith's note is "Indra the Hero and Varuna the King are addressed conjointly as a dual deity Indra Varunah.

As misguided by Sayanacharya, un-fortunately these western translators have not been able to understand that these words Indra, Varuna mean no mythological Gods but from spiritual, social and cosmic points of view they denote several things as has been interpreted by Rishi Dayananda Sarasvati on the basis of the Brahmanas (the ancient commentaries on the Vedas) and other Vedic literature which we have quoted in our notes. They certainly substantiate Rishi Dayananda's interpretation which contains many scientific truths.

—0—

अथ अष्टादशं सूक्तम्

HYMN XVIII.

अष्टादशस्य सूक्तस्य काण्वो मेधातिथिर्ऋषिः ॥ १-३।
देवता ब्रह्मणस्पतिः १४ ब्रह्मणस्पतीन्द्रसोमाः ॥
५ बृहस्पतिर्दक्षिणे ६-८ सदसस्पतिः ९ सदसस्पति
नाराशंसौ ॥
१ विराड् गायत्री ४ निचृद् गायत्री ५ पादनिचृद् गायत्री
छन्दः । षड्जः स्वरः ॥

Seer-Kanva Medhatithi. Devata or subject matter—Brahmanaspati, Brihaspati, Indra and Soma etc. Metre Gayatri of various forms. Svara or tune—Shadja.

तत्रादौ यजमानेनेश्वरप्रार्थना कीदृशी कार्येत्युपदिश्यते ॥

What sort of prayer should Yajamana offer to God is taught in the first Mantra—

Mantra—1

सोमानं स्वरणं कृणुहि ब्रह्मणस्पते ।
कक्षीवन्तं य औशिजः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे ब्रह्मणस्पते यः अहम् औशिजः अस्मि तं मां सोमानं स्वरणं कक्षीवन्तं कृणुहि ॥

TRANSLATION

O Lord of knowledge, make me who am the son of learned person ever dwelling in light, the performer of the Yajna (non-violent sacrifices) to the teacher of the real relation between a word and its meaning and an artist well-versed in various arts and crafts.

PURPORT

Only a person who is born of light of knowledge can be a teacher well-versed in the science of arts. God is also kind to such a person. Sayanacharya has interpreted it wrongly as he laboured under the delusion that there is some historical reference in this Mantra. Yaskacharya the author of Nirukta has interpreted it correctly on the above given lines.

THE 3OMMENTATOR'S NOTES

(सोमानम्) यः सवति ऐश्वर्यं करोतीति तं यज्ञानुष्ठातारम्॥

= The performer of Yajnas

(स्वरणम्) यः स्वरति शब्दार्थ सम्बन्धान् उपदिशति तम्।

= The teacher of the relation between the word and its meaning.

(कक्षीवन्तम्) याः कक्षासु करांगुलिक्रियासु भवाः शिल्पविद्याः ताः प्रशस्ता विद्यन्ते यस्य तम् कक्षा इत्युंगुलिनामसु पठितम् (निघ० २.५) अत्र कक्षा शब्दाद् भवे छन्दसीति यत् ततः प्रशंसायां मतुप्। कक्ष्यायाः संज्ञाया मतौ संप्रसारणं कर्त्तव्यम्। (अष्टा० ६. १. ३७) इतिवार्तिकेन संप्रसारणं कर्तव्यम्। (अष्टा० ६. १. ३७) इतिवार्तिकेन संप्रसारणम्। आसंदीवद् अष्टा० ८.२.१२ इति निपातान्धकारस्य वकारादेशः॥ (औशिजः) य उशिजि प्रकाशे जातः स उशिङ् तस्य विद्यावतः पुत्र इव॥ इमं मन्त्रं यास्काचार्यो निरुक्तकार एवं व्याख्यातवान् सोमानं सोतारं प्रकाशवन्तं कुरु ब्रह्मणस्पते कक्षीवन्तमिवय औशिजः। कक्षीवान् कक्ष्यावान् औशिजः—उशिजः पुत्रः उशिग् वष्टेः कान्तिकर्मणः अपि त्वयं मनुष्यकक्ष एवाभिप्रेतः स्यात् तं सोमानं सोतारं मा प्रकाशवन्तं कुरु (निरुक्ते ६.१०)

THE TRANSLATOR'S NOTES AND COMMENTS

Sayanacharya and following him Prof. Wilson and Griffith have translated the Mantra wrongly taking Kaksheevaan to be the name of a particular Rishi who was the son of Ushik. Sayanacharya interprets it as follows.

हे ब्रह्मणस्पते एतन्नामक देव (सोमानम्) अभिषवस्य कर्तारम् (स्वरणम्) देवेषु प्रकाशवन्तम् (कृणुहि) कुरु तत्र दृष्टान्तः (कक्षीवन्तम्) एतन्नामकम् ऋषिम्। इव शब्दोऽत्राध्याहर्तव्यः। कक्षीवान् यथा देवेषु प्रसिद्धस्तद्वदित्यर्थः। यः कक्षीवान् ऋषिः (औशिजः) पुत्रः तम् इवेति पूर्वत्र योजना॥ (सायणभाष्ये तिलक संस्थान संस्करणे पृ० १४७)।

Here Sayanacharya has taken Kakshivan as a proper noun-the name of a particular Rishi and he takes him to be the son of a Rishi called Ushnik. All this is against the principle of the eternity of the Vedas which Sayanacharya has so strongly enunciated in his introdution to the commentary of the Rigveda on the basis of the Meenansa aphorisms अनित्यदर्शनाच्च, परन्तु श्रुति सामान्य मात्रम्। आख्या प्रवचनात् — (मीमांसा १-३१, ३३) and so on.

Prof. Willson simply follows Sayanacharya and translates the Mantra—

"Brahmanaspati, make the offerer of the libation illustrious among the Gods, like Kakshivat, the son of Usnik. In his notes, he narrates the whole story of Kakshivan on the basis of the Matsys and Vaju Puranas which are most un-authentic. To our great surprise, Skanda Swami also who has clearly stated in his commentary on the Nirukta that

औपचारिको मन्त्रेष्वाख्यानसमयः।
परमार्थेषु नित्यपक्ष इति सिद्धम्॥
(निरुक्त भाष्ये २.७८)

i. e. The stories that are sometimes found in the Vedas are

allegorical or symbolical. As a matter of fact, the Vedas being eternal there can not be historical references in them is the real principle.

Sayanacharya takes कक्षीवान् and उष्णिक् (Kaksheevan and Ushik) as proper nouns and says—

(सोमानम्) सोमस्य अभिषोतारम् (स्वरणम्) स्वृ-शब्दोपतापयोः शब्दयितारम् अर्चयितारं च कस्य सामर्थ्यात् स्तुतीनाम् ॥ यष्टारं स्तोतारं । (कृणुहि) कुरु मां धनप्रदानेन अथवा सर्वत्र यः शब्द्यते स्वरणः—प्रकाशः इत्यर्थः । अभिषोतारं मां स्वरणं देवमनुष्येषु प्रकाशं कुरु । हे ब्रह्मणस्पते कमिव । उच्यन्ते कक्षीवन्तम् लुप्तोपममेतद् द्रष्टव्यम् । कक्षीवन्तमिव ऋषिम् । कतमोऽयं कक्षीवान् । उच्यते यः औशिजः उशिक्पुत्रः ॥

Venkata Madhava also in his brief translation says the same thing—

सोमानं प्रकाशयन्तं कुरु मां ब्रह्मणस्पते । कक्षीवन्तं यथा कृतवानसि । यः कक्षीवान् उशिक्प्रसूतः । स्वरति शब्द कर्मेति ॥

Is it not surprising that these great Acharyas have contradicted their own statement about the eternity of the Vedas and then impossibility of any historical references in them and in this Mantra, where there is no word denoting that it is a simile or illustration, they impose supply इव (like) from their own pocket and try to explain it on that basis.

Shri Kapali Shastri, a great Yogi and disciple of Shri Aravinda has rightly remarked referring to the interpretation of Sayanacharya इव शब्दाध्याहारो नावश्यकः, तं विनापि तात्पर्यसिद्धेः । i. e. it is not at all necessary to put is as implication the word इव or like, because it can very well be explained without that. Then quoting from Yaskacharya's Nirukta regarding the meaning of कक्षीवान् औशिजः कक्ष्यावान् औशिजः उशिजः पुत्रः । उशिग् वष्टेः कान्ति कर्मणः

Shri Kapali Shastri says—

तर्हि उशिक् कान्तिमत् तेजो वा भवति तस्य अपत्यं तैजसः कक्षीवान् रहस्यवान् परमदैवतरहस्यसम्पन्न इति व्याख्यं कक्षशब्दस्य गमनार्थे गोप्यार्थे वा प्रसिद्धेः। योऽहम् औशिजः-कान्तिजन्मातैजसः ते सोमानं सोतारं कक्षीवन्तं परम रहस्यविज्ञं मां स्वरणं प्रकाशनवन्तं देवेषु प्रख्यातं कुरु ब्रह्मणस्पते—इत्युपपन्नतरम् ॥

(कपालिशास्त्रिकृतेसिद्धाञ्जनभाष्ये प्रथम खण्ड पृ० २१३)

Here rejecting historical interpretation, the great Yogi Scholar Shri Kapali Shastri explains the word कक्षीवान् in the sense of great knower of the secret of the Vedas and औशिजः as born of light. Though this spiritual interpretation, is a bit different fromRishi Dayananda's commentary, it is certainly akin to it and is on the same lines.

पुनः स कीदृश इत्युपदिश्यते

How is that God is taught in the next Mantra.

Mantra—2

यो रे॒वान्यो अ॑मीव॒हा व॑सु॒वित्पु॑ष्टि॒वर्ध॑नः ।

स नः॑ सिषक्तु॒ यस्तु॒रः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः रेवान् यः पुष्टिवर्धनः वसुवित् अमीवहा यः तुरः (ब्रह्मणस्पतिः जगदीश्वरः अस्ति) स नः (अस्मान् विद्यादिधनैः सह) सिषक्तु (अतिशयेन संयोजयतु) ॥

TRANSLATION

May God Who is the Lord of infinite wealth of knowledge etc. Who is the Destroyer of all diseases like ignorance and physical maladies, who increases the power of body and soul, Who knoweth all things. Who promptly giveth happiness, endow us with the wealth of wisdom and of other kinds.

PURPORT

Those persons who obey the command of God consisting of truth and other virtues, getting rid of ignorance and other diseases, possessing physical and spiritual strength, achieve wealth in the form of vast empire etc. and medicines that ward off all diseases.

THE COMMENTATOR'S NOTES

(अमीवहा) अविद्यादिरोगाणां हन्ता
= Destroyer of the ignorance and other diseases.

(वसुवित्) यो वसूनि सर्वाणि वस्तूनि वेत्ति सः
= knower of all things.

(सिषक्तु) सचयतु (षच-समवाये इति धातोः) अतिशयेन) संयोजयतु । = May unite well.

(वसूनि) सर्वाणि वसूनि वस-निवासे इति धातोः अथवा वस आच्छादने शृ स्वृ स्निहि त्रप्यसि वसिहनि क्लिदि बन्धि मनिभ्यश्च (उणादि १.१०) इति उ प्रत्ययः वस्ते-आच्छादयति दुःखं येन तद्वसु धनं वा ।

TRANSLATOR'S NOTES

According to the above etymology of the word वसु all things which remove misery may be called वसूनि as interpreted by Rishi Dayananda.

अथेश्वरप्रार्थनोपदिश्यते

Now prayer to God is taught.

Mantra—3

मा नः शंसो अररुषो धूर्तिः प्रणङ् मर्त्यस्य ।
रक्षा णो ब्रह्मणस्पते ॥
मन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे ब्रह्मणस्पते (जगदीश्वर) त्वम् अररुषः मर्त्यस्य (सकाशात्) नः अस्मान् रक्ष यतः स नः (अस्माकम्) मध्ये कश्चित् धूर्तिः मनुष्यः न भवेत्। (भवत्कृपया अस्माकम्) शंसः मा प्रणक् (कदाचित् मा नश्यतु)।

TRANSLATION

O Lord of the Vedic Knowledge and the world, protect us from a miserly ignoble fellow, so that there may not be a wicked person among us. By Thy grace, let not a mortal's onslaught fall on us. Let not our praise be put to an end to or the calumnious censure of a malevolent person reach us.

PURPORT

None should ever keep company with a wicked person, nor should one resort to violence unjustly, but all should protect all with justice.

THE COMMENTATOR'S NOTES

(अररुषः) अदातुः रा-दाने इत्यस्मात् कसुस्ततः षष्ठ्येकवचनम् = of a miserly person.

(धूर्तिः) हिंसकः ध्वरति हिंसाकर्मा (निरुक्ते २.७) ध्वरति वधकर्मा (निघ० २.१९)

अथेन्द्र कृत्यादीन्युपदिश्यन्ते ॥

Now the duties of Indra etc. are taught—

Mantra—4

स घा वीरो न रिष्यति यमिन्द्रो ब्रह्मणस्पतिः।
सोमो हिनोति मर्त्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

इन्द्रः ब्रह्मणस्पतिः सोमः च यं मर्त्यं हिनोति स वीरः न च रिष्यति (नघविनश्यति)॥

TRANSLATION

The héroic person whom God—the Lord of the world, air or sun and the Juice of Soma and other plants or creepers protect, never perishes.

PURPORT

Those persons who accomplish their work having learnt the properties of the air, electricity, sun, Soma and other creepers do not lose happiness. There is no end to their happiness.

THE COMMENTATOR'S NOTES

(इन्द्रः) वायुः = Air

(ब्रह्मणस्पतिः) ब्रह्माण्डस्य पतिः-पालयिता परमेश्वरः

(रिष्यति) नश्यति

= God the Protector of the world

THE TRANSLATOR'S NOTES

For the meaning of the word Indra as air, we have already quoted from the Shatapath 14.2.2.6. अयं वा इन्द्रो योऽयं (वातः) पवते ॥ i. e. The air is called Indra. यो वै वायुः स इन्द्रो य इन्द्रः स वायुः (शत० ४. १. ३. ६)

These passages do not leave the least shadow of doubt on the mind of an impartial person that by Indra is also meant air.

रिष्यति (Rishyati) is from रिष - हिंसायाम् perishes.

कथं ते रक्षका भवन्तीत्युपदिश्यते । How do they protect is taught in the next Mantra.

Mantra—5

त्वं तं ब्रह्मणस्पते सोम इन्द्रश्च मर्त्यम् ।
दक्षिणा पात्वंहसः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे ब्रह्मणस्पते त्वम् अंहसः यं पासि तं मर्त्यं सोमः इन्द्रः दक्षिणा च पातु (पाति) ।

TRANSLATION

O Lord of the world, the performer of the Yajnas or noble deeds, whom thou protectest from sin is also protected or saved by the medicines or drugs like the Soma etc. and the virtues that lead a man to progress such as charity, gift to the learned priests etc.

PURPORT

Those persons who keeping themselves away from sin, desire to increase their happiness, should meditate upon God and properly use air, the medicinal juice and noble virtues that lead to progress.

THE COMMENTATOR'S NOTES

(दक्षिणा) दक्षते वर्धन्ते यया सा = sacrificial gift

TRANSLATOR'S NOTES

(दक्षिणा) Yaskacharya explains the word in Nirukta 1.7 as दक्षिणा दक्षते: समर्द्धयति कर्मणोऽनृद्धं समर्द्धयतीति वा That which increases or encourages—that is why the present or gift to the priests is called Dakshina.

In the Dhatu Path we find दक्ष-वृद्धौ (भ्वा) = To prosper and increase.

So Yaskacharya's meaning tallies with the meaning in Dhatu Path.

Yaskacharya's etymology of Dakshina seems to be based upon the following and other passages from the Brahmanas—

तं यज्ञं देवा दक्षिणाभिरदक्षयन् तद्यदेनं दक्षिणाभिरदक्षयन् तस्माद् दक्षिणानाम (शत० २.२.२.२.)

In Kaushikaki Brahmana 15.1. also we find a similar passage.

तद् यद् दक्षिणाभिर्यज्ञं दक्षयति तस्माद् दक्षिणानाम

(कौषीतकी ब्रा० १९-१)

By giving Dakshina or gift to the priests, the performer of the Yajna discharges his duty by showing respect to the priests in a practical form and encourages them to help in the performance of these Yajnas.

अथेन्द्रशब्देन परमेश्वर गुणा उपदिश्यन्ते ।

Now the attributes of God are taught in the sixth Mantra.

Mantra—6

सदसस्पतिमद्भुतं प्रियमिन्द्रस्य काम्यम् ।
सनिं मेधामयासिषम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अहम् इन्द्रस्य काम्यं सनिं प्रियम् अद्भुतं सदसस्पतिं परमेश्वरम् उपास्य (सभाध्यक्षं प्राप्य) मेधाम् अयासिषम् (बुद्धिं प्राप्नुयाम्) ।

TRANSLATION

May I attain pure wisdom by meditating upon the wondrous Lord of the world, the Lovely Friend of the soul, the giver of the fruit of good and bad actions and by associating myself with the learned President of the assembly.

PURPORT

Those persons only enjoy happiness who meditate upon God the Omnipotent Lord of all and giver of all Bliss and who associate with the President of the assembly, a man of the best merits and temperament. They get intellect which is full of the knowledge of all Shastras and their practical shape. Having become industrious and learned, they become delighted.

THE COMMENTATOR'S NOTES

(सदसः पतिम्) सीदन्ति विद्वांसो धार्मिका न्यायाधीशाः यस्मिन् तत्सद् सभा तस्य स्वामिनम् अत्राधिकरणेऽसुन् ।

President of this Assembly in which just persons sit

(प्रियम्) प्रीणातिसर्वान् प्राणिनः तम्

= Lovely or Dear, satisfier of all.

(सनिम्) पापपुण्यानां विभागेन फलप्रदातारम् ।

= Giver of the fruit of good and bad actions.

TRANSLATOR'S NOTES

The word सद: (Sadah) is used for assembly as interpreted by Rishi Dayananda. It can also be used for the world taking it metaphorically as an assembly.

The word सनिम् may be also taken as adjective of मेधाम् in in which case it may mean "I crave for pure wisdom which discriminates between right and wrong, between merit and sin etc. षणु-संभक्तौ This Mantra clearly shows the difference between God and soul. God is the Lovely Friend of the soul.

स एव सर्वं जगद् रचयतीत्युपदिश्यते ।

God creates the whole world is taught in the seventh Mantra.

Mantra—7

यस्मादृते न सिध्यति यज्ञो विपश्चितश्चन ।
स धीनां योगमिन्वति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे मनुष्याः) यस्मात् विपश्चितः (सर्वशक्तिमतः जगदीश्वरात्) ऋते यज्ञः च न सिध्यति स सर्वप्राणिमनुष्याणां धीनां योगम् इन्वति ॥

TRANSLATION

God who is Omnipotent and Omniscient and with out whom this world can never be accomplished, pervades and knows the association of intellects and actions.

PURPORT

There is eternal relation between God who pervades and the world which is pervaded by Him. It is He who gives the fruit of the actions of all beings, having made and upheld the world and having known the movement of the intellects of all.

The world can never come into existence without the Direction of God, because inanimate objects can not have consciousness and consequently there can not be any law and order without the existence and Direction of the Omniscient Supreme Being.

THE COMMENTATOR'S NOTES

(विपश्चितः) अनन्तविद्यात् (परमेश्वरात्)

= From God of infinite knowledge.

(यज्ञः) संगतः संसारः = Universe.

(इन्दति) व्याप्नोति जानाति च। इन्दतीति व्याप्तिकर्मसु पठितम् (निघ० २.१८) गतिकर्मसु च (निघ० २.१४)।

Pervades and knows.

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted यज्ञः here as संगतः संसारः Universe from यज-देवपूजासंगतिकरणदानेषु।

The second meaning of the root Yaj has been taken here. It may also be interpreted as Yajna or sacrifice in the form of the Universe.

विपश्चित् इति मेधाविनामसु (निघ० ३.१५)

Hence Rishi Dayananda has interpreted विपश्चित् here as the wisest or Omniscient God. Others have simply interpreted it as the Yajna even of a wise man.

पुनः कीदृशः स इत्युच्यते।

What sort of Yajna is that is taught in the 8th Mantra.

Mantra—8

आदृध्नोति हविष्कृतिं प्राञ्चं कृणोत्यध्वरम्।
होत्रा देवेषु गच्छति॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(सर्वज्ञः सदस्पतिः देवः अयम्) प्रांचंहविष्कृतिम् अध्वरम्

होत्राणि (हवनानि) आदृध्नोति स पुनः देवेषु (दिव्य गुणेषु) गच्छति ॥

TRANSLATION

Omniscient Lord performs this Yajna in the form of the universe, where external sacrifices are performed and which is attained by all, being visible. He makes all the articles of the sacrifice which are put in the fire-oblations. He promotes the course of this wonderful sacrifice (in the form of the world) and is attained by the persons possessing Divine (noble) virtues.

PURPORT

Because God creates this world, therefore all substances prosper by mutual association. These substances when utilised properly in various works and in the science of arts and industries lead to great happiness.

THE COMMENTATOR'S NOTES

(प्रांचम्) यः प्रकृष्टम् अंचति प्राप्नोति सः

= Prosparus yajna in the form of the universe

THE TRANSLATOR'S NOTES

In this Mantra, the Universe has been conceived as a Vast Yajna of which God is the performer. It is He Who promotes the course of this sacrifice.

अध्वर इति यज्ञनामसु (निघ० ३.१७)

पुनः स कीदृश इत्युपदिश्यते ॥

What sort of Yajna is taught in the ninth Mantra—

Mantra—9

नराशंसं सुधृष्टममपश्यं सप्रथस्तमम् ।

दिवो न सद्ममखसम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अहं सूर्यादि प्रकाशम् सद्मखसमिव सप्रथस्तमं नराशंसं सदस्पतिं परमेश्वरम् अपश्यं (पश्यामि) तथैव यूयमपि कुरुत ॥

TRANSLATION

As a man sees the light of the sun, so I (a wise devotee) see God who is to be glorified by all men, who is the Resolute upholder of the world and who is present with the vast heavens being all-pervading, in whom all this Universe (which is like a Yajna), dwells. You (ordinary persons) should also try to realise God in the same way.

PURPORT

There is Upamalankar (simile) used in the Mantra. As an ordinary man sees the light of the sun pervading on all sides, in the same manner, he attains grand happiness and joy by seeing omnipresent God who possesses the light of knowledge on all sides.

This hymn is connected with the previous hymn as by the mention of Brihaspati etc. the same subject is continued. This hymn also has been misinterpreted by Sayanacharya, Prof. Wilson and others.

THE COMMENTATOR'S NOTES

(नराशंसम्) नरैः अवश्यं स्तोतव्यम्—नरैः प्रशस्यो भवतीति नराशंसः (निरुक्ते १०८.८.६)

= To be praised by men.

(सुधृष्टमम्) सुष्ठु जगद् धारयति सोऽतिशयितः तम् (सप्रथस्तमम्) यः प्रथोभिः—विस्तृतैः आकाशादिभिः सह अभिव्याप्तो वर्तते सः अतिशयितस्तम् ॥

= All-pervading.

Here ends the commentary on the eighteenth hymn of the first Mandala of Rigveda Sanhita.

—::—

अथ एकोनविंशं सूक्तम्

HYMN XIX.

काण्वो मेधातिथिर्ऋषिः । अग्निर्मरुतश्च देवताः । १।३-८ गायत्री छन्दः । २ निचृद् गायत्री । पिपीलिका मध्या निचृद्गायत्री छन्दः । षड्जः स्वरः ।

Seer — Kanva Medhatithi. Devata or subject. Agni and Maruts. Metre—various forms of Gayatri. Tune—Shadja.

तत्रादौ भौतिकाग्निगुणा उपदिश्यन्ते ।

In the first Mantra, the attributes of the material fire are taught.

Mantra—1

प्रति॒ त्यं चारु॑मध्व॒रं गो॑पी॒थाय॒ प्र हू॑यसे ।
म॒रुद्भि॑रग्न॒ आ ग॑हि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः अग्निः मरुद्भिः सह आ गहि (समन्तात् प्राप्नोति) स विद्वद्भिः त्वं तं चारुम् अध्वरं प्रति गोपीथाय प्रहूयते (प्रकृष्टतया शब्द्यते) ।

TRANSLATION

The fire in the form of electricity which comes with the winds, is invoked or used by the learned scientists to the fair yajna (of various works of art) for the protection of the earth and senses etc.

PURPORT

The fire in the form of electricity is kindled by the particular airs. The scientists should give instructions to all to utilise it intelligently for the accomplishment of various works

with the knowledge of its properties in order to protect all. The students must hear about it from the learned.

THE COMMENTATOR'S NOTES

(गोपीथाय) पृथिवीन्द्रियादीनां रक्षणाय

= For the protection of the earth and senses etc.

निशीथगोपीथावगथाः (उणादि २.९) इति निपातितः
(मरुद्भिः) वायु विशेषैः सह

= With special kinds of airs.

THE COMMENTATOR'S NOTES

There is also a spiritual meaning of this mantra (though not paritcularly mentioned by the revered commentator). But as he himself has taken the word Agni for God also in the next few mantras, the meaning given here is in accordance with his principle that there are spiritual and external meanings of all the Vedic Mantras (as mentioned by him in the introduction to the Aryaabhivinaya).

O God our Supreme Leader, Thou art invoked by us for the noble sacrifice in the form of our life. Manifest Thyself through the knowledge, acquired with the help of the wise and the practice of Pranayama etc.

In this case, the spiritual meanings of the words used in the Mantras are as follows—

अध्वरम्—हिंसारहितं जीवनरूपं यज्ञम् अध्वरो वै यज्ञः (शतपथ १.२.३.३८) ।
अध्वर इति यज्ञनाम ध्वरति हिंसाकर्मा तत्प्रतिषेधः (निरुक्त १.७) ।

= Non-violent sacrifice in the form of noble life.

मरुतः—मरुत इति ऋत्विङ्नाम (निघ० ३.१८) अथवा प्राणा वै मरुतः । (शत० ९.३.१.७)

= Priests and Pranas.

अथाग्निशब्देनेश्वरभौतिकगुणा उपदिश्यन्ते

Now by the term Agni, both God and fire are described.

Mantra—2

नहि देवो न मर्त्यो महस्तव क्रतुं परः ।
मरुद्भिरग्न आ गहि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ईश्वरपक्षे (१) हे अग्ने ! त्वं कृपया मरुद्भिः सह आगहि विज्ञातो भव । यस्य तव परः महोमहिमा अस्ति तं क्रतुं (तवकर्म) सम्पूर्णम् इयत्तया नहि कश्चित् देवः न च मनुष्यः वेतुम् अर्हति इत्येकः । भौतिकाग्निपक्षे (२) यस्यभौतिकाग्नेः परः महः महिमा क्रतुं कर्म प्रज्ञां वा प्रापयति यं न देवः न मर्त्यः गुणेयत्तया परिच्छेतुम् अर्हति सः अग्निः मरुद्भिः सह आगहि (समन्तात् प्राप्नोति) इति द्वितीयः ॥

TRANSLATION

(1) Omniscient God, Kindly come to us (be known to us) through deep contemplation and practice of Pranayama. Thy glory is great. Neither an enlightened wise person nor an ordinary mortal can comprehend Thy knowledge of action.

(2) The material fire which leads one to great glorious life, can not be perfectly known by either a wise enlightened person or an ordinary person.

PURPORT

God's glory is infinite. No one can attain its end. But one can know it according to one's intellect and knowledge in the State of deep concentration and the practice of Pranayama etc. Men know it only to the extent that the glory is manifest in nature and told in the Vedas. It is not possible to know it perfectly.

THE COMMENTATOR'S NOTES

(देवाः) विद्वान् = A learned person.

(मर्त्यः) अविद्वान् मनुष्यः = Ignorant person.

(अग्ने) = Omniscient God or fire.

THE TRANSLATOR'S NOTES

(देवाः) सत्यसंहिता वै देवाः (ऐतरेय १.६)
सत्यमया उ देवाः (कौषी० २.८) विद्वांसो हि देवाः
(शत० ३.७.३.१०)

अथाग्निशब्देनैतयोर्गुणा उपदिश्यन्ते ।

Now by the use of the term "agni" the attributes of God and fire, are taught.

Mantra—3

ये मुहो रजसो विदुर्विश्वे देवासो अद्रुहः ।
मुरुद्भिरग्न आ गहि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(१) ये अद्रुहः विश्वे देवासः (विद्वांसः) मरुद्भिः अग्निना च संयुक्ते महः रजसः विदुः (ते एव सुखिनः स्युः) ।

(२) हे अग्ने यः त्वं मरुद्भिः सह आगहि (विदितः भवसि) तेन त्वया यः अग्निः निर्मितः स मरुद्भिः एव कार्यार्थम् आगच्छति (प्राप्तः भवति) ।

TRANSLATION

(1) The enlightened persons only, devoid of malignity who know the great worlds along with fire and airs, enjoy happiness.

(2) O Self-effulgent God, Thou art realised with the help of the Maruts (Pranas) and hast created fire. This fire becomes of great use along with air.

PURPORT

Those learned wise people. who knowing these worlds illumined by the fire and upheld by the air, use them for various works, get happiness.

THE COMMENTATOR'S NOTES

(रजसः) लोकान् रजतेः लोका रजांस्युच्यन्ते इतियास्काचार्यो निरुक्ते ४.१.९ (मरुद्भिः) वायुभिः

= Worlds with air.

(अग्ने) स्वयं प्रकाश परमेश्वर सर्वप्रकाशकोऽग्निर्वा । (देवासः) विद्वांसः

= O Self effulgent God or fire which illuminatest all. For the meaning of देवासः as learned persons see our note on the 2nd Mantra. विद्वांसोहि देवाः (शत० ३.७.१०)

It is very wrong on the part of Griffith to translate the word विश्वे देवासः as "All Gods." Unfortunately, he has not been able to understand the fundamental teaching of the Vedas regarding the worship of one God or is prejudiced against the Vedas. In any case, his translation is un-reliable and misleading.

पुनः कीदृशास्ते मरुत इत्युपदिश्यते

What is the nature of those Maruts is taught in the fourth Mantra.

Mantra—4

य उग्रा अर्कमानृचुरनाधृष्टास ओजसा ।
मरुद्भिरग्न आ गहि ।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये उग्राः अनाधृष्टासः वायवः ओजसा अर्कम् आनृचुः एतैः मरुद्भिः सह अग्ने अयम् अग्निः आगहि आगच्छति (समन्तात् कार्यैः सहायकारी भवति ॥

TRANSLATION

With the winds which are terrible and un-surpassed in strength and which manifest the sun— (the Agni fire or electricity) comes i. e. is helpful in the accomplishment of various works.

PURPORT

Whatever energy is there in the Universe is the result of the combination of air (gas) and electricity. These winds or gases are the upholders of the world. It is with their association that electricity and sun etc. are sustained. Therefore many works are accomplished by the knowledge and utilisation of the air in its various forms.

THE COMMENTATOR'S NOTES

(अर्कम्) सूर्यादिलोकम् (मरुद्भिः) वायुभिः

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted अर्कम् as सूर्यादिलोकम् Solar and other worlds. That the word अर्क is used for the sun is clear from the Shatapath Br. where it is clearly stated—

आदित्यो वा अर्कः (शतपथ ब्राह्मणे १०.६.२.६)

स एष एवार्को य एष सूर्यः तपति (शत० १०.४.१.२२)

In the Taittiriya Brahmana 1.1.7.2 also it is stated—

अर्कश्चक्षुस्तदसौ सूर्यः ॥ i. e. By Arka is meant the sun—the eye of the world so to speak.

पुनस्ते कीदृशा इत्युपदिश्यते

=What is the nature of these Mantras is taught further in the fifth Mantra.

Mantra—5

ये शुभ्रा घोरवर्पसः सुक्षत्रासो रिशादसः ।

मरुद्भिरग्न आ गहि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये घोरवर्पसः रिशादसः सुक्षत्रासः (वायवः) सन्ति तैः मरुद्भिः सह अग्ने (अग्निः) आगहि (कार्याणि प्रापयति)॥

TRANSLATION

Agni (fire) accomplishes works with the help of those Maruts (airs or winds) which are brilliant on account of their attributes, which are fierce in their form, devourers of diseases, rulers of the middle regions or mighty.

PURPORT

Airs when purified through the Yajna destroy all diseases and when they are impure, destroy all happiness. Therefore men should enjoy happiness and health by purifying the air with the help of the fire (of the Yajna).

THE COMMENTATOR'S NOTES

(मरुद्भिः) प्राप्तिहेतुभिः मरुत इति पदनामसु पठितम् (निघ० ५.५)।

अनेनात्र प्राप्त्यर्थो गृह्यते।

(सुक्षत्रासः) शोभनंक्षत्रम् अन्तरिक्षस्थं राज्यं येषां ते।

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted क्षत्रम् as राज्यं or reign. This interpretation is substantiated by Aitareya Brahman 7-22

क्षत्रं हि राष्ट्रम् (ऐत० ७. २२)

It means that the word Kshatra means Rashtra or Government

Here ends the thirty sixth Varga.

The same subject is continued—

Mantra—6

ये नाक॒स्याधि॑ रोच॒ने दि॒वि दे॒वास॒ आस॑ते।
म॒रुद्भि॑रग्न॒ आ ग॑हि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये देवासः नाकस्य रोचने दिवि अध्यासते तद्धारकैः मरुद्भिः सह अग्ने (अयम्, अग्निः) आगहि (सुखानि प्रापयति) ॥

TRANSLATION

The worlds like the earth and moon depend upon or are illuminated by the brilliant sun. The fire leads to much happiness with the help of the airs.

PURPORT

All worlds are illuminated by the light of God, but the worlds like the earth and the moon are illuminated by the sun. The fire with its divine properties should be utilised in all actions.

पुनस्ते किं कर्महेतवः सन्तीत्युपदिश्यते ॥

What are the functions of those Maruts is taught in the seventh Mantra.

Mantra—7

य ईङ्खयन्ति पर्वतान् तिरः समुद्रमर्णवम् ।
मरुद्भिरग्न आ गहि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये (वायवः) पर्वतादीनि ईङ्खयन्ति । अर्णवं तिरः कुर्वन्ति (समुद्रं प्रपूरयन्ति) तैः मरुद्भिः सह अग्ने (अयम् अग्निः विद्युत्) आगहि (आगच्छति) ।

TRANSLATION

Agni (fire in the form of electricity or lightning) comes with those winds which scatter the clouds and agitate the middle region or the sea (both waves).

PURPORT

It is with the combination of the air that it rains and water and particles go up and then come down. It is on account of them, that electricity is produced and used for various purposes.

THE COMMENTATOR'S NOTES

(ईङ्खयन्ति) छेदयन्ति, निपातयन्ति

= Scatter and bring down.

(पर्वतान्) मेघान् पर्वत इति मेघनामसु (निघ० १.१०)
= Clouds.

(समुद्रम्) सम्यक् उद्द्रवन्ति आपः यस्मिन् तत् अन्तरिक्षम् समुद्र इत्यन्तरिक्षनाम (निघ० १.३)
= Middle region.

(अर्णवम्) पृथिवीस्थं सागरम् = The sea.

THE TRANSLATOR'S NOTES

ईंखयन्ति-ईखि-गतौ प्रेरणार्थक: Hence used in the sense of scattering. अर्णवम् has been interpreted by Rishi Dayananda as पृथिवीस्थं सागरम् or the sea. In the Nighantu 1.12 it is stated अर्णः इति उदकनामसु पठितम् = Arna is the name of the water. So the word अर्णः full of water is used for the sea.

एत एव प्रकाशादिकं विस्तारयन्तीत्युपदिश्यते

These Maruts extend the manifestation of the light is taught in the 8th Mantra.

Mantra—8

आ ये तन्वन्ति रश्मिभिस्तिरः समुद्रमोजसा ।
मरुद्भिरग्न आ गहि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये वायवः ओजसा समुद्रम् (अन्तरिक्षम्) आगच्छन्ति जलमयं सागरं तिरस्कुर्वन्ति ये च रश्मिभिः सह तन्वन्ति तैः मरुद्भिः सह अग्निः आगहि (प्राप्तोऽस्ति) ।

TRANSLATION

The fire comes with the subtle airs named Dhananjaya which with their force spread themselves in the middle region, agitate the ocean and with the rays of the sun, extend their scope.

PURPORT

With the association of the gases, all articles grow and

become full of force. Therefore men should accomplish various purposes with the combination of the fire and air.

THE COMMENTATOR'S NOTES

(मरुद्भिः) धनजयाख्यैः सूक्ष्मैः सह
= With subtle gases technically named Dhananjaya.

(रश्मिभिः) सूर्यकिरणैःसह
= With the rays of the sun.

पुनस्तैः किं साधनीयमित्युपदिश्यते

What more should be accomplished with them (Maruts) is taught in the 9th Mantra.

Mantra—9

अभि त्वा पूर्वपीतये सृजामि सोम्यं मधु ।
मरुद्भिरग्न आ गहि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)
यैः मरुद्भिः अग्ने (अग्निः) आगहि (साधकः भवति) तैः पूर्वपीतये त्वा (तत्) सोम्यं मधु अहम् अपि सृजामि ॥

TRANSLATION

I prepare the sweet juice of various substances for great enjoyment of happiness and bliss with the gases by whose association, the fire accomplishes many works of arts.

PURPORT

Men should accomplish their various works through the combination of the air, fire, water etc. as learned scientists do.

In this hymn, the subject of the previous hymns is continued, so it has connection with them. In this Chapter, agni (fire) has been mentioned at the end as associate of the air, etc. to show its end.

This hymn has also been misinterpreted by Sayanacharya, Prof. Wilson and others.

THE COMMENTATOR'S NOTES

(पूर्वपीतये) पूर्वं पीतिः-पानं सुखभोगो यस्मिन तस्मा आनन्दाय

= For the enjoyment of bliss.

(मधु) मन्यन्ते प्राप्नुवन्ति सुखानि येन तत् मधुरं सुख-कारकम् ।

= Giver of sweet happiness.

THE TRANSLATOR'S NOTES

The word मधु (Madhu) is derived from मनु-ज्ञाने फलि पाहि नमिमनिजनां गुक् पटिनाकि घतश्च (उणादि० १.१८) by this aphorism of the Unadi Kosha ध is added and उ from the seventh aphorism of the first chapter. Here ends the first Chapter of the first Ashtaka of the Rigveda. Here ends the thirty seventh Varga. We have already pointed out some mistakes of Sayanacharya, Prof. Wilson and Griffith. Their Chief mistake is that they take मरुतः mentioned in the hymn as the Gods of storm, instead of taking them for winds and they consider Agni to be the God of fire, instead of taking it for the Supreme Being or in some Mantras, for fire as explained by Rishi Dayananda.

They have misinterpreted देवास: taking them to be some Gods in the sky whose glory is sung in the hymn and to whom prayers are addressed. This is a very wrong notion, which we have pointed out several times before. Rishi Dayananda takes these words like Agni (fire) मरुत: winds etc. in their natural sense and shows how their scientific application can accomplish many wonderful works of arts, crafts, and industries.

—:—: —

अथ द्वितीयोऽध्यायः

अथ विंशं सूक्तम्

HYMN XX.

काण्वो मेधातिथिर्ऋषिः । ऋभवोदेवता । १,२,६,७ गायत्री । ३ विराड् गायत्री ४, निचृद् गायत्री ५।८ पिपीलिका मध्या-निचृद् गायत्री छन्दः । षड्जः स्वरः ॥

Seer—Kanva Medhatithi.

Devata or subject matter—(Ribhus, metre—various forms of Gayatri.

पूर्वम् ऋभुस्तुतिः प्रकाश्यते ।

The glory of the Ribhus is told in the first Mantra.

Mantra—1

अयं देवाय जन्मने स्तोमो विप्रेभिरासया ।
अकारि रत्नधातमः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ऋभुभिः विप्रेभिः आसया देवाय जन्मने यादृशः रत्नधातमः अयं स्तोमः अकारि (क्रियते) स तादृशजन्मभोगकारी जायते ॥

TRANSLATrON

Whatever kind of praise or song (to God) and enlightened persons) which gives charming happiness is made by wise men with their mouths for divine birth and enjoyment, becomes the giver of the same kind of delight and enjoyment (in the next life.)

PURPORT

In this Mantra, the doctrine of Re-birth is enunciated.

Whatever kinds of actions are performed by men, they get the same kinds of birth and enjoyment in the next.

THE COMMENTATOR'S NOTES

(विप्रेभिः) मेधाविभिः विप्र इति मेधाविनाम (निघ० ३.१५) = By wise men.

(देवाय जन्मने) दिव्यगुणभोगयुक्ताय वर्तमानदेहोपयोगाय पुनः शरीरधारणेन प्रादुर्भावाय वा = For the divine enjoyment in this life and birth in the next.

(रत्नधातमः) रत्नानि रमणीयानि सुखानि दधाति सोऽतिशयितः ॥

पुनस्ते ऋभवः कीदृशा इत्युपदिश्यते

What is the nature of Ribhus is taught in the 2nd Mantra.

Mantra—2

य इन्द्राय वचोयुजा ततक्षुर्मनसा हरी ।
शमीभिर्यज्ञमाशत ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मेधाविनः मनसा वचोयुजा हरी ततक्षुः शमीभिः इन्द्राय यज्ञम् आशत (प्राप्नुवन्ति ते सुखम् एधन्ते)

TRANSLATION

Those wise persons who with their scientific knowledge and with their words, make subtle the attributes of movement and maintenance and for the attaiment of prosperity, perform various Yajnas in the form of industrious works, enjoy happiness and prosper.

PURPORT

Only those learned people attain prosperity, who with the combination and division of various substances knowing the attributes of upholding, attraction and speed, perform the Yajnas consisting of technical works with the movement of machines and clubs etc.

THE COMMENTATOR'S NOTES

(इन्द्राय) ऐश्वर्यप्राप्तये

= For the attainment of prosperity.

(हरी) गमनधारणगुणौ

= The attributes of motion and holding fast.

(मनसा) विज्ञानेन

= With scientific knowledge

(यज्ञम्) पुरुषार्थसाध्यं (शिल्पयज्ञम्)

= Yajna in the form of Industrial work.

TRANSLATOR'S NOTES

The word Indra is derived from इदि-परमैश्वर्ये hence the meaning of इन्द्राय as ऐश्वर्यप्राप्तये for the attainment of prosperity. The word मनः is derived from मन-ज्ञाने hence the meaning of मनसा as with knowledge (here in the context as scientific knowledge).

(हरी) दुःखहरणशीलौ गमनधारणगुणौ, हृञ्-हरणे

= The destroyers of misery—the attributes of movement and holding fast or preservation.

ते केन किं साधयेयुरित्युपदिश्यते

What should they (Ribhus or wise men) accomplish by what means is taught in the 3rd Mantra.

Mantra—3

तक्षन्नासत्याभ्यां परिज्मानं सुखं रथं।
तक्षन्धेनुं सबर्दुघाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये मेधाविनः नासत्याभ्यां परिज्मानं सुखं रथं तक्षन् (रचयन्ति) ते सबर्दुघां धेनुं तक्षन् (विकाशयन्ति)

TRANSLATION

Those wise artists who construct from the proper combi-

nation of fire and water a delightful or comfortable car moving everywhere in the form of aeroplane etc. with proper place to sit on, develop noble speech which fills up all scientific knowledge.

PURFORT

Those persons who read the Vedas with the Upavedas and with the scientific and other technical knowledge thus acquired about the properties of the fire, water, air etc. apply it in the Vehicles fitted with various machines construct aeroplanes and the like, never suffer from poverty and misery.

THE COMMENTATOR'S NOTES

(नासत्याभ्याम्) अग्निजलाभ्याम्

= With fire and water.

(परिज्मानम्) परितः सर्वतः अजन्ति मार्गं येन तम् अयं परिपूर्वकादजधातोः श्वन्नुक्षन्नित्यादिना निपातितः

= That which goes everywhere.

(सुखम्) शोभनं खं विस्तृतमन्तरिक्षं स्थित्यर्थं यस्मिन् तम्

(रथम्) रमन्ते क्रीडन्ति येन तम्—विमानादियानसमूहम् ।

= Aeroplanes and other cars.

(धेनुम्) उपदेशश्रावणलक्षणां वाचम् धेनुरिति वाङ् नामसु (निघ० १.११)

= Noble speech

(सबर्दुघाम्) बर्वति येन ज्ञानेन तद् बः समानं वद् दोग्धि प्रपूरयति यया ताम् । अत्र बर्वगताविव्यस्माद् धातोः कृतो बहुलम् इति करणे क्विप् । राल्लोप इति वकारलोपः । समानस्य छन्दः—अनेन समानस्य सकारादेशः ततः दुह्

कप् घश्च अष्टा० ३. २. ७० इति दुहः कप् प्रत्ययो हस्यस्थाने घादेशश्च ।

THE TRANSLATOR'S NOTES

परिज्मानम् This word which has been used in the above mantra as the adjective of रथम् and is derived from परि-अज-गतौ means according to Rishi Dayananda as परितः सर्वतोऽजन्ति मार्गं येन = going on all sides. Even the translation of Prof. Wilson and Griffith conveys the idea of its going everywhere, which is very significant.

Prof. Wilson's of सुखंरथम् is a 'universally moving' and easy car.' Griffith's translation is 'They (Ribhus) wrought a light car moving everywhere.' These translations thus corroborate Rishi Dayananda's interpretation. Such a रथ can not be an ordinary chariot, so the Rishi rightly takes it to mean विमानादियानसमूहम् i. e. Aeroplane and the like.

पुनस्ते कीदृशा इत्युपदिश्यते

How are they (Ribhus or wise artisans) is taught in the fourth Mantra.

Mantra—4

युवाना पितरा पुनः सत्यमन्त्रा ऋजूयवः ।
ऋभवो विष्ट्यक्रत ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये ऋजूयवः सत्यमन्त्रा ऋभवः ते हि विष्टी युवाना पितरा अश्विनौ क्रियासिद्ध्यर्थं पुनः पुनः अक्रत (संप्रयुक्तौ कुर्वन्ति) ।

TRANSLATION

Ribhus (wise scientists and artisans) who are endowed with rectitude (or are honest), whose ideas are perfectly true, apply the fire and water which protect body and soul and which have the property of uniting and dissecting, for the accomplishment of works again and again.

PURPORT

Only those persons who are not lazy, are seekers after truth and honest, can derive proper benefit from the fire, water and other elements.

THE COMMENTATOR'S NOTES

(युवाना) मित्रामित्रगुणस्वभावौ अत्र उभयत्र सुपां सुलुगित्याकारादेशः ॥

(पितरा) शरीरात्मपालनहेतू ।

Protectors of body and soul.

(विष्टी) व्यापनशीलौ अश्विनौ (जलाग्नी) ।

= The water and fire.

TRANSLATOR'S NOTES

The word युवाना has been derived from यु-मिश्रणामिश्रणयोः Hence the meaning given by the Commentator as मिश्रामिश्रगुण-स्वभावौ पितरौ is derived from पा-रक्षणे-पालने, अश्विनौ इति पदनामसु (निघ० ५. ६) पद—गतौ गतेस्त्रयोऽर्थाः-ज्ञानं गमनं प्राप्तिश्च

So it can very well be used for the fire and water as they lead us to material happiness by their combination in various forms (Steam engines—Railways, Steamers etc.)

पुनरिमे केन किं कुर्युरित्युपदिश्यते ।

What should these Ribhus do and with what, is taught in the fifth Mantra.

Mantra—5

सं वो मदासो अग्मतेन्द्रेण च मरुत्वता ।
आदित्येभिश्च राजभिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे मेधाविनः । येन मरुत्वता इन्द्रेण राजभिः आदित्येभिः च सह मदासः वः (युष्मान्) अग्मत (प्राप्नुवन्ति) (भवन्तः च तैः श्रीमन्तो भवन्तु) ।

TRANSLATION

O wise men ! When you obtain the delight or bliss of knowledge with the study of electricity associated with the winds and with the bright rays of the sun, you become prosperous thereby.,

PURPORT

When learned persons acquiring the knowledge of the air and electricity make Agneya and other weapon, and conveyances with the rays of the sun, they get victory over their enemies and enjoy happiness.

THE COMMENTATOR'S NOTES

(मदासः) विद्यानन्दाः आज्जसेरसुक् इत्यसुक् ।
= The joys of knowledge.

(इन्द्रेण) विद्युता । = With electricity.

(आदित्येभिः) सूर्यस्य किरणैः सह ।
= With the rays of the sun.

TRANSLATOR'S NOTES

For the meaning of Indra as विद्युत् or electricity, please see Kaushikaki Brahmana 6. 6.

यदशनिरिन्द्रस्तेन (कौषीतकी ब्रा०) ।
स्तनयित्नुरेवेन्द्रः ॥ (शत० ११. ६. ३. ९.)

कस्यैतत् करणे सामर्थ्यं भवतीत्युपदिश्यते ।

Who is able to do it, is taught in the 6th Mantra.

Mantra—6

उत त्यं चमसं नवं त्वष्टुर्देवस्य निष्कृतम् ।
अकर्त चतुरः पुनः ॥

सन्धिच्छेदसंहितोऽन्वयः (ऋषिकृतः) ।

(यदाविद्वांसः) त्वष्टुः देवस्य त्यं (तं) निष्कृतं नवं चमसम् इदानीन्तनं प्रत्यक्षं दृष्ट्वा उत पुनः चतुरः अकर्त (कुर्वन्ति) तदा आनन्दिता जायन्ते ॥

TRANSLATION

When learned persons see with their own eyes the pleasing and new accomplished work of an artist scholar which confers happiness on all, they make it again fourfold by accomplishing works of art made with the earth, water, fire and air.

PURPORT

Men can easily accomplish works of art by associating themselves with (or sitting at the feet of) an expert artist, having observed his work minutely.

THE COMMENTATOR'S NOTES

(चमसम्) चमन्ति भुंजते सुखानि येन तं व्यवहारम् ।
= The dealing or the work which confers happiness.

(त्वष्टुः) शिल्पिनः = Of an artist.

(चतुरा) चतुर्विधानि भूजलाग्निवायुभिः सिद्धानि शिल्प-कर्माणि ।
= The works of art made with the help of the earth, water, fire and air.

TRANSLATOR'S NOTES

Sayanacharya commenting on the Mantra says—

त्वष्टुः तक्षणव्यापारकुशलस्य त्वष्टुः शिष्या ऋभवः तेन निर्मितं नवम् चमसं पुनरपि चतुरः अकृत ॥

Which Wilson translates as—

"The Ribhus have divided into four the new ladle, the work of the divine Twashtri.

Griffith also translates in the same way. "The sacrificial ladle wrought newly by the God Twashta's hand.

Four ladles have Ye made thereof."

There is no sense in it, while as Rishi Dayananda's interpretation is very significant denoting that when an expert artisan makes some articles, his disciples should try to multiply it by the proper application of the earth, water, fire and air. This is the method of technical progress. The word त्वष्टा

has been interpreted by Rishi Dayananda as शिल्पी an artist or artisan. It is derived from त्वक्षू-तनूकरणे So the meaning given by Rishi Dayananda is denoted by the root. Sayanacharya also indicates this root-meaning saying तक्षण-व्यापारकुशलस्य त्वष्टुः = Expert in carpentry etc. देवस्य has been interpreted by Rishi Dayananda as विदुषः for which there is clear authority in the Shatapath Brahmana विद्वांसो हि देवाः (शतपथ० ३. ७. ३. १०)

एवं साधितैरेतैः किं फलं जायत इत्युपदिश्यते ।

•When these (earth, water, fire and air) are properly used, what is the result is taught in the 9th Mantra.

Mantra—7

ते नो रत्नानि धत्तन त्रिरा साप्तानि सुन्वते ।
एकमेकं सुशस्तिभिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

ये (मेधाविनः) सुशस्तिभिः साप्तानि एकम् एकं कर्म कृत्वा सुखानि सुन्वते ते नः (अस्मभ्यं) रत्नानि धत्तन ॥

TRANSLATION

May those wise men who with their admirable actions enjoy happiness in body, speech and mind by discharging the duties of Brahma Charis, householders, hermits (Banaprasthas) and Sanyasis (renunciates) along with the respect shown to the enlightened, association, and charity doing them one by one, vouchsafe us gems in the form of wisdom and gold etc.

PURPORT

All men should discharge the duties of the Ashramas (Stages of life) namely Brahmacharya, Grihastha, Banaprastha and Sanyasa along with the respect for the wise, association with noble persons and charity to the needy and deserving. All this should be done with body, speech and mind. Those who thus discharge their duties, make others happy with their association and teachings by giving them wisdom and wealth. But these actions should be completed one by one and then others should be taken up with peace and labour.

THE COMMENTATOR'S NOTES

(रत्नानि) विद्यासुवर्णादीनि ।

= Gems in the form of wisdom and gold etc.

(साप्तानि) सप्तवर्गाज्जातानि ब्रह्मचारिगृहस्थवानप्रस्थ-संन्यासिनां यानि विशिष्टानि कर्माणि पूर्वोक्तस्य यज्ञानुष्ठानं विद्वत्सत्कारसंगतिकरणे दानम् अर्थात् सर्वोपकाराय विद्यादानम् इति सप्त ॥

Seven consisting of the duties of the Brahmacharis, Grihasthas (householders) Banaprasthas (hermits) and Sanyasis (renunciates) along with the performance of Yajna including respect shown to the wise, association and donation particularly of the knowledge.

(सुशस्तिभिः) शोभनाः शस्तयः यासां क्रियाणां तानि।

TRANSLATOR'S NOTES

While Sayanacharya and following him Wilson and Griffith take रत्नानि to mean only material things रमणीयानि सुवर्णमणिमुक्तादीनि i. e. Gold, gem, pearls, many precious things (Wilson) rich treasures. (Griffith)

Rishi Dayananda includes विद्या wisdom or knowledge also with the Gold and other material possessions. That shows his broad outlook and vision.

By Sapta they take only agnyadheya, Darsha, Paurnamasa and other external sacrifices and have not been able to go the depth as Rishi Dayananda has done by pointing out various social duties useful to all.

They lacked the Rishi's insight. Even Sayanacharya has stated that Ratnani means रमणीयानि Good things that give delight.

ते—एतत् कृत्वा किं प्राप्नुवन्तीत्युपदिश्यते ।

What do they (wise men) attain after doing all this is taught in the 8th Mantra.

Mantra—8

आधारयन्त वह्नयोऽभजन्त सुकृत्यया ।
भागं देवेषु यज्ञियम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये वह्नयः (वोढारः) मेधाविनः सुकृत्यया देवेषु स्थित्वा यज्ञियम् अधारयन्त ते भागम् अभजन्त (नित्यम् आनन्दं सेवन्ते) ॥

TRANSLATION

Those wise men who are performers of noble deeds, by their pious and holy acts, dwelling among the enlightened persons perform all sacrificial functions and thus enjoy abiding joy and bliss.

PURPORT

Men should enjoy all happiness beginning with worldly happiness and ending in the bliss of emancipation by doing noble deeds, by associating themselves with learned persons and by the performance of the Yajnas (non-violent sacrifices).

This hymn has got connection with the nineteenth hymn, for it tells that only wise men can derive benefit from the combination of earth, water, fire and air mentioned in that hymn. This hymn has also been wrongly translated by Sayanacharya, Prof. Wilson and others.

THE COMMENTATOR'S NOTES

(वह्नयः) शुभकर्मगुणानां वोढारः ।

Bearers of noble attributes and performers of noble deeds. Sayanacharya confines it only to the performers of external sacrifical acts saying वह्नय:—

चमसादि साधननिष्पादनेन यज्ञस्य वोढारः (भागम्) सेवनीयम् आनन्दम् ।

= bliss which is to be enjoyed by all.

TRANSLATORS NOTES

The word वह्नय: is derived from वह-प्रापणे hence Rishi Dayananda's comprehensive interpretation as given above.

भागम् is derived from भज-सेवायाम् hence Rishi Dayananda has taken it in the sense of bliss to be enjoyed by all, instead of "Share" as interpreted by other translators.

अथैकविंशं सूक्तम्

HYMN XXI.

अस्य सूक्तस्य काण्वो मेधातिथिर्ऋषिः । इन्द्राग्नी देवते । १. ३. ४. ६. । गायत्री छन्दः । २ पिपीलिका मध्यानिवृद्-गायत्री । ५ निचृद् गायत्री छन्दः (षड्जः स्वरः) ।

Seer—Kanva Madhuchhanda. Devata or Subject—Indraagnee. Metre—various forms of Gayatri. Tune—shadja.

तत्रेन्द्राग्निगुणा उपदिश्यन्ते ।

The attributes of Indra and agni are taught in the first Mantra.

Mantra—1

इहेन्द्राग्नी उप ह्वये तयोरित्स्तोममुश्मसि ।
ता सोमं सोमपातमा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

इह यौ सोमपातमौ इन्द्राग्नी सोमं रक्षतः तौ अहम् उपह्वये । तयोः इत् च स्तोमं वयम् उश्मसि ॥

TRANSLATION

I invoke or accept Indra (air) and Agni (fire) which are protectors of the produced substances. We desire the praise of their properties.

PURPORT

Men should desire to know the properties of the air and the fire. It is not possible to derive benefit from them unless one hears their attributes from great scientists.

THE COMMANTATOR'S NOTES

इन्द्राग्नी वाय्वग्नी यो वै वायुः स इन्द्रः य इन्द्रः स वायुः ॥
(शतपथ ४.१.३.१९.)

Indra means Vayu (air) and agni fire.

(स्तोमम्) गुणप्रकाशम् । = Praise.

(सोमम्) उत्पन्नं पदार्थसमूहम् = Produced substances.

पुनस्तौ कीदृशावित्युपदिश्यते

Of what kind are those two (air and fire) is taught in the next Mantra.

Mantra—2

ता यज्ञेषु प्र शंसतेन्द्राग्नी शुम्भता नरः ।
ता गायत्रेषु गायत ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नरः (यूयं) यौ (इन्द्राग्नी) यज्ञेषु प्रशंसत शुम्भत च ता (तौ) गायत्रेषु गायत ॥

TRANSLATION

O leaders, praise well Indra and Agni (air and fire) in all the Yajnas consisting of study and teaching or arts and crafts etc. Illuminate them or utilise them properly in the manufacture of various conveyances, cars and such other useful works. Sing their praise through the Vedic hymns consisting of Gayatri and other metres and chant them in Shadja and other tunes.

PURPORT

Without practice, men can not know the attributes of the air and fire and benefit from them.

THE COMMENTATOR'S NOTES

(यज्ञेषु) –पठनपाठनेषु शिल्पमयादिषु यज्ञेषु वा

= In Yajnas consisting of study and teaching or arts, crafts and industries etc.

(इन्द्राग्नी) वाय्वग्नी = air and fire.

(शुम्भत) सर्वत्र यानादिकृत्येषु प्रदीपयत ।

= Illuminate or utilise them in various conveyances.

(गायत्रेषु) यानि गायत्रीछन्दस्कानि इमानि वेदोक्तानि स्तोत्राणि तेषु ।

= In the Vedic hymns of Gayatri Metre.

तौ किमुपकारकौ भवत इत्युपदिश्यते—

What is the benefit to be derived from them (Indra and Agni) is taught in the next Mantra.

Mantra—3

ता मित्रस्य प्रशस्तय इन्द्राग्नी ता हवामहे ।
सोमपा सोमपीतये ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)

यथा विद्वांसः यौ इन्द्राग्नी मित्रस्य प्रशस्तये आह्वयन्ति तथैव ता (तौ) वयम् अपि हवामहे यौ च सोमपौ सोमपीतये (आह्वयन्ति) ता (तां अपि) वयं हवामहे ॥

TRANSLATION

As learned men invoke Indra and Agni (air and fire) for the benefit and admirable delight of the friend and benefactor of all, so we also do. As they invoke the protectors of all articles for the protection of various objects, so we also do following into their footsteps.

PURPORT

There is Luptopamaalankaar or implied simile in this Mantra. When men being friendly to one another and for mutual benefit, utilising and preserving the air and fire with proper knowledge (of science) advance dealing in various objects, they enjoy happiness.

THE COMMENTATOR'S NOTES

(मित्रस्य) सर्वोपकारकस्य सर्वसुहृदः ।

= Of the friend and benefactor of all

(प्रशस्तये) प्रशंसनीयसुखाय

= for admirable delight.

(सोमपा) यां सोमान् पदार्थसमूहान् रक्षतस्तौ ।

= Protectors of the group of articles.

(सोमपीतये) सोमानां पदार्थानां पीता रक्षणं यस्मिन व्यवहारे तस्मै ।

= for the protection of various objects and dealings:

TRANSLATOR'S NOTES AND COMMENTS

Rishi Dayananda has explained मित्र as friend and benefactor of all सर्वोपकारीसर्वसुहृत् as it is derived from ञिमिदा-स्नेहने lover of all. But Sayanacharya as is his wont, always narrows down some comprehensive terms to give them a ritualistic interpretation. He admits that the word Mitra is derived from ञिमिदा-स्नेहने which means to love, but then confines it to the institutor of my sacrifices who is my friend. स्नेहविषयस्य मम अनुष्ठातुः Prof. Wilson also follows him indiscriminately saying "for the benefit of our friend, the institutor of the rite."

Griffith's rendering and footnote are still worse. He translates मित्रस्य प्रशस्तये as for the fame of Mitra and then puts the following strange foot-note displaying his own ignorance. "The meaning is not clear. Mitra appears to be regarded as the guardian of the world. Sayana takes Mitra in the sense of friend and refers it to the institutor of the sacrifice."

(Griffith's foot note P. 25. The hymns of the Rigveda). As a matter of fact, it was wrong on the part of Sayanacharya and Wilson to confine a comprehensive term like Mitra (friend and lover of all) to the institutor of the sacrifice and Griffith's footnote shows that to him the meaning is not at all

clear, though he uses some guess work as usual. Rishi Dayananda's meaning is comprehensive and appropriate.

पुनस्तौ कीदृशावित्युपदिश्यते ।

How are they or what are their attributes is taught in the fourth Mantra.

Mantra—4

उ॒ग्रा स॒न्ता ह॑वामह॒ उपे॒दं सव॑नं सु॒तम् ।
इ॒न्द्रा॒ग्नी एह ग॑च्छताम् ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)।

वयं यौ इदं सुतं सवनम् उपागच्छतम् (उपगमयतः) तौ उग्रा (उग्रौ) सन्ता (सन्तौ) इन्द्राग्नी इह हवामहे ॥

TRANSLATION

We invoke and instruct about Indra and Agni (air and fire) which are strong and mighty and which help to perform all transactions where many articles are accomplished in this act, consisting of various arts and industries.

PURPORT

Men should properly and methodically utilise the air and fire full of force and rapidity which are useful for the accomplishment of many purposes, connected with arts and crafts and sciences.

THE COMMENTATOR'S NOTES

(हवामहे) विद्यासिद्ध्यर्थम् उपदिशामः शृणुमश्च ।

= Instruct and listen to for the accomplishment and acquisition of scientific knowledge.

(सवनम्) सुन्वन्ति निष्पादयन्ति पदार्थान् येन तत् ।

= an act in which various articles are manufactured or made.

(सुतम्) क्रियया निष्पादितं व्यवहारम् ।

= Work of art and industry.

(उप गच्छताम्) उपगमयतः अत्र लडर्थे लोट् अन्तर्गतो ण्यर्थश्च ।

= Cause to perform.

TRANSLATOR'S NOTES AND COMMENTS

हवामहे—ह्वेञ् स्पर्धायाम् It is very wrong on the part of Griffith to translate the word उग्रा as Strong Gods. There is no word in the text denoting Gods and yet obssessed with the idea of the worship of many Gods in the Vedas, these Western scholars generally insert their own pet words which very often go against the spirit of the Mantras. As a matter of fact, उग्रा means simply strong and mighty. There is no word for Gods here and yet Griffith has inserted it according to his own imagination. Sayanacharya, Prof. Wilson and Griffith all take इन्द्राग्नी to be some particular Gods which is wrong.

पुनस्तौ कीदृशावित्युपदिश्यते ।

What are their attributes (of Indra and Agni) is taught in the fifth Mantra.

Mantra—5

ता म॒हान्ता॒ सद॒स्पती॒ इन्द्रा॑ग्नी॒ रक्ष॑ उब्जतम् ।
अप्र॑जाः सन्त्व॒त्रिणः॑ ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)

मनुष्यैः यौ सम्यक् प्रयुक्तौ) महान्ता (महान्तौ) सदस्पती इन्द्राग्नी रक्षः उब्जतम् (कुटिलं रक्षः दूरीकुरुतः) याभ्याम् अत्रिणः (शत्रवः) अप्रजाः सन्तु (भवेयुः) एतौ सर्वैः मनुष्यैः कथं न सु उपयोजनीयौ ?॥

TRANSLATION

Why should not all men properly utilise Indra and agni (air and fire) which when used methodically or scientifically

are mighty, protectors of various articles possessing many qualities and destroyers of wicked dealings. By their use, let wicked foes who are devourers of men be destitute of progeny.

PURPORT

The air and fire which on account of their nature and attributes are superior to other elements, become the sources of protection by removing misery when they are utilised scientifically with wisdom.

THE COMMENTATOR'S NOTES

(सदस्पती) सीदन्ति गुणा येषु द्रव्येषु तानि सदांसि तेषां पालयितारौ । = Protectors of articles.

(रक्षः) दुष्टव्यवहारान् अत्र व्यत्ययेनैकवचनम् । = Wicked dealing

(उब्जतम्) कुटिलम् अपहतः अत्र व्यत्ययो लडर्थे लोट् च (अत्रिणः) शत्रवः । = Wicked foes.

TRANSLATOR'S NOTES

Here अत्रिणः has been translated by Rishi Dayananda as शत्रवः enemies or foes. But as all Vedic words are Yougikas or derivatives, its root meaning should be borne in mind to grasp its real sense. Rishi Dayanand has thrown light on it in other parts of his Vedic commentary. For instance in his commentary on Rig. 1.36.14 where the word अत्रिम् occurs he explains अत्रिणम् अत्ति भक्षयत्यन्यायेन स शत्रुः = an enemy who eats away others' property unjustly.

In his commentary on Rig.1.36.20 he says: अत्रिणम्-परपदार्थापहन्तारं शत्रुम् a thief. In his commentary on Rig. 1.86.10 he writes–अत्रिणम्-परसुखम् अत्तारम् अदेस्त्रिनिश्च (उणादि सू० ४. ६९) अनेन अद्-भक्षणे इति धातोः त्रिनिप्रत्ययः = The eater or destroyer of others' happiness, derived from अद्-भक्षणे = to eat.

Thus it is clear that the word अत्रिणः used in the Mantra stands for sinners or wicked enemies as clearly stated in the Aitareya 2.2 रक्षांसि वै पाप्मात्रिणः and Shadvinsha Brahmana 3.0 पाप्मानोऽत्रिणः wicked people or sinners. Rishi Dayananda explains रक्षः as दुष्टव्यवहारान् or wicked dealings because

Yaskacharya has stated in the Nirukta रक्षः कस्मात् रक्षितव्यम् अस्मात् against which one should guard himself as it is harmful. So the use of the word रक्षः is correct for wicked dealings. Not grasping the spirit of the word, Sayanacharya has wrongly translated it as राक्षसजातिम् the race of the Rakshasas and Griffith has rendered it into English as "fiends."

(पुनस्तौ कीदृशावित्युपदिश्यते ।

The same subject is contiuned in the sixth Mantra.

Mantra—6

तेन॑ स॒त्येन॑ जागृत॒मधि॑ प्रचे॒तुने॑ प॒दे ।
इन्द्रा॑ग्नी॒ शर्म॑ यच्छतम् ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः) ।

यौ इन्द्राग्नी तेन सत्येन प्रचेतुने पदे अधि जाग्रतं तौ शर्म यच्छतम् ।

TRANSLATION

May Indra and Agni (Prana-vital energy and electricity) which are well-known on account of the group of true attributes in that desirable state which fills us with joy and bliss, bestow happiness upon us.

PURPORT

The attributes of the eternal are also eternal or everlasting. Why should not the Pranas (within the body and without)and electricity which bestow happiness upon us and when used properly make us vigilant, be utilised scientifically?

THE COMMENTATOR'S NOTES

(इन्द्राग्नी) प्राणविद्युतौ । = Prana and electricity

(शर्म) सुखम्— = happiness. (Nighantu 3.6).

TRANSLATOR'S NOTES AND COMMENTS

In his commentary on this Mantra, Rishi Dayananda has taken the word इन्द्र for Prana for which he has not quoted

any authority from ancient literature, but which is clearly available as the following passage from Shatapath Brahmana 6. 1.2 28 shows.

प्राण इन्द्रः (शतपथ ६. १. २. २८.)

So it is evident that Rishi Dayananda's interpretation of the word Indra as Prana is not imaginary. In other mantras of this hymn, he has taken Indra in the sense of वायु or air for which we may aptly cite the following passages.

यो वै वायुः स इन्द्रो य इन्द्रः स वायुः ||(शत० ४.१.३.९)
अयं वा इन्द्रो योऽयं (वातः) पवते ||

In these passages of the Shatapath Brahman, it is clearly and un-ambiguously stated that the word Indra is used for वायु or air. In the commentary on this Mantra, Rishi Dayananda has taken agni in the sense of विद्युत् or electricity, as it is one of its forms. Among the eight forms of agni (fire) as stated in the Shatapath Brahmana अशनि electricity or lightning is one. तान्येतान्यष्टौ रुद्रः, सर्वः, पशुपतिः, उग्रः, अशनिः, भवः, महान् देवः, ईशानः अग्निरूपाणि ।

THE COMMENTATOR'S CONCLUDING NOTE

All wise men know that Indra and agni (air & fire) are most prominent sources of the accomplishment of scientific knowledge, so this hymn mentioning their attributes has direct connection with the twentith hymn.

This hymn has also been wrongly translated by Sayanacharya, Prof. Wilson and other scholars of the West.

TRANSLATOR'S NOTES

We have already pointed out some of the mistakes committed by Sayanacharya, Prof. Wilson and Griffith in the course of our Notes and comments: Here ends the 21st hymn of the first Mandala of the Rigveda.

—::—

अथ द्वाविंशं सूक्तम्

HYMN XXII.

अस्य सूक्तस्य काण्वो मेधातिथिर्ऋषिः १–४ अश्विनौ। ५–६ सविता देवता १० अग्निः। ११ देव्यः १२ इन्द्राणी वरुणान्याग्नाय्यः १३–१४ द्यावापृथिव्यौ। १५ पृथिवी १६ विष्णुर्देवो वा १७–२१ विष्णुर्देवता। १–३.८.१२. १७.१८ पिपीलिका मध्यानिचृद् गायत्री ४.५.७.९.११. १३.१४.१६.२०.२१ गायत्री ६.१९ निचृद् गायत्री। १५ विराड् गायत्री छन्दः। षड्जः स्वरः।

तत्रादावश्विगुणा उपदिश्यंते।

The attributes of Ashvinau are taught in the first Mantra.

Mantrn—1

प्रातर्युजा वि बोधयाश्विनावेह गच्छताम्।
अस्य सोमस्य पीतये॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)।

(हे विद्वन्) यौ प्रातर्युजौ अश्विनौ इह गच्छतां (प्राप्नुतः) तौ अस्य सोमस्य पीतये (सर्वसुखप्राप्तये) अस्मान् विबोधय (अवगमय)॥

TRANSLATION

O learned person please enlighten us about the earth and fire which are united and attained together in this artistic dealing for the attainment of all happiness.

PURPORT

Those persons who desire to have the works of arts and crafts, should first take up the earth and the fire. It is not

possible with out them to accomplish various conveyances and move about freely. This is the teaching given by God.

THE COMMENTATOR'S NOTES

(अश्विनौ) द्यावापृथिव्यौ अथवा भूम्यग्नी ।

= The heaven and earth or the earth and fire

(इह) शिल्पविद्याव्यवहारे ।

= In this dealing of arts and crafts.

(सोमस्य पीतये) स्तोतव्यस्य सुखस्य प्राप्तये ।

= for the artainment of admirable happiness.

TRANSLATOR'S NOTES AND COMMENTS

तत्कावश्विनौ ? द्यावापृथिव्यावित्येके, सूर्याचन्द्रमसौ, अहोरात्रौ देवानां भिषजौ इत्यादि निरुक्ते । १२.१

Rishi Dayananda has taken Ashvinau here in the sense of heaven and earth and earth and fire.

Soma Peetaye (सोमस्यपीतिः) स्तोतव्यस्यसुखस्य प्राप्तिःतस्यै षु-प्रसवैश्वर्ययोः = That which is produced and gives prosperity. Hence Rishi Dayananda has taken it in the sense of admirable happiness or delight.

पुनस्तौ कीदृशावित्युपदिश्यते ।

What is the nature of Ashvinau is taught in he second Mantra.

Mantra—2

या सुरथा रथीतमोभा देवा दिविस्पृशा ।

अश्विना ता हवामहे ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः) ।

(वयं) यौ दिविस्पृशा रथीतमा सुरथा देवौ अश्विनौ स्तः तौ उभौ हवामहे स्वीकुर्मः ।

TRANSLATION

We invoke or make proper use of the Ashvins (earth and

water) which are both divine and make the conveyances touch the sky, the best of charioteers, bright or beneficial.

PURPORT

The fire and water which are best instruments in accomplishing all works of arts and crafts should be properly utilised.

THE COMMENTAOTR'S NOTES

(दिविस्पृशा) यौ दिवि-अन्तरिक्षे यानानि स्पर्शयतस्तौ ।

= which make the cars or conveyances touch the middle region.

(अश्विनौ) व्याप्तिगुणशीले अग्नि-जले

= The fire and water.

(हवामहे) आदद्मः = Accept.

THE TRANSLATOR'S NOTES

The various meanings of the term अश्विनौ or Ashvinau are given in the Brahmanas and Nirukta etc.

द्यावापृथिव्यौ, सूर्याचन्द्रमसौ, अहोरात्रौ, अश्विनौ वै देवानां भिषजौ—

= Divine physicians. Here Rishi Dayananda has taken it to mean जलाग्नी (water and fire.) In his commentary on Rig. 1. 3.1 Rishi Dayananda has clearly stated:

अश्विनौ इति पदनामसु पठितम् (निघ० ५-६) अनेनापि गमनप्राप्तिनिमित्तौ अश्विनौ जलाग्नी गृह्येते ।

By Ashvinau are meant the water and the fire, which are instruments in motion and attainment of various kinds. हवामहे is derived from हु-दानादनयोः आदाने च Here Rishi Dayananda has taken it in the sense of acceptance.

काभ्यामेतौ संप्रयोजयितुं शक्यावित्युपदिश्यते ।

Who can use them (fire and water etc.)well is taught in the third Mantra.

Mantra—3

या वां कशा मधुमत्यश्विना सूनृतावती ।

तया यज्ञं मिमिक्षितम् ॥

संधिच्छेदसहितोऽन्वयः (महर्षिकृतः) ।

(हे उपदेष्टृपदेश्यौ अध्यापकशिष्यौ) वां (युवयोः) अश्विनोः या सूनृतावती मधुमती कशा अस्ति तया युवां यज्ञं मिमिक्षतम् (सेक्तुम् इच्छतम्)।

TRANSLATION

O preachers and the people, O teachers and the taught, with your speech which is full of honey (sweetness), admirable intellect, truth and pleasantness, always desire to sprinkle the Yajna in the form of good training and preaching.

PURPORT

No one's knowledge or wisdom can grow without preaching or instruction by an expert. Therefore the learned and seekers after knowledge should respectively preach and hear attentively.

THE COMMENTATOR'S NOTES

(कशा) वाक् कशेति वाङ्नामसु (निघ० १.११)।
= Speech.

(सूनृतावती) सूनृता प्रशस्ता बुद्धिर्विद्यते यस्यां सा सूनृतेति वाङ् नामसु (निघ० १.११) अत्र प्रशंसार्थे मतुप्—
= Speech full of pleasantness and admirable intellect.

(यज्ञम्) सुशिक्षोपदेशाख्यम्
= Yajna in the form of good training and preaching.

(मिमिक्षतम्) सेक्तुम् इच्छतम् = desire to sprinkle.

(अश्विना) प्रकाशितगुणयोः अध्वर्य्वोः = Of priests, teachers and preachers whose attributes are manifest.

TRANSLATOR'S NOTES

Rishi Dayananda has explained अश्विनौ here as अध्वर्यू though he has not cited any authority to substantiate it. Such an authority from the Shatapath and other Brahmans is available un-ambiguously. In the Shatapath Brahmana

1.1.2.17 it is stated. अश्विनाध्वर्यू ॥ (शत० १. १. २. १७)

In the Aitareya Brahmana 1. 28 it is stated.

अश्विनावध्वर्यू (ऐतरेये १.१८)

In Taittiriya Brahman 3.2.2.1 and Gopath Uttarardha 2.6 also the same passage अश्विनावध्वर्यू is found. So Rishi Dayananda's interpretation is fully substantiated by these passages from ancient Vedic literature as the Brahmanas are the most ancient commentaries of the Vedas.

Rishi Dayananda takes Yajnam here in the sense of सुशिक्षोपदेशाख्यम् He always takes such Vedic terms as यज्ञ in a comprehensive sense unlike other commentators who narrow them down to ritualistic sense as has been pointed out before. The word Yajna is derived from the root Yaj (यज) which means देवपूजा संगतिकरणदानेषु When taken in the sense of संगतिकरण it can mean that which creates unity and loving association, which is possible mainly through good training and preaching by enlightened persons. The same sense can be taken by the third meaning of यज as दान. It is not merely charity of money but also the gift of knowledge and instruction. The Bhagavad Gita follows the Veda in describing various kinds of Yajna including (स्वाध्याय) and ज्ञान study and knowledge. मिमिक्षतम् has been interpreted by Rishi Dayananda as सेक्तुम् इच्छतम् = desire to sprinkle. मिह-सेचने ॥

एवं भूत्वाश्विनोर्योगेन किं भवतीत्युपदिश्यते ।

What is the result of the combination of अश्विनौ is taught in the fourth Mantra.

Mantra—4

नहि वामस्ति दूरके यत्रा रथेन गच्छथः ।
अश्विना सोमिनो गृहम् ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)

(हे रथानां रचयितृचालयितारौ) युवां यत्र अश्विना रथेन सोमिनः गृहं गच्छथः तत्र (दूरस्थमपि स्थानम्) युवयोः दूरके नहि अस्ति ॥

TRANSLATION

O manufactures and drivers of the cars, when with the aeroplanes or other cars by the combination of fire and water, you go to the house of a man possessing praise worthy articles, there is nothing far away from you.

PURPORT

O men, because the car possessing the rapidity of fire and water goes even to the most distant places, there is nothing far away for you. You should make proper and methodical use of the fire and water.

THE COMMENTATOR'S NOTES

(रथेन) विमानादियानेन।

= by the car or chariot that is delightful.

(अश्विना) अश्विभ्यां युक्तेन।

(सोमिनः) सोमाः-प्रशस्ताः पदार्थाः सन्ति यस्य तस्य ।

= Of the persons who possess admirable acts.

षु–प्रसवैश्वर्ययोः ।

अथैश्वर्य हेतुरुपदिश्यते–

Now God the Lord of all wealth is taught in the fifth Mantra.

Mantra—5

हिरण्यपाणिमूतये सवितारमुप ह्वये ।

स चेत्ता देवता पदम् ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः) ।

अहम् ऊतये यं पदं हिरण्यपाणिं सवित्तारं परमात्मानम् उपह्वये सा चेत्ता देवता अस्ति ॥

TRANSLATION

For the sake of protection and love, I invoke God, the Creator of the world by Whose Grace a man gets gold and other gems. He is Omniscient and the most Admirable. It is He who pervades this Universe.

PURPORT

Men should always adore or worship God who is Omniscient, Omnipresent, most adorable, the object of love and giver of all wealth. There is none else to be worshipped besides Him or in His place.

पुनः स स्तोतव्य इत्युपदिश्यते।

God should be glorified is taught in the next Mantra also

TRANSLATION

Mantra—6

अपां नपातमवसे सवितारमुप स्तुहि।
तस्य व्रतान्युश्मसि ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)।

(हे विद्वन्) यथा अहम् अवसे यम् अपां न पातम् सवितारं (परमात्मानम्) उपस्तौमि तथा तं त्वम् अपि उपस्तुहि (प्रशंसय) यथा वयं यस्य व्रतानि उश्मसि (प्रकाशयितुं कामयामहे तथा तस्य एतानि यूयम् अपि प्राप्तुं कामयध्वम् ॥

O learned man, as I glorify God the Giver of all wealth, the creator of the sky and other worlds, Imperishable, for my protection and knowledge etc. so you should also praise Him. As we desire to attain God's attributes of Truth, justice and kindness etc, and perform the works ordained by Him in the Vedas, so you should also do.

PURPORT

There is implied simile (वाचकलुप्तोमालंकार) in this Mantra. As a learned wise man glorifies God and obeys His commands, in the same manner, you should also conduct yourselves and benefit from all objects in this God's creation.

THE COMMENTATOR'S NOTES

(अपां न पातम्) ये व्याप्नुवन्ति सर्वान् पदार्थान् अन्तरिक्षादयः तेषां प्रणेतारम्—

= The Creat or of the firmanent, (middle region) etc.

(न पातम्) न विद्यते पातो विनाशो यस्य तम् न भ्राण्न पान्नवदांना सत्यानमुचि नकुल नपुंसक नक्षत्रनद्रानाकेषे प्रकृत्या ॥ (अष्टा० ६. ३. ७५) अनेनायं निपातितः ॥ = Imperishable.

(सवितारम्) सकलैश्वर्यप्रदं जगदीश्वरम् ।

= To God the Giver of all wealth.

(उश्मसि) प्राप्तुं कामयामहे। = We desire to attain.

TRANSLATOR'S NOTES

Rishi Dayananda takes सविता in this and previous Mantra for God for which besides the root meaning षुप्रसवैश्वर्ययोः there are such clear authorities as the following from the Brahmanas.

सविता वै देवानां प्रसविता ॥ (शतपथ १.१.२.१७) जैमिनीयोपनिषद् ब्राह्मणे ३.१८.३ सविता वै प्रसविता ॥ (कौषीतकी ब्रा० ६.१४) यो ह्येव सविता स प्रजापतिः ॥ (शत० १२.३.५.१ । गोपथ पू० ५.२२) प्रजापतिर्वै सविता ॥ ताण्ड्य ब्राह्मणे १६.५.१७ ।

All these passages from the Brahmanas make it clear that by सविता (Savita) God the Creator and Lord of all beings is primarily meant.

Sayanacharya, Prof. Wilson, Griffith and other commentators have all taken Savita to mean the sun which is wrong.

अपां न पातम् has been interpreted by Rishi Dayananda as the Creator of various worlds and Imperishable God, while as Sayanacharya takes it to mean as जलस्य न पालकम् संतापेन शोषकम् इत्यर्थः which Wilson translates as "Who is no friend to water.—" Griffith's translation is still worse. He says "The waters' Off-spring Savitar." (P.26). Then he gives a foot-note—

"Son or offspring of the waters" is an epithet more frequently applied to Agni. Sayana explains other wise as "one who does not cherish the water, but dries it up with his heat."

अथ सवितृशब्देनेश्वरसूर्यगुणाः उपदिश्यंते ।

Now by the use of the word Savita, the attributes of God and the sun are taught.

Mantra—7

विभक्तारं हवामहे वसोश्चित्रस्य राधसः ।
सवितारं नृचक्षसम् ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः) ।

(हे मनुष्याः) यथा वयं नृचक्षसं वसोः चित्रस्य राधसः विभक्तारं सवितारं परमेश्वरं सूर्यं वा हवामहे (आददीमहि) तथा एव यूयम् अपि आदत्त ॥

TRANSLATION—

(1) O men, as we accept God who is the just distributor of the fruits of actions of the souls and whose Light of knowledge is in all human beings as their Inner most spirit and Who is the Generator of all wonderful objects and wealth in the form of wisdom, gold and righteous vast kingdom so you should also accept Him as such.

(2) In the case 'of the sun, the meaning of the Mantra is' We accept the sun as the divider of various objects by its light, the cause of wealth and prosperity (on account of its light in which men work) and giver of light to all embodied things.

PURPORT

There are Shlesha (double entendre and Upamaa (simile) in this Mantra. As God gives the fruit of the actions of all souls being Omnipotent and Omniscient Supreme Being and

Creator of the world and as the sun divides by its light the different objects and enlightens them by its piercing rays, both should be properly and wisely utilised i. e. God should be adored and proper use should be made of the heat and light of the sun.

THE COMMENTATOR'S NOTES

(विभक्तारम्) जीवेभ्यः तत्तत् कर्मानुकूलं फल विभाजितारम् ।

= Distributor of the fruits of actions of the souls.

(नृचक्षसम्) नृषु चक्षा अन्तर्यामिरूपेण विज्ञानप्रकाशो मूर्तद्रव्यप्रकाशो वा यस्य तम् ॥

(हवामहे) आददमः = We accept.

(सवितारम्) उत्पादकम् ऐश्वर्य हेतुंवा (राधसः) विद्या-सुवर्णचक्रावर्तिराज्यादिधनस्य—

= of the wealth of wisdom, gold and vast government etc.

(वसोः) वस्तुजातस्य = of all objects.

TRANSLATOR'S NOTES

हवामहे has been interpreted by Rishi Dayananda as आदद्म: or accept हु-दानादनयो :आदाने च So here the third meaning of आदान taking or accepting has been taken by the Rishi राधइति धननाम (निघ० २. १०) So wealth of all kinds (Secular and spiritual in the form of wisdom, peace and bliss) is implied here.

चक्षिङ्-व्यक्तथने दर्शनेऽपि च

= Darshana is not possible without light, hence in the case of God, it is taken in the sense of light of knowledge and in the case of the sun—the giver of light.

कथमयमुपकारो ग्रहीतुं शक्य इत्युपदिश्यते ।

How can this benefit be taken is taught in the next Mantra.

Mantra—8

सखाय॒ आ नि षीदत सवि॒ता स्तोम्यो॒ नु नः ।
दाता॒ राधांसि शुम्भति ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः) ।

(हे मनुष्याः) यूयं सदा सखायः सन्तः आनिषीदत यः स्तोम्यः नः (अस्मभ्यम्) राधांसि दाता सविता (जगदीश्वरः सूर्यो वा) शुम्भति तं नु (नित्यम्) प्रशंसत ॥

TRANSLATION

1. O men ! come hither and take your seats as friends. Glorify or praise God who is the Lord of all wealth. He is to be praised by us, as He is the Giver of good gifts, He makes us beautiful or charming on account of His wonderful merits.

2. In the case of the sun, the meaning of the Mantra is O men, be friendly to one another and take your seats here. The sun is to be praised on account of its wonderful attributes. It is the giver of various kinds of good wealth (as it is in the light of the sun that people are able to discharge their duties properly in order to acquire wealth). It purifies us by its rays.

PURPORT

There is Shleshaalankaar or double entendre in this Mantra. Men cannot enjoy happiness without friendliness. There fore all people should be united and preaching and listening to the attributes of God and the sun full of heat, should take benefit from them for enjoying happiness or delight.

THE COMMENTATOR'S NOTES

(सखायः) परस्परं सुहृदः परोपकारका वा भूत्वा ।
= friends and benefactors.

(राधांसि) नाना विधान्युत्तमानि धनानि ।
= Good wealth of various kinds.

(शुम्भति) शोभयति
= Makes us beautiful or charming.

(सविता) सकलैश्वर्यहेतुः
= Source of all kinds of wealth.

(स्तोम्यः) प्रशंसनीयः = Praise-worthy.

(नु) क्षिप्रम् नु इति क्षिप्रनामसु पठितम् (निघ० २.१५)
= Soon, without delay.

पुनरग्निगुणा उपदिश्यन्ते ।

The attributes of Agni are taught in the next Mantra.

Mantra—9

अग्ने पत्नीरिहा वह देवानामुशतीरुप ।
त्वष्टारं सोमपीतये ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)

यः अयम् अग्निः सोमपीतये देवानाम् उशतीः पत्नीः त्वष्टारं च उपावह (समीपे प्रापयति तस्य प्रयोगः यथावत् कर्त्तव्यः) ॥

TRANSLATION

The Agni which brings home to us the manifesting protective powers of the earth and other useful things possessing divine attributes for the proper use of all objects, the sun and the artist, should be scientifically and methodically utilised.

PURPORT

Learned people should accept the Agni in three forms of the fire, electricity and the sun as the most prominent means of accomplishment of arts and crafts and the manifestation of the powers of the earth and other objects. In this Yajna consisting of artistic activities, the special uniting powers of the earth and other objectes have been named as their Patnis or wives so to speak.

THE COMMENTATOR'S NOTES

(पत्नीः) यस्मिन यस्मिन् द्रव्ये याः याः शक्तयः सन्ति ताः ताः तेषां द्रव्याणां पत्न्य इवेत्युच्यन्ते ।

= The special protective powers of various objects.

(उशतीः) स्वस्वाधारगुणंप्रकाशयन्तीः

= Manifesting their main attributes.

(त्वष्टारम्) छेदनकतारं सूर्यं शिल्पिनं वा ।

= The piercing sun or the artist.

TRANSLATOR'S NOTES

Quoting from the Nirukta of the sage Yaskacharya (Chap. 12) Rishi Dayananda has stated that the protective special powers of the earth, sun, moon, fire and other objects are metaphorically called their Patnis or wives. Sayanacharya, Wilson, Griffith and other translators of the Vedas have not understood this Vedic principle and have taken Agnaayi, Varunani Rudrani and others as the wives of the Gods. Wilson Translates the Mantra as "Agni, bring here the loving wives of the gods" etc. while Wilson uses "gods" in small letters, Griffith here as elsewhere translates the word देवाः as the Gods and renders it into English as 'O Agni, hither bring to us the willing spouses of the Gods." Such translation is entirely erroneous and misleading.

उशतीः is from वश-कान्तौ Here it is to be taken in the sense of manifesting the special attributes.

का का सा देवपत्नीत्युपदिश्यते

which are those devapatnis (powers) is taught in the next Mantra

Mantra—10

आ ग्नो अग्न इहावसे होत्रां यविष्ठ भारतीम् ।
वरूत्रीं धिषणां वह ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)

हे यविष्ठ अग्ने (विद्वन्) त्वम् इह अवसे ग्नाः होत्रां भारतीं वरुत्रीं धिषणाम् आ वह (समन्तात् प्राप्नुहि) ॥

TRANSLATION

O scientist, expert in mixing and analysing various articles, obtain and make proper use of the earth, the oblations put in the fire, the sun-shine, day and night and the enlightened and effective speech for the protection of all in the activities of arts, crafts and industries.

PURPORT

The learned persons should visualise all sciences in this world, through the study of the Vedas and experiments having obtained from human life. Without the distinct perception of the attributes and funcions of the various objects, the knowledge does not bear fruit. This should always be borne in mind by all.

THE COMMENTATOR'S NOTES

(ग्नाः) पृथिव्यः ग्ना इत्युत्तरपदनामसु पठितम् (निघ० ३.१६) = The earth.

(अग्ने) पदार्थविद्यावेत्तर्विद्वन् = O scientist.

(होत्राम्) हुतद्रव्यगतिम् = the result of the oblations.

(यविष्ठ) याति मिलयति विविनक्ति वा सोऽतिशयितस्तत्सम्बुद्धौ = Expert in mixing and analysing various articles.

(भारतीम्) शुभैर्गुणैर्बिभर्ति पृथिव्यादिस्थानप्राणिनः स भरतः तस्य इमां भाम् भरत आदित्यः तस्य भा इला (निरुक्ते ८.२४) = The sun shine.

(वरूत्रीम्) वरितुं स्वीकर्तुमर्हाम् । अहोरात्राणि वै वरूत्रयः (शत० ६.४.२.६) = Day and night.

(धिषणाम्) धृष्णोति कार्येषु यया ताम् अग्नेः ज्वालाप्रेरितां वाचम् धिषणेति वाङ्नाम (निघ० १.११) धृषे-

धिषच् संज्ञायाम् (उणादि २.८०) इतिक्युः प्रत्ययो धिषजादेशश्च ।

= Enlightened and effective speech.

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted अग्ने used in this Mantra as पदार्थविद्यावेत्तर्विद्वन् The word अग्नि is derived from अगि-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च so it means a learned person expert in various sciences.

अथ विद्वत्स्त्रियोऽप्येतानि कार्याणि कुर्युरित्युपदिश्यते ।

The wives of learned persons also should do these works is taught in the next Mantra.

Mantra—11

अभि नो देवीरवसा महः शर्मणा नृपत्नीः ।
अच्छिन्नपत्राः सचन्ताम् ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)

इमाः अच्छिन्नपत्राः देवीः नृपत्नीः महः शर्मणा अवसा सह नः (अस्मान्) अभिसचन्ताम् (संयुक्ता भवन्तु) ॥

TRANSLATION

May these learned wives of the wise actively engaged in the performance of good works like swift birds whose wings have not been cut, be united with great domestic happiness along with protection, knowledge and noble deeds.

PURPORT

The wives of men should be of the same knowledge, merits and temperament as their husbands, because it is only by the union of the couple of similar knowledge, merits and temperament, that happiness is enjoyed and not otherwise. Therefore all should enjoy bliss by marrying the spouses of the similar nature according to their free choice and by discharging their domestic duties properly.

THE COMMENTATOR'S NOTES

(देवीः) देवानां विदुषामिमाः स्त्रियो देव्यः अत्रोभयत्र सुपां सुलुगिति पूर्वसवर्णः ।

(अवसा) रक्षाविद्याप्रवेशादिकर्मणा सह ।

(मह:) महता अत्र सुपां सुलुगिति विभक्तेर्लुक् ।

(शर्मणा) गृहसम्बन्धिसुखेन । शर्मेति गृहनामसु (निघ० ३.४) ।

(अच्छिन्नपत्राः) अविच्छिन्नानि पत्राणि कर्मसाधनानि यासां ताः ॥

TRANSLATOR'S NOTES

विद्वांसो हि देवाः ॥ (शत० ३.७.३.१०) देव्यः = Learned ladies.

शर्म इति सुखनाम (निघ० ३.४) शर्मेति गृहनाम (निघ०)

So it has been translated by Rishi Dayananda as गृह सम्बन्धि सुखेन or with domestic happiness. Sayanacharya has taken the word शर्मणा only in the sense of सुखेन which Wilson has translated as "with felitiy." Griffith has rendered it into English as "with aid."

Instead of taking devis as learned ladies as Rishi Dayananda has done, these translators following Sayanacharya have interpreted the word as the wives of the gods (Wilson) or the Goddesses (Griffith) which is not at all correct. The word पत्र is derived from पत्लृ-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च Taking the 2nd and third meaning of the verb पद-गतौ Rishi Dayananda's interpretation of अच्छिन्नपत्राः as अविच्छिन्नानि पत्राणि-कर्मसाधनानि येषां ते is quite correct as movement and the attainment of happiness imply the means of action. Other commentators like Sayanacharya, Wilson and Griffith have taken it to mean wings for which in the Vedic and Sanskrit literature the word used is not पत्र but पतत्र ।

Shri Madhvacharya has interpreted अच्छिन्नपत्राः as

अविधवाः not widows, but living with their husbands.

प्राणेनैवात्वसा सार्कं, यस्मादविधवाः सदा ।
अतोह्यच्छिन्नपत्नास्ताः, सौवर्णकर्णभूषणाः ॥ (माध्वे ऋ०
भाष्ये ।

Explaining which Raghavendra Yati says in मन्त्रार्थ मंजरी अवैधव्यहेतुनित्यसौमंगल्योपेताः Lucky and auspicious wives of the devas.

This interpretation is better than Sayanacharya as

अच्छिन्नपत्नाः-अच्छिन्नपक्षाः । नहि पक्षिरूपाणां देव-
पत्नीनां पक्षाः केनचित् छिद्यन्ते ॥

which Wilson translates as "whose wings are unclipt. Sayanacharya supposes the wives of the gods to assume the form of the birds whose wings can not be clipped. This is his wild imagination and nothing else.

पुनस्ताः कीदृश्यो देवपत्न्य इत्युपदिश्यते ॥

What is the nature of those devapatnis (wives of learned persons) is taught in the next Mantra.

Mantra—12

इहेन्द्राणीमुप ह्वये वरुणानीं स्वस्तये ।
अग्नायीं सोमपीतये ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः) ।

(हे मनुष्याः) यथा अहम् इह स्वस्तये सोमपीतये इन्द्राणीं वरुणानीम् अग्नायीम् इव स्त्रियम् उपह्वये (तथा भवद्भिः अपि सर्वैः अनुष्ठेयम्) ।

TRANSLATION

I-a householder accept as my wife for everlasting and admirable happiness in this domestic life, a lady who possesses the power of the sun or the air, who is endowed with the power

of the water in the form of peace and sweetness and who is full of the power of the fire. I accept her for the enjoyment of prosperity and wealth (material as well as spiritual). You should also do likewise.

PURPORT

There is implied simile used in this Mantra called वाचकलुप्तोपमालंकार Men should obtain most virtuous wives for getting abiding happiness from the objects created by God. Men and women should marry each other, having mutual love and being industrious. It is not possible for any one to get happiness without wives of similar nature and exertion.

THE COMMENTATOR'S NOTES

(इन्द्राणीम्) इन्द्रस्य सूर्यस्य वायोर्वा शक्तिं सामर्थ्यम् इव वर्तमानाम् ।

= Possessing the power of the sun or the air.

(वरुणानीम्) वरुणस्य जलस्य इयं शान्तिमाधुर्यादिगुण-युक्ता शक्तिस्तथा भूताम् ।

= Endowed with the power of the water in the form of peace and sweetness.

(अग्नायीम्) यथा अग्नेः इयं ज्वाला अस्ति तादृशीम्–

= Like the flame of the fire burning all impurity.

(सोमपीतये) सोमानाम् ऐश्वर्याणां पीतिर्भोगः यस्मिन् तस्मै–

= For the enjoyment of all wealth.

TRANSLATOR'S NOTES

For the meanings of the word Indra as the sun and the air, we have already cited the authorities as the following—

एष एव इन्द्रः य एष (सूर्यः) तपति ॥ (शतपथ १.६.४.१८) ।

इन्द्रः सूर्य इति सायणाचार्योऽपि (ताण्ड्य १४.२.५ भाष्ये)

without light. Men should enjoy perfect happiness deriving all benefit out of them by utilising them properly and industriously.

THE COMMENTATOR'S NOTES

(मही) महागुणविशिष्टा = Great.

(द्यौः) प्रकाशमयो विद्युत्सूर्यादिलोक समूहः

= Shining worlds or objects like electricity and the solar system.

(पृथिवी) अप्रकाशगुणानां पृथिव्यादीनां समूहः

= Representing worlds or objects without light.

(यज्ञम्) शिल्पविद्यामयम्

= Yajna in the form of arts and crafts etz.

भरीमभिः धारणपोषणकरैर्गुणैः

= With the attributes of nourishment and sustenance.

भृञ्-धारणपोषणयोः (जुः) इति धातोः मनिन्प्रत्ययः बहुलं छन्दसीतीडागमः।

एताभ्यां किं कार्यमित्युपदिश्यते।

What should be done with these (earth and fire) is taught in the next Mantra.

Mantra—14

तयोरिद्घृतवत्पयो विप्रा रिहन्ति धीतिभिः।
गन्धर्वस्य ध्रुवे पदे॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)

ये विप्राः याभ्यां श्लाघन्ते तयोः धीतिभिः गन्धर्वस्य ध्रुवे पदे विमानादीनि यानानि रिहन्ति ते श्लाघन्ते घृतवत्पयः आददते।

Wise men use the shining worlds and the earth without light) with their attributes of upholding and attracting. They

स यः स इन्द्रः एष एव स य एष (सूर्यः) एव तपति ॥
जैमिनीयोपनिषद् ब्राह्मणे १.२८.२ ॥ १.३२.५)

So it is quite clear that the word Indra stands for the sun.

अयं वा इन्द्रः योऽयं (वातः) पवते (शत० १४.२.२.६)
यो वैः वायुः स इन्द्रः य इन्द्रः स वायुः ॥ (शतपथ ४.१.
३.१९)

In these passages, it is clearly stated that word Indra is used for the air also.

So Rishi Dayananda's interpretation is substantiated by these quotations from the authentic works like the Brahmanas.

अत्र भूम्यग्नी मुख्ये साधने स्त इत्युपदिश्यते ।

The earth and fire are the prominent means is taught in the thirteenth Mantra.

Mantra—13

मही द्यौः पृथिवी च न इमं यज्ञं मिमिक्षिताम् ।
पिपृतां नो भरीमभिः ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)

(हे उपदेश्योपदेष्टारौ) युवां ये मही द्यौः पृथिवी च भरीमभिः नः इमं यज्ञं नः (अस्मान्) च पिपृताम् (अंगैः सुखेन प्रपिपूर्तः ताभ्याम् इमं यज्ञं मिमिक्षतां पिपृतां च ॥

TRANSLATION

O preachers and the persons to be preached, you should try to blend or make proper use of the shining objects like electricity and the solar world and the earth (representing worlds without light) which with their nourishing qualities fill our Yajna in the form of the activities of arts, crafts and industries with happiness and pleasure.

The word द्यौः (Dyauh) used is the Mantra stands for all shining worlds and the word पृथिवी (Prithivi) for the worlds

then use the aeroplanes in the region of the air (mriddle region). They take and make proper use of the sap full of admirable pure water.

PURPORT

Learned persons or scientists should build aeroplanes and other conveyances with the earth and other elements and by the combination and use of the water and air in the machines, should travel on earth, in the ocean and sky.

THE COMMENTATOR'S NOTES

(विप्राः) मेधाविनः = Wise men.

(घृतवत्) घृतं-प्रशस्तं जलं विद्यते यस्मिन् तत् प्रशंसार्थेम-तुप् । = Full of good water.

(रिहन्ति) आददते श्लाघन्ते वा = Accept or praise.

(गन्धर्वस्य) यः गां पृथिवीं धरति स गन्धर्वो वातः तस्य वातो गन्धर्वस्तस्यापो अप्सरसः (शतपथ ९.३३.१०)

(पदे) सर्वत्र प्राप्तेऽन्तरिक्षे ।

= In the region of the air.

(धीतिभिः) धारणाकर्षणादिभिर्गुणैः ॥

= By the power of upholding and the attracting.

TRANSLATOR'S NOTES

घृतमित्युदकनाम (निघ० १.१२) = Water.

रिहन्ति-आददते, श्लाघन्ते । रिह्—कत्थनयुद्धनिन्दाहिंसाऽऽदानेषु ॥ (पदे) सर्वत्र प्राप्तेऽन्तरिक्षे

= In the middle region.

पद्-गतौ गतेस्त्रयोऽर्थाः—ज्ञानं गमनं प्राप्तिश्च अत्र प्राप्त्यर्थ-ग्रहणम् ॥—इयं भूमिः किमर्था कीदृशी चेत्युपदिश्मते

What is the nature of the earth is taught in the fifteenth tra.

Mantra—15

स्योना पृथिवि भवानृक्षरा निवेशनी ।
यच्छा नः शर्म सप्रथः ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)

या इयं पृथिवी स्योना अनृक्षरा निवेशनी भवति सा नः (अस्मभ्यं) सप्रथः शर्म यच्छ (प्रयच्छति) ॥

TRANSLATION

The earth which is free from thorns and pits, vast and giver of vast happiness, the resting place for all durable substances gives us delight and pleasure by providing fruits and corns etc.

PURPORT

When this earth is perfectly known by men with the help of Geology and other sciences, it becomes the source of happiness, the dwelling place of embodied beings and provider of many jewels and diamonds.

THE COMMENTAOTRS NOTES

(स्योना) सुखहेतुः स्योनमिति सुखनामसु पठितम् (निघ० ३.६) = Source of happiness.

(पृथिवि) विस्तीर्णा सती विशालसुखदात्री भूमिः अत्र पुरुषव्यत्ययः । (भव) भवति अत्र व्यत्ययो लडर्थे लोट् च = Vast and giver of vast happiness.

(अनृक्षरा) अविद्यमाना ऋक्षराः दुःखप्रदाः कण्टकादयो यस्यां सा । = Free from throns and pits.

(यच्छ) यच्छति फलादिभिर्ददाति = Provides fruits etc.

(सप्रथः) यत् प्रथोभिर्विस्तृतैः पदार्थैः सह वर्तते । = Vast or spread wide.

TRANSLATOR'S NOTES

1. Rishi Dayananda has pointed out in his commentary that there is change of person and case etc. but that is just to make clear, lest ignorant or ordinary persons may not labour under the delusion that there is prayer addressed to the inanimate earth. But as in the Vedas, as well as in all poetry, inanimate objects are addressed as if they had life.

अचेतनान्यपि चेतनवत् स्तूयन्ते (निरुक्ते अ० ७)

It is not quite necessary to suppose there is व्यत्यय or chage of person, case, gender etc. As a matter of fact, there are many such changes (व्यत्यय) pointed out in Rishi Dayananda's commentary just for the sake of clarification.

2. Rishi Dayananda himself has given another interpretation to this in Yajurveda 36.13. where the meaning is with regard to the wife, taking the apparent meaning of earth as a simile. There the meaning is as follows—

O wife, calm like the earth, just as the earth free from thorns and pits, the resting place for all durable substances, is comfortable to us, so should you be. Just as wide earth gives us place for dwelling, so should you delight-affording, give us domestic happiness.

To quote Rishi Dayananda's own words—

हे पृथिवीव वर्तमाने स्त्रि। यथाऽनृक्षरा निवेशनी पृथिवी नो भवति तथा त्वं भव सा सप्रथा न. शर्म यच्छतु तथा स्योना त्वं नः शर्म यच्छ ॥

It is clear that in this case, there is no need of any change in person, case or gender etc.

अथ पृथिव्यादीनां रक्षको धारकश्च कोऽस्तीत्युपदिश्यते

Who is the Protector and Sustainer of the earth and other worlds is taught in the sixteenth Mantra.

Mantra—16

अतो॑ दे॒वा अ॑वन्तु नो॒ यतो॒ विष्णु॑र्वि॒चक्र॒मे ।
पृ॒थि॒व्याः स॒प्त धाम॑भिः ॥

संधिच्छेदसहितोऽन्वयः (महर्षिकृतः) ।

यतः अयं विष्णुः (जगदीश्वरः) पृथिवीम् आरभ्य प्रकृति-पर्यन्तैः सप्तभिः धामभिः सह वर्तमानान् लोकान् विचक्रमे (रचितवान्) अतः एतेभ्यः देवाः (विद्वांसः) नः (अस्मान्) (अवन्तु) (एतद्विद्याम् अवगमयन्तु) ॥

TRANSLATION

May wise men protect us by giving instructions about the all-pervading God who has made these worlds with seven substances that uphold all, consisting of the earth, water, fire, air, Virat, atom and Matter.

PURPORT

No one can get the knowledge of the science of creation without the instruction given by the wise. No substance can be produced or can get solidity with out God's creation. Without God and the substances created by Him, man can not derive benefit from them.

Prof. Wilson's translation of the Mantra that "May the Gods preserve us (from that portion) of the earth whence Vishnu (aided) by the seven Metres Stepped is erroneous.

THE COMMENTATOR'S NOTES

(विष्णुः) वेवेष्टि व्याप्नोति चराचरं जगत् स परमेश्वरः । विषेः किच्च उणा० ३.३८ अनेन विष्लृधातोः नः-प्रत्ययः किच्च । = All pervading God.

(विचक्रमे) रचितवान् = Created.

(सप्त) पृथिवी जलाग्निवायुविराट्परमाणुप्रकृत्याख्यैः सप्तभिः पदार्थैः अत्र सुपां सुलुक् इति विभक्तेर्लुक्

(धामभिः) दधति सर्वाणि भूतानि येषु तैः

= The sustainers or upholders of all substances.

TRANSLATOR'S NOTES

Rishi Dayananda in his commentary on this Mantra has pointed out the mistake in Prof. Wilsons' English translation. Griffith's is still worse which is as follows—

The Gods be gracious unto us even from the place whence Vishnu strode through the seven regions of earth. After giving this wrong translation in the text of his translation, Griffith admits in the foot-note—

"The meaning of the stanza is obscure"

Such is the wonderful scholarship of some of these most prominent orientalists of the West. Rishi Dayananda was therefore right in rejecting their authority.

ईश्वरेणैतज्जगत् कियत्प्रकारकं रचितमित्युपदिश्यते ।

Of how many kinds has this world been made by God is taught in the 17th Mantra.

Mantra—17

इदं विष्णुर्वि चंक्रमे त्रेधा नि दंधे पदम् ।
समूळहमस्य पांसुरे ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः) ।

मनुष्यैः यः विष्णुः त्रेधा इदं पदं विचक्रमे अस्य त्रिविधस्य जगतः समूढं मध्यस्थं जगत् पांसुरे अन्तरिक्षे विदधे (विहितवानस्ति) स एव उपास्यः वर्तते इति बोध्यम् ॥

TRANSLATION

Men should adore that Omnipresent God only Who made this world in three ways i. e. (1) This visible earth without light (2) invisible subtle world in the form of atoms etc. (3) Shining solar world. He made the form of the universe that can be

logically known in the firmament. Yaskacharya explains this Mantra in his well-known work Nirukta 12.19 in the above manner.

PURPORT

God has made the Universe of three kinds.

(1) Consisting of the earth.

(2) Consisting of त्रसरेणु (trasarenu) i. e. atoms or motes of dust which are seen moving in a sun-beam, lying in the firmament or intermediate region between heaven and earth.

(3) Bright solar world.

Out of these three, the earth, the firmanent and the sky, the invisible subtle cause consisting of atoms and molecules in the middle region is the cause of the growth of the earth and the sun etc. All this universe can not be made by any one except the Omnipotent God because none has got that power.

Sayanacharya and Wilson have misinterpreted this Mantra thinking wrongly that there is allusion to the theory of Vamana Avatar or dwarf incarnation in this.

THE COMMENTATOR'S NOTES

(विष्णुः) व्यापकेश्वरः = All pervading God.

(चक्रमे) यथायोग्यं प्रकृतिपरमाण्वादिपादान् अंशान् विक्षिप्य सावयवं कृतवान ।

= Created in an orderly manner out of the atoms of the Primordial Matter.

(पदम्) यत् पद्यते प्राप्यते तत्

= —World which is realised or seen by all.

(समूढम्) यत् सम्यक् तर्क्यते तर्केण यद् विज्ञायते तत्

= That which is known through logic.

TRANSLATOR'S NOTES

Rishi Dayananda while interpreting the Mantra on the

authority of Yaskacharya the author of the famous Nirukta and other Acharyas in the above most rational manner, has criticised Sayaṇacharya and Wilson for their wrong interpretation referring to the Pauranik Vamanavatar or dwarf incarnation story.

For instance, Sayanacharya says in his commentary—

विष्णु:) त्रिविक्रमावतारधारी इदं प्रतीयमानं सर्वं जगदुद्दिश्य विशेषेण क्रमणंकृतवान। तदा त्रिभिः प्रकारैः स्वकीयं पदं प्रक्षिप्तवान्। अस्य विष्णोः पांसुरे—धूलियुक्ते पादस्थाने इदं सर्व जगत् सम्यक् अन्तर्भूतम्॥

Which Prof. Wilson translates as follows—

"Vishnu (in the form of Trivikrama Avatara) traversed this world; three times, he planted his foot, and the whole world was collected in the dust of his foot-step."

In his notes on P. 234 Wilson says—

Planted his foot—This looks still more like an allusion to the fourth Avatar, although no mention is made of king Bali or the dwarf, and these may have been subsequent grafts upon the original tradition of Vishnu's three paces. etc.

Griffith has also mis-interpreted the Mantra following Sayanacharya. He translated it as follows—

"Through all this world strode Vishnu, thrice his foot he planted, and the whole.

Was gathered in his foot-step's, "dust." So Rishi Dayananda was right in condemning the wrong interpretation put by Sayanacharya, Wilson and others, though Wilson had to admit willy nilly that "no mention is made of king Bali or the dwarf, and these may have been grafted upon the original tradition of Vishnu's three paces."

How can then such interpretation not based upon the original text, be accepted as authentic.?

पुनर्विष्णुर्जगदीश्वरः किं कृतवानित्युपदिश्मते।

What did Vishnu or Omnipresent God do is taught in the 18th Mantra.

Mantra—18

त्रीणि पदा वि चक्रमे विष्णुर्गोपा अदाभ्यः ।
अतो धर्माणि धारयन् ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः) ।

यतः अयम् अदाभ्यः गोपाः विष्णुः (ईश्वरः) सर्वं जगत् धारयन् सन् त्रीणि पदानि विचक्रमे अतः कारणात् उत्पद्य सर्वे पदार्थाः स्वानि स्वानि धर्माणि धरन्ति ॥

TRANSLATION

Because this inviolable, Protector and Omnipresent God upholds this world consisting of the earth, middle region and heaven (which are to be known and attained) therefore being created by Him, all these substances follow the eternal laws ordained by Him.

PURPORT

Men should clearly know that nothing can be sustained without the upholding Power of God and none can do anything without God's protection.

THE COMMENTATOR'S NOTES

(पदानि) वेद्यानि प्राप्तव्यानि वा ।

= Three worlds which are to be known or attained.

(अदाभ्यः) अविनाशित्वान्नैव केनापि हिंसितुं शक्यः

= Inviolable because Imperishable or Immortal.

पुनस्तत्कृतानि कर्माणि मनुष्येण नित्यं द्रष्टव्यानीत्युपदिश्यते

Man should always look at the works of God is taught in the 19th Mantra.

Mantra—19

विष्णोः कर्माणि पश्यत यतो व्रतानि पस्पशे ।
इन्द्रस्य युज्यः सखा ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)

(हे मनुष्याः) यूयं यः इन्द्रस्य युज्यः सखा अस्ति यतः जीवः व्रतानि पस्पशे स्पृशति तस्य विष्णोः कर्माणि पश्यत ।

TRANSLATION

O men, look at the works of that Omnipresent, Absolutely Pure and Omnipotent God Who is the true friend of the soul, the giver of all Happiness. You must know His acts of the creation, Protection, Justice and dissolution of the world by which a man is able to do the noble deeds of truth and justice etc.

PURPORT

It is because God Who is the Friend of all, has provided the souls with the earth and bodies with all their means of progress, they are able to perform noble works.

THE COMMENTATORS NOTES

(विष्णोः) सर्वत्र व्यापकस्य शुद्धस्य स्वाभाविकानन्तसामर्थ्यस्य ईश्वरस्य

= Of God who is All-pervading, Perfectly Pure and Almighty.

(व्रतानि) सत्यभाषणन्यायकरणादीनि

= Vows or good deeds like truth and justice etc.

(इन्द्रस्य) = of the soul.

(पस्पशे) स्पृशति, कर्तुं शक्नोति

= Touches or is able to do.

TRANSLATOR'S NOTES

The above Mantra can be metrically translated as follows as we have done in the translation of the Hymns of the Sama Veda."

Look at the works of God.
From which man can learn his duties.
Soul's true friend is the Lord.
Who is Maker of all beauties."

तद् ब्रह्म कीदृशमित्युपदिश्यते

How is that God is taught in the 20th Mantra.

Mantra—20

तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः ।
दिवीव चक्षुराततम् ।

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)

सूरयः (विद्वांसः) दिवि आततं चक्षुः इव यत् विष्णोः आततं परमं पदम् अस्ति तत् स्वात्मनि सदा पश्यन्ति ॥

TRANSLATION

Righteous, wise, active learned devotees of God see within their own spotless souls with pure knowledge the All-pervading Blissful State of God who is Omnipresent and All-bliss. They see it within, as ordinary men see the grand sun in the sky.

PURPORT

There is Upamalankar or simile used in this Mantra. As ordinary beings see in the light of the sun with pure or healthy eyes all embodied substances, so wise learned persons see within their souls purified with wisdom and noble thoughts, with pure knowledge the Blissful state of emancipation worthy of attainment and attain it. No one can enjoy real happiness without attaining this state. Therefore every one should exert one's best to attain this happiness. Wilson's statement in his notes on the translation of the Rigveda regarding the words Paramam Padam that "Supreme degree or station. The Scholiast (Sayanacharya) says Swarga but that is very questionable" is false or erroneous, as the term Paramam Padam does not stand for Swarga but for the Blissful State of emancipation.

THE COMMENTATOR'S NOTES

(पदम्) अन्वेष्टव्यं ज्ञातव्यं प्राप्तव्यं वा (पदी-गतौ ज्ञानं गमनं प्राप्तिश्च)

= The Blissful state to be saught after, known or attained.

(सूरयः) धार्मिका मेधाविनः पुरुषार्थयुक्ता विद्वांसः। सूरिरिति स्तोतृनामसु पठितम् (निघ० ३.१६) अत्र सूङः क्रिः (उणादि ४.६५) इत्ययमेव सूङ् धातोः क्रिः प्रत्ययः।

= Learned men of righteous nature, wise and industrious.

(दिवि इव) यथा सूर्यादिप्रकाशे विमलेन ज्ञानेन स्वात्मनि वा

= Within their own souls endowed with pure wisdom.

कीदृशा एतत् प्राप्तुमर्हन्तीत्युपदिश्यते

What sorts of men are able to attain God is taught in the 21st Mantra.

Mantra—21

तद्विप्रांसो विपन्यवो जागृवांसः समिन्धते ।
विष्णोर्यत्परमं पदम् ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)

विष्णोः (जगदीश्वरस्य) यत् परमं पदम् अस्ति तत् विपन्यवः अथ जागृवांसः विप्रासः समिन्धते (प्राप्नुवन्ति) ॥

TRANSLATION

It is only wise men devoted to God or singing His songs, ever alert in the discharge of their duties, who attain the Blissful light of All-pervading God that is to be attained by all.

PURPORT

It is only men who have given up the sleep of ignorance and the performance of unrighteous deeds and are wakeful in knowledge and the performance of righteous deeds, that can attain God who is Absolute Existence, Absolute consciousness and Perfect Bliss, the Best and worthy of attainment by all continuously. All pervading This hymn is connected with the previous hymn as it continues the subject by mentioning the earth and heavens, the powers of God and Omnipresent Lord by the name of Vishnu.

THE COMMENTATOR'S NOTES

(विप्रासः) मेधाविनः = Wise men or geniuses

(विपन्यवः)

विविधं जगदीश्वरस्य गुणसमूहं पनायन्ति स्तुवन्ति ये ते ।

= Devotees who glorify God.

(जागृवांसः) जागरूकाः = Wakeful or alert.

(परमम्) सर्वोत्तमगुणप्रकाशम् (पदम्) प्रापणीयम्

= Worthy of attainment.

TRANSLATOR'S NOTES

विप्रास इति मेधाविनाम (निघ० ३.१५)

विपन्यवः is derived from पन- व्यवहारे स्तुतौ च Here it is the praisers of God--devotees. So according to this Mantra, it is by the combination of knowledge, devotion and action that it is possible to attain God.

अथ त्रयोविंशं सूक्तम्

HYMN XXIII.

अथास्य त्रयोविंशस्य सूक्तस्य काण्वो मेधातिथिर्ऋषिः । १ वायुः २.३ इन्द्रवायू । ४.६ मित्रावरुणौ । ७.९ इन्द्रो मरुत्वान् । १०.१२ विश्वे देवाः । १३.१५ पूषा । १६.२२ आपः । २३.२४ अग्निश्च देवताः । १.१८ गायत्री छन्दः । १९ पुर उष्णिक् । २० अनुष्टुप् २१ प्रतिष्ठा । २२.२४ अनुष्टुप छन्दः । १.१८ षड्जः स्वरः । १९ ऋषभः । २० गान्धारः । २१ षड्जः । २२.२४ गान्धारः ॥

Seer—Kanva medhatithi, Devata or subject Vayu, Indra, Vishva Devah, Poosha, Apah, Agni, etc.

Metres—Gayatri, Anushtup, Ushnik etc.

तत्रादिमेन वायुगुणा उपदिश्यन्ते ।

In the first Mantra of this hymn the attributes of vayu are taught.

Mantra—1

तीव्राः सोमास आ गह्याशीर्वन्तः सुता इमे ।
वायो तान्प्रस्थितान्पिब ॥

सपदच्छेदसहितोऽन्वयः (महर्षिकृतः) ।

ये इमे तीव्राः आशीर्वन्तः सुताः सोमासः सन्ति तान् वायुः आगहि (समन्तात् प्राप्नोति) अयम् एव तान् प्रस्थितान् पिब (अन्तः करोति) ॥

TRANSLATION

These sharp and desirable substances are present here.

it is the Vayu (wind) that covers them from all sides and it is again the wind that takes them in, when they move.

PURPORT

It is the Vayu (wind) that makes all substances which are desired by all and by attaining which they consider themselves to be lucky, givers of health. Men should know well the attributes whether sharp or mild of all objects and then take proper benefit from them.

THE COMMENTATOR'S NOTES

(सोमासः) सूयन्ते उत्पद्यन्ते ये ते पदार्थाः । अत्र अर्तिस्तु सुहु ' (उणादि० १.१३९) अनेन षु-प्रसवैश्वर्ययोः इति धातोर्मन् प्रत्ययः । आज्जसेरसुक् इत्यसुक्च (आगहि) सर्वतः प्राप्नोति । अत्र व्यत्ययो लडर्थे लोट् । बहुलं छन्दसीति शपो लुक्च । (आशीर्वन्तः) आशिषः प्रशस्ताः कामना भवन्ति येषां ते । अत्र शास इत्वे आशासःक्वावु-पसंख्यानम् ॥ (अष्टा० ६.४.३४)

अनेन वार्तिकेनाशीरिति सिद्धम् । = desirable.

(प्रस्थितान्) इतस्ततः चलितान् ।

= moving hither and thither.

अथ परस्परानुयोगिणावुपदिश्येते ।

Now the co-operation and combination of the fire and wind is taught in the second Mantra—

Mantra—2

उभा देवा दिविस्पृशेन्द्रवायू हवामहे ।
अस्य सोमस्य पीतये ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः) ।

वयम् अस्य सोमस्य पीतये दिविस्पृशा देवा उभा इन्द्रवायू हवामहे ॥

TRANSLATION

We invoke both Indra and Vayu (fire and wind) which help the aeroplanes in touching the firmament for the joy of the objects of the world created by God.

PURPORT

The fire is enkindled by the wind and the wind by the fire. They help each other co-operating in one another's function. Men can enjoy much happiness by utilising them properly and methodically. Why should they not try to know their attributes well. ?

THE COMMENTATOR'S NOTES

(इन्द्रवायू) अग्नि पवनौ = Fire and wind.

(दिविस्पृशा) द्यौ प्रकाशयुक्त आकाशे यानानि स्पर्शयतः ॥

Enabling the aeroplanes etc. to touch the sky.

(सोमस्य) सूयन्ते पदार्था यस्मिन् जगति तस्य ।

= of the world.

TRANSLATOR'S NOTES

In the above Mantra, Rishi Dayananda has taken the word Indra in the sense of agni or fire, for which he has not cited any authority. But the following passages from the Shatapath Brahmans clearly corroborate his statement.

एष एवेन्द्रः । यदाहवनीयः। (शतपथ० २.३.२.२)

इन्द्रो ह्याहवनीयः ॥ (शतपथ० २.६.१.३८)

In these passages, Indra has been interpreted standing for fire known as the Ahavaniya in which Yajnas are performed.

In the Nirukta, Yaskacharya gives one of the etymological meanings of Indra as इन्धे भूतानि deriving the word इन्द्र from इन्धी-दीप्तौ So it is clear that the word Indra has been used in the Vedic Literature for fire also.

पुनस्तौ कीदृशावित्युपदिश्यते ।

What is their nature is taught in the third Mantra.

Mantra—3

इन्द्रवायू मनोजुवा विप्रा हवन्त ऊतये ।
सहस्राक्षा धियस्पती ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः) ।

विप्राः ऊतये यौ सहस्राक्षौ धियस्पती मनोजुवौ इन्द्रवायू हवन्ते (तौ कथं न अन्यैरपि जिज्ञासितव्यौ ?)

TRANSLATION

Wise men for preservation or the desire of accomplishment in action, invoke electricity and wind, possessing thousands of means and protectors of the Yajna of art and industries. Why should not others also try to understand their nature?

PURPORT

Wise men should utilise electricity and wind possessing thousands of functions and endowed with rapidity and other attributes, for the accomplishment of arts and industries.

COMMENTATOR'S NOTES

(इन्द्रवायू) विद्युत्पवनौ = Electricity and fire

(विप्राः) विद्वांसः (विप्रा इति मेधाविनाम–निघ० ३.१५)

= Wise and learned men.

(सहस्राक्षौ) सहस्राणि–असंख्यातानि अक्षीणि–साधनानि याभ्यां तौ ।

= Possessing thousands of means.

TRANSLATOR'S NOTES

ऊतये has been explained as क्रियासिद्धीच्छायै For the desire of accomplishment of action. For the meaning of इन्द्र as electricity, passages like the follwoing may be cited.

यदशनिरिन्द्रस्तेन ॥ (कौषीतकी ब्रा० ६.९)
स्तनयित्नुरेवेन्द्रः ॥)शतपथ ११.६.९.३)

In these passages, the meaning of the word Indra has been given as electricity.

एतद्विद्याप्रापकौ प्राणोदानौ स्त इत्युपदिश्यते ।

Prana and Udana are the means of acquiring this science is taught in the fourth Mantra.

Mantra—4

मित्रं वयं हवामहे वरुणं सोमपीतये ।
जज्ञाना पूतदक्षसा ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)

वयं यौ सोमपीतये पूतदक्षसौ जज्ञानौ मित्रं वरुणं च हवामहे तौ युष्माभिरपि कुतो न वेदितव्यौ ? ॥

TRANSLATION

We industrious persons accept or take in Prana which is the cause of life present within and without and Udana which is the cause of the movement upwards and strength, for the enjoyment of the suitable substances causing happiness, as they are of pure strength.

PURPORT

It is not possible for men to enjoy happiness without Prana and Udana (two vital forces). Therefore they should know the science which teaches their proper use.

THE COMMENTATOR'S NOTES

(मित्रम्) बाह्याभ्यन्तरस्थं जीवनहेतुं प्राणम्

= Prana the cause of life present within and without.

(वरुणम्) ऊर्ध्वगमनबलहेतुम् उदानम्

= Udana the cause of moving upwards and strength.

(पूतदक्षसौ) पूतं पवित्रं दक्षो बलं याभ्याम् तौ अत्रोभयत्र सुपांसुलुगित्याकारादेशः ॥

TRANSLATION'S NOTES

Rishi Dayananda has interpreted मित्र and वरुण here as प्राण and उदान for which he has not cited any authority. But such authority is clearly available. In the shatapath Brahmana 1.8.3.12.3.6.9.16, 5.3.5.34 and 9.5.1.56 it is stated प्राणोदानौ वै मित्रावरुणौ In Shatapath 3.2.2.13 it is again stated प्राणोदानौ मित्रावरुणौ It is thus clear that the interpretation given by Rishi Dayananda is not his own imagination but based upon the authority of the Brahmanas.

Rishi Dayananda has explained दक्ष as बलम् or strength for which there is the authority of the Vedic Lexicon Nighantu 2.9 दक्ष इति बलनाम (निघं० २. ९)

पुनस्तौ कीदृशावित्युपदिश्यते

How are they (Mitra and Varuna) is taught in the fifth Mantra.

Mantra—5

ऋतेन यावृतावृधावृतस्य ज्योतिषस्पती ।
ता मित्रावरुणा हुवे ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)

अहं यौ ऋतेन (जगदीश्वरेण उत्पाद्य धारितौ) ऋतावृधौ ऋतस्य ज्योतिषः पती मित्रावरुणौ स्तः तौ हुवे ॥

TRANSLATION

I invoke or remember the sun and the wind which are created and upheld by the Absolutely True God, are increasers of true material cause (Matter) or water and guardians of true light.

PURPORT

The creation of the water and light is not possible without the air and the sun. These (the sun and the air) cannot be created except by God and without them (the sun and the air) men cannot accomplish any work.

THE COMMENTATOR'S NOTES

(ऋतेन) सत्यरूपेण ब्रह्मणा निर्मितौ सन्तौ

= Created by God Who is absolutely True.

(ऋतावृधौ) ऋतं सत्यं कारणं जलं वा वर्धयन्तौ

= Increasers of true material cause and water.

(मित्रावरुणौ) मित्रश्च वरुणश्च द्वौ सूर्यवायू अत्र देवता-द्वन्द्वे च। (अष्टा० ६.३.२६) अनेन पूर्वपदस्यानडादेशः। अत्रोभयत्र सुपां सु लुक् इत्याकारादेशः ॥

TRANSLATOR'S NOTES

ऋतमिति सत्यनाम (निघ० ३.१०)

= True and absolutely True God.

ऋतमिति उदकनाम (निघ० १.१२) = Water.

So Rishi Dayananda has explained the word Rita as true, absolutely True God and water.

Here Rishi Dayananda has taken the word मित्र (Mitra) for the sun, for which the Vedic Mantras like

मित्रो जनान् यातयति ब्रवाणो मित्रो दाधार पृथिवीमुत द्याम्। मित्रः कृष्टीरनिमिषाभि चष्टे मित्राय हव्यं घृतवज्जुहोत (ऋ० ३.५९.१)

are clear as admitted by all the commentators. Even in ordinary classical Sanskrit, the word मित्रः in masculine is used for the sun.

In the Vedic Lexicon-Nighantu the word Mitra is मित्र इति पदनाम (निघ० ५.४) पद-गतौ गतेस्त्रयोऽर्था ज्ञानं गमनं प्राप्तिश्च if we take the third meaning प्राप्ति Mitra may be used for the sun as प्रकाशप्रापक: the cause of light. Besides, in the Aitareya Brahmana of the Rigveda it is stated. अहर्वै मित्रः (ऐतरेय ४-१०) the word Mitra stands for the day. It is therefore also used for the sun as the lord of the day.

The same thing is said in the Tandya Brahmana 25. 10. 10 of the Sama Veda अहर्मित्र: (ताण्ड्य. २५. १०. १०.) According to this also as Mitra stands for the day, it is equally used for the sun as the lord or cause of the day.

Rishi Dayananda has taken वरुण (Varuna) for the वायु air or wind. It is derived from वृञ्–वरणे to accept. As air is acceptable to all, it is called Varuna. It is therefore used for प्राण also य: प्राण: स वरुण: ॥ (गोपथ उ० ४. ११)

In the Vedic Lexicon Nighantu 5.4. and 5. 6. it is stated वरुण इति पदनाम (निघ० ५. ४, ५. ६) पद–गतौ ज्ञाने गमनं प्राप्तिश्च Taking the second and third meaning, as the air causes movement and causes happiness सुखस्य प्रापक: so it is called Varuna.

पुनस्तौ किं कुरुत इत्युपदिश्यते ॥

Mantra—6

वरुण: प्राविता भुवन्मित्रो विश्वाभिरूतिभि: ।
करतां न: सुराधस: ॥

सन्धिच्छेदसहितोऽन्वय: (महर्षिकृत:) ।

(यथा अयं सुयुक्तया सेवित:) वरुण: विश्वाभि: ऊतिभि: (सर्वै: पदार्थै:) प्राविता भुवत् (भवति) मित्रश्च यौ न: (अस्मान्) सुराधस: करतां (कुरुत:) तस्मात् एतौ अस्माभि: अपि एवं कथं न परिचर्यौ वर्तेते ?

TRANSLATION

When utilised properly, the air becomes our special protector with all its protective powers along with all substances. The sun also protects us with all its protective and guarding forces. They make us full of the admirable wealth of wisdom and vast good government by making us healthy.

PURPORT

Because it is on account of the sun and the air, that time

is measured and all functions performed well, therefore by utilising them properly, men can accomplish many works and acquire wealth thereby.

THE COMMENTATOR'S NOTES

(सुराधसः) शोभनानि विद्याचक्रवर्तिराज्यसम्बन्धीनि राधांसि धनानि येषां तान् एवं भूतान् ।

= Possessors of admirable wealth in the form of wisdom, vast good government etc.

राध इति धननाम (निघ० २.१०) = Wealth.

अथ वायुसहचारीन्द्रगुणा उपदिश्यन्ते

Now the attributes of Indra (electricity) which is associated with Vayu (air) are taught in the seventh Mantra.

Mantra—7

मरुत्वन्तं हवामह इन्द्रमा सोमपीतये ।
सजूर्गणेन तृम्पतु ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)

(हे मनुष्याः यथा अस्मिन् संसारे वयम्) सोमपीतये यं मरुत्वन्तम् इन्द्रं हवामहे यः सजूः गणेन अस्मान् आतृम्पतु (समन्तात् तर्पयति) तथा तं यूयमपि सेवध्वम् ॥

TRANSLATION

As we invoke Indra (electricity) associated with Vayu (air) in this world for the legitimate enjoyment of all objects, which (electricity) gladdens us from all sides, along the band of winds, so you should also do.

PURPORT

Men should know that it is not possible to kindle fire without the aid of the wind and the growth or development of substances is not possible without Indra or electricity.

THE COMMENTATOR'S NOTES

(मरुत्वन्तम्) मरुतः सम्बन्धिनो विद्यन्ते यस्य तम्। अत्र सम्बन्धेऽर्थे मतुप्। तसौ मत्वर्थे (अष्टा० १.४.१९) इति भत्वाज्जस्त्वाभावः ॥ = Associated with winds

(इन्द्रम्) विद्युतम् = Electricity.

(सजूः) समानं सेवनं यस्य सः। इदं जुषी इत्यस्य क्विबन्तं रूपं समानस्य छन्दस्यमूर्द्धप्रभृत्युदर्केषु (अष्टा० ६.३.८४) इति समानस्य सकारादेशः। = Along with.

(सोमपीतये) प्रशस्तपदार्थभोगनिमित्ताय

= For the legitimate or admirable enjoyment of the things.

(तृम्पतु) प्रीणयति अत्र लड्र्थे लोट् अन्तर्गतोण्यर्थश्च

= Satisfies or gladdens.

TRANSLATOR'S NOTES

जुषी—प्रीतिसेवनयोः

सोमाः—सूयन्ते उत्पद्यन्ते ये ते पदार्थाः षु—प्रसवैश्वर्ययोः इतिधातोः अर्तिस्तु सु हु स ध क्षि क्षु भा या वा पदियक्षिनीभ्यो मन् (उणादि सू० १.१४०) इति मन्—

= Created objects

तृप—प्रीणने To satisfy or gladden. Rishi Dayananda has taken Indra here in the sense of विद्युत् or electricity for which the following authorities from the Brahmanas may be quoted.

In the Kaushitaki Brahmana of the Rigveda, it is stated in 6.9 यदशानिरिन्द्रस्तेन (कौषीतकी० ६.९)

In the Shatapath Brahmana 11.6.3.9 it is stated स्तनयित्नुरेवेन्द्र: So the word Indra is used for electricity as well as lightning.

अथ कीदृशा मरुद्गणा इत्युपदिश्यते ॥

What is the nature of the Maruts is taught in the 8th Mantra

Mantra—8

इन्द्रज्येष्ठा मरुद्गणा देवासः पूषरातयः ।
विश्वे मम श्रुता हवम् ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः) ।

ये पूषरातयः इन्द्रज्येष्ठा देवासः विश्वे मरुद्गणाः मम हवं श्रुत (श्रावयन्ति) ते युष्माकम् अपि ॥

TRANSLATION

The divine winds which have the sun as their Chief and benefector, cause my invocations or sounds to hear. The same is the case with the sounds produced by you.

PURPORT

No one can speak, hear and grow without the aid and attributes of the air. The solar world is so great and is the embodiment or mass of fire which the winds cause to shine. Without the sun and the winds and electricity one can not perform one's speaking function properly.

THE COMMENTATOR'S NOTES

(इन्द्रज्येष्ठाः) इन्द्रः सूर्यो ज्येष्ठः प्रशंस्यो येषां ते

= Among whom, the sun is the greatest and the most admirable.

(पूषरातयः) पूष्णः सूर्याद्रातिः—दानं येषां ते

= Which have the sun as their benefactor.

(श्रुत) श्रावयन्ति । अत्र व्यत्ययो लडर्थे लोट्, अन्तर्गतण्यर्थः, बहुलं छन्दसीति शपो लुग् द्व्यचोऽतस्तिङ इति दीर्घश्च (हवम्) कर्तव्यं शब्दव्यवहारम्—

= The function of speech.

TRANSLATOR'S NOTES

In this commentary on this Mantra, Rishi Dayananda has

taken Indra and Pooshan in the sense of the sun, for which, the following authority from the Brahmanas is clearly available. In the Jaimineeyopanishad Brahamana U. 1. 44.5. it is stated while explaining the Vedic Text.

युक्ता ह्यस्य (इन्द्रस्य) हरयः शता दशेति। सहस्रं हैत आदित्यस्य रश्मयः। इन्द्रः—आदित्यः (जैमिनीयोपनिषद् ब्राह्मणे उ० १.४४.५)

In the Shatapath Brahmana 8.5.3.2. it is stated.

अथ यः इन्द्रोऽसौ स आदित्यः ॥ (शतपथ ८.५.३.२)

In the Jaimineeyopanishad Brahmana U. of 1.28.21.32.5 it is stated—

स यः स इन्द्रः एष एव स य एष (सूर्यः) एव तपति (जैमिनीयोपनिषद् ब्राह्मणे उ० १.२८.२ ॥ १.३२.५)

As for the meaning of पूषा as the sun, the following passages from Kausheetaki Brahmana 5.2. and Gopatha Brahmana U. 1.20 are significant.

असौ वै पूषा योऽसौ (सूर्यः)तपति ॥ (कौषीतकी ब्राह्मणे ५.२ गोपथ ब्राह्मण उत्तरार्द्धे १.२२)

In the sense of the function of the speech or sound is from ह्वेञ्-स्पर्धायाम् ।

पुनस्ते कीदृशा इत्युपदिश्यते

What is the nature of the Maruts is taught further in the ninth Mantra

Mantra—9

हत वृत्रं सुदानव इन्द्रेण सहसा युजा ।
मा नो दुःशंस ईशत ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः) ।

(हे विद्वांसः) यूयं ये सुदानवः वायवः सहसा (बलेन)

युवा इन्द्रेण संयुक्ताः सन्तः वृत्रं हत (घ्नन्ति) तैः नः (अस्मान्) दुःशंसः मा ईशत (दुःखकारिणः कदापि मा भवत) ॥

TRANSLATION

O learned persons; the winds which give us (health and strength) so liberally, being associated with the sun or the lightning, destroy the cloud. Let not evil-minded persons ever prevail upon us or give us trouble.

PURPORT

Having exerted ourselves and meditating upon God, we pray to our preceptors. All men should know the science of the winds which scatter the water in the cloud with the association of the rays of the sun and lightning, make it fall down and raise it up again from the face of the earth.

THE COMMENTATOR'S NOTES

(हत) घ्नन्ति । अत्र व्यत्ययो लडर्थे लोट् च = Destroy.

(सुदानवः) शोभनं दानं येभ्यः ते = Liberal donors.

अत्र दाभाभ्यांनुः (उणादि० ३.३१) इति नुः प्रत्ययः ।

(इन्द्रेण) सूर्येण विद्युता—

= With the sun or lightning.

पुनस्ते कीदृशा इत्युपदिश्यते ।

= How are they is taught in the tenth Mantra.

Mantra—10

विश्वान्देवान्हवामहे मरुतः सोमपीतये ।
उग्रा हि पृश्निमातरः ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)

हि (यतः) विद्यां चिकीर्षवः वयं ये उग्राः पृश्निमातरः सन्ति तस्मात् एतान् विश्वान् देवान् मरुतः हवामहे ॥

TRANSLATION

We desirous of knowledge, invoke the Maruts (winds) which are fierce, rapid and powerful and which are born out of the firmament, helpful in the functions of arts and industries with the combination of knowledge and action, in order to enjoy all objects properly

PURPORT

Learned persons accept for various purposes, these winds which move from place to place and are of fierce and powerful nature born out of the sky.

THE COMMENTATOR'S NOTES

(मरुतः) ज्ञानक्रियानिमित्तेन शिल्पव्यवहारप्रापकान् । मरुत इति पदनामसु पठितम् (निघ० ५.५) अनेन प्राप्त्यर्थो गृह्यते ॥

= Winds which are helpful in the functions of arts, crafts and industries.

(पृश्निमातरः) पृश्निः–आकाशम् अन्तरिक्षं माता–उत्पत्ति निमित्तं येषां ते ॥

= Having their origin in the firmament.

(सोमपीतये) पदार्थानां यथावद् भोगाय

= For the legitimate enjoyment of all articles.

पृश्निरिति साधारणनामसु (निघ० १.४)

अथाग्निमे मन्त्रे वायुविद्युद्गुणा उपदिश्यन्ते

In the next Mantra, the attributes of the air and lightning or electricity are taught.

Mantra—11

जयतामिव तन्यतुर्मरुतामेति धृष्णुया ।

यच्छुभं याथना नरः ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)

हे नरः यूयं या जयतां (योधृणां सङ्गेन राजा शत्रु विजयम्) एति इव मरुतां संप्रयोगेण धृष्णुया तन्यतुः वेगम् एत्य मेघं तपति तत्संप्रयोगेण यत् शुभं तत् सर्वं याथन (प्राप्नुत) ॥

TRANSLATION

O ye men who lead people to the path of righteousness and and artistic activities, as a king gets victory with the help of conquering heroes, in the same way, with the aid of the Maruts (winds) the lightning or electricity possessing the quality of rapidity and firmness, gives heat to the cloud. By using that electricity, obtain whatever happiness full of welfare is there.

PURPORT

There is Upamalankar or simile used in this Mantra. O men, as learned persons get victory with the aid of the army of the heroes and as by the knowledge of the rubbing of the air, men attain happiness by going to distant countries and using electric weapons like Agenyastra to kill wicked enemies, similarly, by the exercise of science and industriousness, you should try to develop worldly and everlasting real delight with wisdom,

THE COMMENTATOR'S NOTES

(तन्यतुः) विस्तृतवेगस्वभावा विद्युत्

= Electricity or lightning of vast rapidity.

(धृष्णुया) दृढत्वादिगुणयुक्ता—

= Possessing the firmness and other qualities.

(नरः) ये नयन्ति धर्मं शिल्पसमूहं च ते नरः तत्सम्बन्धिने । अत्र नयतेर्डिच्च ।

= Men leading people towards the path of righteousness and artistic activities.

पुनः कीदृशा मरुत इत्युपदिश्यते

Again the attributes of the Maruts are taught in the 12th Mantra.

Mantra—12

हस्कारा॒द्वि॒द्युत॒स्पर्य॑तो॑ जा॒ता अ॑वन्तु नः ।
म॒रुतो॑ मृळयन्तु नः ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)

वयं यतः हस्कारात् जाताः विद्युतः नः (अस्मान्) सुखानि अवन्तु (प्रापयन्ति) अतः ताः परितः (सर्वतः) संसाधयेम । यतः मरुतः नः (अस्मान्) मृडयन्तु (सुखयन्तु) अतः तान अपि कार्येषु संप्रयोजयेम ॥

TRANSLATION

Because the lightnings born from the bright sky, give us happiness, (by raining) therefore, we should utilise them properly from all sides. The winds also cause happiness to us, therefore we should use them methodically in various works.

PURPORT

Men can attain happiness well when they can acquire first the knowledge of the science of air or wind, then of the science of electricity and then that of the water, earth and herbs and drugs etc.

THE COMMENTATOR'S NOTES

(हस्कारात्) प्रहनं हस्तत् करोति येन तस्मात् (अवन्तु) प्रापयन्ति । अत्रावधातोर्गत्यर्थात् प्राप्त्यर्थो गृह्यते ।
= Cause to attain.

(मरुतः) वायवः = Winds

(मृडयन्तु) सुखयन्ति । अत्रापि लडर्थे लोट्
= Cause happiness

TRANSLATOR'S NOTES

The word हस्कारः is derived from हसे प्रहसने meaning to laugh, but according to the general rule admitted by all

grammarians अनेकार्थाधातव: i. e. verbs have many meanings, here it is the sense of shining or brightness. Sayanacharya has therefore stated in his commentary that हस्कारात्-दीप्तिकरात् हसे-हसने इति धातोः अत्र प्रकाशमात्रे वर्तते ॥

Taking into consideration the context, this seems to be correct.

मृड- सुखने = to cause happiness.

मरुत इति पदनाम (निघ० ५.५) पद-गतौ गतेस्त्रयोऽर्थाः- ज्ञानंगमनं प्राप्तिश्च अतः गमनागमनादिव्यवहारप्रापका वायवो गृह्यन्ते ।

= Winds which are the cause of movement and other functions.

अथ सूर्यलोकगुणा उपदिश्यन्ते ।

The attributes of the solar world are taught in the thirteenth Mantra.

Mantra—13

आ पूषञ्चित्रबर्हिषमाघृणे धरुणं दिवः ।
आजा नष्टं यथा पशुम् ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)

यथा कश्चित् पशुपालः नष्टं पशुं प्राप्य प्रकाशयति तथा अयम् आघृणे आघृणिः पूषन् (पूषा सूर्यलोकः) दिवः चित्रबर्हिषं धरुणम् (अन्तरिक्षम्) प्राप्य आज (समन्तात् प्रकाशयति) ॥

As a shepherd brings back and reveals before others a lost animal, in the same way, this bright-rayed sun having made the firmament wondrous from its light, illuminates the earth by scattering its rays.

PURPORT

There is Upamalankar or simile used in this Mantra. As shepherds and other feeders of animals, feed and nourish the beasts and by their milk etc. cause happiness to men, in the

same manner, the sun having supported the sky and all substances therein, by its rays and gravitation, causes happiness to all beings.

THE COMMENTATOR'S NOTES

(पूषन्) पोषयतीति पूषा सूर्यलोकः अत्रान्तर्गतो णिच् श्वन्-क्षन् पूषन् प्लीहन् क्लेदन् स्नेहन् मूर्धन् मज्जन्नर्यमन् विश्वप्सन् परिज्मन् मातरिश्वन् मघवन्निति (उणादि १.१५७) अनेनायं निपातितः ॥ = Sun.

(चित्रबर्हिषम्) चित्रम् आश्चर्यं बर्हिः अन्तरिक्षं भवति यस्मात् तत्। (आघृणे) समन्तात् घृणयः किरणा दीप्तयो यस्य सः। = The sun with bright rays

(धरुणम्) धारणकर्त्रीं पृथिवीम्। = Earth.

(दिवः) स्वप्रकाशात् = From its light.

(अज) अजति प्रकाशे प्रक्षिप्य द्योतयति।

= Illuminates by throwing light.

TRANSLATOR'S NOTES

Rishi Dayananda interprets Poosha (पूषा) here as the sun, for which besides the derivation pointed out by him as पोषयतीति पूषा सूर्यलोकः पुष-पुष्टौ there are two clear passages in the Brahmana substantiating his interpretation.

असौ वै पूषा योऽसौ (सूर्यः) तपति ॥ (कौषीतकीब्राह्मणे ऋग्वेदीये ५.२ गोपथ ब्राह्मणे उ० १.२०)

In the passages from the Kausheetaki Brahman and the Gopath Brahmana, it is clearly and un-anbiguously stated that the word पूषा (Poosha) stands for the sun.

बर्हिरिति अन्तरिक्षनाम (निघ० १.३)

घृणि is derived from घृ-क्षरणदीप्त्योः here it is in the second sense of illuminating.

In the Nighantu 1.17 we read—

घृणिः-ज्वलतो नाम (निघ० १.१७)

= Shining or bright.

धरुणम् is derived from धृञ्-धारणे hence Rishi Dayananda has taken it here for the earth which upholds all beings. अज गति क्षेपणयोः hence Rishi Dayananda's interpretation as.

अजति–प्रकाशं प्रक्षिप्य द्योतयति ॥

अथ पूषन् शब्देनेश्वरस्य सर्वज्ञताप्रकाशः क्रियते

By the term Pooshan, God's Omniscience is mentioned.

Mantra—14

पूषा राजानमाघृणिरपगूळ्हं गुहा हितम् ।
अविन्दच्चित्रबर्हिषम् ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)

यतः अयम् आघृणिः पूषा (परमेश्वरः) गुहाहितं चित्र-बर्हिषम् अपगूढं राजानम् अविन्दत् (जानाति) (तस्मात् सर्व-शक्तिमान वर्तते ॥)

TRANSLATION

Because this Resplendent God who is the nourisher of all by His might knows fully the hidden soul or Atman dwelling in the cave of the heart or intellect doing many noble deeds, He is Omnipotent.

PURPORT

Because God Who is the Creator of all, knows the resplendent and sustaining soul or the Prana dwelling within the heart, He is Omniscient.

THE COMMENTATOR'S NOTES

(राजानम्) प्राणं जीवं वा = Prana or the soul.

(पूषा) स्वाभिव्याप्त्या यः सर्वान् पदार्थान् पोषयति स जगदीश्वरः

= God who nourishes all by His immanence or presence.

(चित्रबर्हिषम्) चित्रम् अनेकविधं बर्हिः-उत्तमं कर्म क्रियते-येन तम्

= Doer of various noble deeds.

TRANSLATOR'S NOTES

Here Rishi Dayananda has taken the word Poosha in the sense of God as it is derived from पुष-पुष्टौ and God is the nourisher of all. The Vedic Mantras like.

तमीशानं जगतस्तस्थुषस्पतिं धियं जिन्वमवसे हूमहे वयम् ।
पूषा नो यथा वेदसामसद् वृधे रक्षिता पायुरदब्धः स्वस्तये ।
ऋ० ४.८९.५

Make it quite clear that the word Poosha is primarily used for God, Who is the Lord of all animate and inanimate world.

In his commentary on this Mantra Rishi Dayananda has interpreted बर्हि: as उत्तमं कर्म or noble deed. The word is derived from बर्ह-वृद्धौ so it can mean anything that enables a man to grow. It is only by doing noble deeds that man can grow or develop his faculties, hence the word can certainly be used for good deeds.

In the Nighantu 5.2 It is stated

बर्हिरिति पदनाम (निघ० ५.२) पद–गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च

By taking the third meaning प्राप्ति of the Verb-the word will mean सुखप्रापकम् = that which causes happiness. Certainly it is a noble work that creates happiness, therefore Rishi Dayananda's interpretation of the word बर्हि: as उत्तमं कर्म or good deed is correct.

पुनरस्ते गुणा उच्यन्ते

His (God's) attributes are taught in the 15th Mantra.

Mantra—15

उतो स मह्यमिन्दुभिः षड्युक्तां अनुसेषिधत् ।

गोभिर्यवं न चर्कृषत् ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)

(कृषीवलः भूमिं चर्कृषत् । धान्यादि प्राप्त्यर्थं पुनः पुनः भूमिं कर्षतीव) अयम् ईश्वरः मह्यम् इन्दुभिः सह (वसन्तादीन्) युक्तान् गोभिः सह यवम् अनुसेषिधत् (पुनः पुनः अनुगतं प्रापयते) (तस्मात् अहं तम् एव इष्टं मन्ये) ॥

TRANSLATION

As a cultivator who ploughs with steers brings corn, this God successively brings to me-a righteous industrious person, the spring and other six seasons along with Juicy substances and with cattle, horses, and other useful animals, barley and other kinds of corn. THEREFORE I regard Him alone as most acceptable and Adorable Supreme Being.

PURPORT

There is Upamalankara or simile used in this Mantra. As the sun with its rays and cultivator with his ploughs etc.. draws and digs the ground, sows the seed and having obtained corn etc. makes the spring and other seasons full of happiness, in the same manner, God makes all seasons givers of happiness to all souls according their sap.

THE COMMENTATOR'S NOTES

(इन्दुभिः) स्निग्धैः पदार्थैः सह

= With Juicy substances.

(युक्तान्) सुखसम्पादकान् = Givers of happiness.

(अनुसेषिधत्) पुनः पुनः अनुकूलान् प्रापयते

= Makes them suitable again and again.

TRANSLATOR'S NOTES

इन्दुभिः is derived from उन्दि-क्लेदने उन्देरिच्चादेः (उणादि० १.१२) इति उः प्रत्ययः hence the meaning given by Rishi Dayananda as स्निग्धैः-पदार्थैः Juicy or greasy substances.

इति प्रथमाष्टके द्वितीयाध्याये दशमो वर्गः समाप्तः ।

Here ends the tenth Varga of the second Chapter in the first Ashtaka or Octade.

अथ जलगुणा उपदिश्यन्ते ।

Now the properties of water are taught.

Mantra—16

अम्बयो यन्त्यध्वभिर्जामयो अध्वरीयताम् ।
पृञ्चतीर्मधुना पयः ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)

यथा बन्धूनां जामयः (बान्धवाः) अनुकूलाचरणैः सुखानि (सम्पादयन्ति) तथा एव इमाः अम्बयः (आपः) अध्वरीयताम् अस्माकम् अध्वभिः मधुना पयः पृंचतीः स्पर्शयन्त्यः यन्ति ॥

TRANSLATION

As kinsmen always cause happiness to their kith and kin by their suitable conduct, in the same manner, these waters which are protectors of the people who are desirous of offering non-violent sacrifices, flow by the paths of the Yajnas qualifying or mixing with their sweetness a sap causing happiness to us.

PURPORT

As kinsmen always nourish and gladden their relatives, in the same manner, these waters going up and down cause happiness to all beings like friends. Without them, it is not possible for any living or non-living (inanimate) object to grow. Therefore they should be properly utilised by all.

THE COMMENTATOR'S NOTES

(अम्बयः) रक्षणहेतवः आपः ।

= Waters with protective powers.

Rishi Dayananda derives the word अम्बय: from अव-रक्षणादिषु । Sayanacharya interprets the word अम्बय: as मातृस्थानीयाआप: Mother like waters. He derives it from अबि-शब्दे though the meaning of sound or speech is not found in the term. Rishi Dayananda's interpretation seems more close to the root meaning.

(अध्वरीयताम्) आत्मन: अध्वरमिच्छताम्

= Desiring non-violent sacrifices.

(अध्वर इति यज्ञ नाम ध्वरति हिंसाकर्मा तत्प्रतिषेध: इति यास्काचार्यो निरुक्ते १.७) (पृंचती:) स्पर्शयन्त्य:—

= Causing to touch or mixing.

(पय:) सुखकारकं रसम्—

= Sap causing happiness.

पुनस्ता: कीदृश्य इत्युपदिश्यते

What are the properties of those waters is taught in the seventeenth Mantra.

Mantra—17

अमूर्या उप सूर्ये याभिर्वा सूर्यः सह ।
ता नो हिन्वन्त्वध्वरम् ॥

सन्धिच्छेदसहितोऽन्वय: (महर्षिकृत:) ।

या: अमू: आप: सूर्ये तत्प्रकाशे वा वर्तन्ते याभि: सह सूर्यो वर्तते ता: न: (अस्माकम्) अध्वरम् उप हिन्वन्ति (उपसेधयन्ति) ।

TRANSLATION

Those waters which are contiguous to the sun or its light and those with which the sun is associated are propitious to our non-violent and inviolable Yajna. They are useful in the performance of the non-violent sacrifice for sprinkling, sipping (Achaman) touching of the organs and other purposes.

PURPORT

The water which goes towards the sun being penentrated by the rays of the sun and made subtle, comes down in the form of the rain and when utilised scientifically and methodically in various conveyances or vehicles, increases happiness.

THE COMMENTATOR'S NOTES

(हिन्वन्ति) प्रीणयन्ति सेधयन्ति = Gratify or increase

हि-गतौ वृद्धौ च = To go and to grow.

(अध्वरम्) अहिंसनीयं सुखरूपं यज्ञम् = Inviolable happiness

पुनस्ता कीदृश्य इत्युपदिश्यते

How are those waters is again taught in the next Mantra.

Mantra--18

अपो देवीरुप ह्वये यत्र गावः पिबन्ति नः ।
सिन्धुभ्यः कर्त्वं हविः ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)

यस्मिन् व्यवहारे गावः सिन्धुभ्यः देवीः आपः पिबन्ति ताः नः (अस्माकम्) हविः कर्तवम् अहम् उपह्वये ॥

TRANSLATION

I invoke the waters for the performance of Yajna where the rays of the sun touch from the oceans or rivers in order to enjoy happiness which they give.

PURPORT

The rays of the sun penetrate all waters and draw all around the waters. Then they get earth and herbs. Wise men should use some water for drinking, bathing and activities connected with arts nnd industries and thus should enjoy happiness.

THE COMMENTATOR'S NOTES

(देवीः) दिव्यगुणवत्वेन दिव्यगुणप्रापिकाः—
= Divine.

(सिन्धुभ्यः) = From the seas and rivers.

(कर्तवम्) कर्तुम्। अत्र कृत्यार्थे तवैकेन केन्यत्वनः। (अष्टा० ३. ४. १४)।

What is the nature of those waters is taught in the next mantra.

Mantra—19

अप्स्वरन्तरमृतमप्सु भेषजमपामुत प्रशस्तये।
देवा भवत वाजिनः॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)

हे देवाः (विद्वांसः) यूयं प्रशस्तये अप्सु अन्तः अमृतम् उत अप्सु भेषजम् विदित्वा अपां प्रयोगेण वाजिनः भवत॥

TRANSLATION

O learned persons, for your all-round development you should know that there is Amrita (Ambrosia or the power of destroying diseases that cause death) in the waters. There is healing balm or there are medicinal herbs in the waters. Know this and by their proper use become enlightened and wise.

PURPORT

O men, having known the attributes of the waters which contain disease-destroying powers and which contain in themselves the medicinal herbs, use them for the removal of diseases the medicinal herbs, use them for the removal of diseases and the accomplishment of arts, crafts and industries.

THE COMMENTATOR'S NOTES

(अमृतम्) मृत्युकारकरोगनिवारकम्
= The power of destroying diseases that cause death.

(भेषजम्) औषधम् = Healing balm or medicine.

(देवाः) विद्वांसः = Learned persons.

(वाजिनः) प्रशस्तो बोधो येषामस्ति ते। अत्र प्रशंसार्थ इतिः। गत्यर्थाद् विज्ञानं गृह्यते॥

= Full of knowledge, enlightened or wise.

TRANSLATOR'S NOTES AND COMMENTS

It is remarkable that even Sayanacharya-an orthodox commentator has taken देवाः as हे देवाः—ऋत्विजादयो ब्राह्मणाः। एते वै देवाः प्रत्यक्षं यद् ब्राह्मणाः। (तैतिरीय संहितायाम् १.७. ३. १) इति श्रुत्यन्तरात्॥

Which wilson has rightly translated as "divine priests." For this meaning of ऋत्विजादयो ब्राह्मणाः Sayanacharya has given quotation from the Taittireeya Samhita 1.7.3.1 where it is clearly stated that the Brahmanas are visible devas.

But Griffith has translated देवाः here as else where as "Ye Gods." He seems to be obssessed with the idea of Polytheism in the Vedas.

पुनस्ताः कीदृश्य इत्युपदिश्यते—

How are they (the Waters) is taught again in the next Mantra.

Mantra—20

अप्सु मे सोमो अब्रवीदन्तर्विश्वानि भेषजा।
अग्निं च विश्वशम्भुवमापश्च विश्वभेषजीः॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)

यथा अयं सोमः मे (मह्यम्) अप्सु अन्तः विश्वानि भेषजा (औषधानि) विश्वशम्भुवम् अग्निं च अब्रवीत् (ज्ञापयति) एवं विश्वभेषजीः आपः स्वासु सामर्थ्यानि विश्वा भेषजा (औषधानि) विश्वशम्भुवम् अग्निं च अब्रवन् (ज्ञापयन्ति)॥

TRANSLATION

Soma (Moon the king of all herbs or the Soma-moon creeper) denotes to me that within the waters dwell all balms

that heal. The waters contain all healing herbs. The agni, pariticularly in the form of electricity is also the benefactor of the Universe.

PURPORT

As all substances reveal themselves through their properties, so the moon that nourishes all medicinal herbs and plants and Soma-the moon creeper tell us (so to speak) that the waters contain all healing powers

THE COMMENTATOR'S NOTES

(सोमः) ओषधिराजश्चन्द्रमाः सोमलताख्यरसोवा

= Moon the king of all herbs and the Juice of the moon-creeper.

(अब्रवीत्) ज्ञापयति । अत्र लडर्थे लुङ् अन्तर्गतोण्यर्थ प्रसिद्धीकरणधात्वर्थश्च ।

= Denotes or mainfests.

TRANSLATOR'S NOTES

By Soma we also may take besides the above meaning—Vaidya or physician of clam nature. सौम्यस्वभावो वैद्यः Rishi Dayananda in his commentary on Yaj. 24. 22 has interpreted सोम as सोमवल्लीव सर्वरोगनाशकः The destroyer of all diseases like the Soma Plant. In that case, the meaning becomes clearer. Hydropathy discovered by Lui Kuhni and others clearly substantiates the statement about the healing powers of the water contained in these and other mantras.

पुनस्ताः कीदृश्य इत्युपदिश्यते ।

The same subject of अपः of (Apas) is continued.

Mantra—21

आपः पृणीत भेषजं वरूथं तन्वे३ मम ।
ज्योक् च सूर्यं दृशे ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः) ।

मनुष्यैः या आपः प्राणाः सूर्यं दृशे (द्रष्टुं) ज्योक् (चिरं

जीवनाय) मम तन्वे वरूथं भेषजं पृणीत (प्र पूरयन्ति ताः यथा-वत् उपयोजनीयाः ॥

TRANSLATION

Men should properly use the Pranas (Vital airs or principles of life) that fill all disease—'dispelling medicaments (properties) to keep our body safe from harm, so that we may long see the sun.

PURPORT

Without the Pranas, it is not possible for any living being or even trees etc. to maintain their existence. There fore the best medicine or healing balm for the removal of hunger, thirst and all diseases is to use the Prana properly and methodically.

THE COMMENTATOR'S NOTES

(आपः) आप्नुवन्ति व्याप्नुवन्ति सर्वान् पदार्थान् ते प्राणाः ॥

= Pranas or principles of life that pervade all.

(पृणीत) पूरयन्ति । अत्र व्यत्ययो लडर्थे लोट् अंतर्गतो ण्यर्थश्च = Fill up.

(भेषजम्) रोगनाशकव्यवहारम्–

= Diseases destroying function.

(वरूथम्) वरं श्रेष्ठम । अत्र जृवृभ्यामूथन् (उणादि० २.६) अनेन वृञ्-वरणे इति धातोः ऊथन् प्रत्ययः । = Good.

(दृशे) द्रष्टुम् दृशे विख्ये च (अष्टा० ३.४.११) अनेनायं निपातितः = To see.

TRANSLATOR'S NOTES AND COMMENTS

Here Rishi Dayananda has interpreted आपः as प्राणाः for which he has given the derivation. आप्नुवन्ति व्याप्नुवन्ति सर्वान् पदार्थान् ते though he has not cited the authorities which are clearly available.

In the Taittireeya 3.2.5.2 and Tandya Maha Brahmana 9.9.4 it is stated प्राणा वा आप: (तैत्ति० संहिता ३. २.५.२) ताण्ड्य ब्राह्मणे ९.९.४।

In the Shatapath Brahmana 3.8.2-4 it is stated आपो वै प्राणा: ॥ (शत० ३.८.२.४) In the Jaimineeya Upanishad 3.10.9 it is stated—

प्राणो ह्याप: (जैमिनीयोपनिषद् ब्राह्मणे ३.१०.९)

So Rishi Dayananda's interpretation is substantiated by the above and other authorities from the ancient literature.

पुनस्ता: कीदृश्य इत्युपदिश्यते ॥

The same subject is continued.

Mantra—22

इदमापः प्र वहत यत्किं च दुरितं मयि ।
यद्वाहमभिदुद्रोह यद्वा शेप उतानृतम् ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः)

अहं यत् किं च मयि दुरितम् अस्ति (यत् वा पुण्यम् अस्ति) यत् च अहम् अभिदुद्रोह (वा मित्रत्वम् आचरितवान्) यद् वा किंचित् शेपे (वा अनुगृहीतवान्) यत् अनृतम् वा उत (सत्यं च आचरितवान् अस्मि) तत् सर्वम् इदम् आपः (मम प्राणाः) मया सह प्रवहत (प्राप्नुवन्ति) ॥

TRANSLATION

Whatever sin caused by evil nature is there in me or the merit, whether I have pronounced imprecations (curses) against holy men or have shown mercy to others, whether I have wrought evil out of jealousy or have shown friendship, whether I have lied or spoken the truth, all this my Pranas (life breaths) take with me.

PURPORT

Whatever good or evil, merit or sin is done by people, they get the fruit of the same under the dispensation of God's Justice.

(प्रवहत) प्रापयन्ति प्रकृष्टार्थे वहन्ति

= Carry on or cause to get further.

अत्र व्यत्ययो लडर्थे लोट् च (आपः) प्राणाः–

= Life breaths or principles as explained before. Rishi Dayananda in his commentary on Yaj. 8.27 has interpreted आप: as आप्ता: प्रजा: य० ६.२७) People who always think, speak and act truthfully. In his commentary on Yaj. 20.20 he has explained as प्राणा जलानीव विद्वांस: (यजु० २०.२२) Learned persons who are like the Pranas and waters. In his commentary on Yaj. 10.7 he has interpreted आप: as जलानीव शान्ता: Men of calm nature like waters.

That meaning can be taken here also and then the prayers for removing all our physical, vocal and mental defect is addressed to them and not to inanimate waters as wrongly supposed by Sayanacharya, Wilson, Griffith and others.

पुनस्ताः कीदृश्य इत्युपदिश्यते

The subject of आप: is continued.

Mantra—23

आपो॑ अ॒द्यान्व॑चारिषं॒ रसे॑न॒ सम॑गस्महि ।
पय॑स्वानग्न॒ आ ग॑हि॒ तं मा॒ सं सृ॑ज॒ वर्च॑सा ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः) ।

वयं याः रसेन युक्ता आपः सन्ति ताः समगस्महि याभिः अहं पयस्वान् यत् किंचित् अन्वचारिषं (कर्म अनुचरामि तत् एव प्राप्नोमि) यः अग्निः जन्मान्तरे आगहि (प्राप्नोति) स पूर्व-जन्मानि तम् एव कर्मानुष्ठातारं मा (माम्) अद्य वर्चसा संसृज (सम्यक् सृजति) ताः स च युक्त्या समुपयोजनीयः ॥

TRANSLATION

We have mingled to-day with the essence of waters full of sap and we have taken them properly. Being full of vigour and sap, I get the reward of what I do. The fire with which I have come in

contact in my previous life or the present one, fills me, the doer of actions, with vigour and splendour. Therefore it should be utilised properly and methodically.

PURPORT

All beings get the fruit of their actions through air, water, fire and other elements in previous as well as in the present life.

THE COMMENTATOR'S NOTES

(सम अगस्महि) संगच्छामहे ।

= Have mingled or associated with.

अत्र लडर्थे लुङ मन्त्रे घसहरणश

इतिच्लेर्लुक् वर्णव्यत्ययेन मकारस्य स्थाने सकारादेशश्च ।

(पयस्वान्) रसवच्छरीरयुक्तो भूत्वा

= Being full of sap and vigour.

सोऽग्निः कीदृश इत्युपदिश्यते

What is the nature of this Agni is taught in the 24th Mantra.

Mantra—24

सं माग्ने वर्चसा सृज सं प्रजया समायुषा ।
विद्युर्मे अस्य देवा इन्द्रो विद्यात्सह ऋषिभिः ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः सहितः) ।

मनुष्यैः ऋषिभिः सह देवाः विद्वांसः परमात्मा च यत् अग्ने (अग्निः) वर्चसा प्रजया आयुषा मा सृजति (संयुनक्ति) यत् मे पापपुण्यात्मकं कर्म जन्मनः कारणं विदुः (जानन्ति) विद्यात् (वेत्ति च) तस्मात् मया तत्संगः तदुपासना नित्यं कार्या ॥

TRANSLATION

God and enlightened seers and men know that the fire in the form of electricity confers upon me vigour, progeny and life.

They also know that the good or bad actions done by me are the cause of my birth. Therefore I should always keep company with such enlightened persons and have communion with God.

PURPORT

When the soul leaves former body and enters the next, the natural mental fire that accompanies it manifests or reveals the body again. The merits or the sins of the souls that cause birth are known only to the seers or other enlightened persons. Other ordinary or ignorant persons can never know it. It is God alone who thoroughly and perfectly knows all and enables the souls to enjoy the good or bad fruit of those actions uniting them with suitable bodies.

This twenty-third hymn has got direct connection with the provious one.

THE COMMENTATOR'S NOTES

(अग्ने) अग्निः—विद्युदाख्यः

= Fire in the form of electricity.

(देवाः) विद्वांसः = Englightened persons.

(इन्द्रः) परमेश्वरः = God.

(ऋषिभिः) विचार शीलैर्मन्त्रार्थद्रष्टृभिः

= Thoughtful seers of the Mantras with their secret meanings.

TRANSLATOR'S NOTES AND COMMENTS

विद्वांसो हि देवाः (शत० ३.७.३.१०)

= Learned or enlightened persons.

The word Indra stands primarily for God as it is derived from इदि परमैश्वर्ये The Lord of all. In the Rigveda 1.164.46 it is stated Un-ambiguously.

इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान् ।
एकं सद् विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥

(ऋ० १.१६४.४६)

Wise men call one God by various names like Indra, Mitra, Varuna, Agni etc. to denote His different attributes. In the Kaushitaki Brahmana of the Rigveda 6.14 it is clearly stated.

तस्मादाह इन्द्रो ब्रह्मेति (कौषी० ६.१४)

= Therefore a wise teacher says by the word Indra God is primarily meant.

ऋषयो मन्त्र द्रष्टार: अथवा ऋषीणां मन्त्रदृष्टयो भवन्ति (Nirukta 1.20).

ऋषिर्दर्शनात् स्तोमान् ददर्शेति (निरुक्ते २.११)

= Seers of the mantras.

अथ चतुर्विंशं सूक्तम्

HYMN XXIV.

अस्य पंचदशर्थस्य सूक्तस्य आजीगर्तिः शुनःशेप ऋषिः ॥ देवता—१ प्रजापतिः, २ अग्निः, ३—५ सविता भगो वा । ६—१५ वरुणः । १.२.६-१५ त्रिष्टुप् छन्दः । ३—५ गायत्री छन्दः १.२.६—१० धैवतः स्वरः १-५ षड्जः स्वरः ॥

Seer—shunah shepa, Devata or subject—Praja Pati, Agni, Savita and Varuna.

तत्रादिमेन प्रजापतिरुपदिश्यते

In the first Mantra, the nature of Praja-pati or the Lord of the world is taught.

Mantra—1

कस्य नूनं कतमस्यामृतानां मनामहे चारु देवस्य नाम ।
को नो मह्या अदितये पुनर्दात्पितरं च दृशेयं मातरं च ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

वयं कस्य कतमस्य बहूनाम् अमृतानाम् (अनादीनां प्राप्तमोक्षाणां जीवानां जगत्कारणानां नित्यानां मध्ये व्यापकस्य अमृतस्य (अनादेः एकस्य पदार्थस्य) देवस्य चारु नाम नूनं मनामहे कः नः देवः (प्राप्तमोक्षान् अपि) अस्मान् मह्यै अदितये पुनः दात् (ददाति) येन अहं पितरं मातरं च दृशेयम् ॥

TRANSLATION

Who is that God pervading immortal and eternal emancipated souls and Himself One Eternal Imperishable Supreme Being, the Resplendent Giver of Bliss whose auspicious name

we may invoke and always remember ? Who will send us-the liberated souls, back to the great earth that we may again behold our parents.

PURPORT

Here there is a question raised. Who is that one among the eternal and immortal souls whose most auspicious name we may know and remember ? Who will give birth to us after the period of emancipation so that we may be born again through our earthly parents after enjoying the Bliss of liberation for a very long period.

एतयोः प्रश्नयोरुत्तरे उपदिश्येते

The above two questions are answered.

Mantra—2

अ॒ग्नेर्व॒यं प्र॑थ॒मस्या॒मृता॑नां॒ मना॑महे॒ चारु॑ दे॒वस्य॒ नाम॑ ।
स नो॑ म॒ह्या अदि॑तये॒ पुन॑र्दात्पि॒तरं॑ च दृ॒शेयं॑ मा॒तरं॑ च ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

वयं यस्य अग्नेः (ज्ञानस्वरूपस्य अमृतानां प्रथमस्य अनादेः देवस्य चारु नाम मनामहे स एव नः (अस्मभ्यम्) मह्या अदितये पुनः जन्म दात् (ददाति) यतः च अहं पुनः पितरं मातरं च स्त्रीपुत्रबन्ध्वादीन् अपि दृशेयम् (पश्येयम्) ॥

TRANSLATION

We learned eternal souls invoke or remember the auspicious name of that Omniscient, un-parallelled, One Supreme Leader of the Eternal, immortal emancipated souls, the Giver of all things in creation and their Illuminator. It is He who gives us birth again on this great earth possessing great properties that we may again behold our parents, wives and kinsmen.

PURPORT

O men, we certainly believe in one eternal, Immortal God who is the dispenser of the fruit of the good or bad actions done by us and according to Whose laws we get re-birth. You must also know that One God to be the Giver of Re-birth for, none else can do this work (of the dispensation of justice). It is He who gives birth to emancipated persons also through parents at the end of Mahakalpa-a very long period covering several millions of years.

THE COMMENTATOR'S NOTES

(अग्नेः) ज्ञानस्वरूपस्य = Of Omniscient God.

(प्रथमस्य) अनादिस्वरूपस्य एव अद्वितीयस्य परमेश्वरस्य = Of un-parallelled Eternal God.

(अमृतानाम्) विनाशधर्मरहितानां प्राप्तमोक्षाणां जीवानां मध्ये— = Among the immortal liberated souls.

(चारु) पवित्रम् = holy.

(देवस्य) सर्वजगत्प्रकाशकस्य सृष्टौ सकलपदार्थदातुः = Of the Resplendent Giver of all things in the Universe.

(अदितये) कारणरूपेण नाशरहितायां पृथिव्याम्। अदितिरिति पृथिवी नामसु (निघ० १.१) अत्र सप्तम्यर्थे चतुर्थी। = On this earth.

TRANSLATOR'S NOTES

This Mantra clearly and un-ambiguously enunciates the doctrine of the re-birth of the emancipated souls after enjoying the bliss of the liberation for a very long period known as the Mahakalpa grand cycle or Paranta Kala in the passages of the Upanishads like

वेदान्तविज्ञानसुनिश्चितार्थाः, संन्यासयोगाद् यतयः शुद्ध

सत्वाः । ते ब्रह्मलोकेषु परान्तकाले, परामृताः परिमुच्यन्ति सर्वे ॥ (मुण्डकोप० ३.२)

The calculation of this Maha-Kalpa (grand cycle) or Paranta Kala as given by Rishi Dayananda in the Satyartha Prakash or Light of Truth Chap. IX. is as follows—

One Chaturyugi or quarternion consists of 4320000 years. Thus thousand such quarternions make one (Divine) day-night, such thirty day-nights make a Divine month. Such twelve months make a Divine year. Such hundred Divine years make one Paranta-kala mahakalpa or Grand Cycle." (Light of Truth translated by Pt. Ganga Prasad, ji Upadhyaya M. A. Allahabad P. 338).

It is owing to such a long almost incalculable period that some have held that the emancipated souls remain in the liberated state for ever and never return. But the above mantra clearly and un-mistakably points out that this belief is against the Vedic teaching, besides being un-reasonable, as the result of limited knowledge and action (however pure they may be) cannot be un-limited).

पुनः स कीदृश इत्युपदिश्यते

What is the nature of that God is taught in the next Mantra.

Mantra—3

अभि त्वा॑ देव सवितरीशा॑नं वार्या॑णाम् ॥
सदा॑वन्भा॒गमी॑महे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सवितः अवन् देव (जगदीश्वर) वयं वार्याणाम् ईशानं भागं त्वा सदा अभि ईमहे ॥

TRANSLATION

O Creator and ever Protector God, We pray to Thee who art the Lord of the earth and other acceptable or useful things, the Superintendent of the Universe and Adorable.

PURPORT

Men should always adore God only who is the Illuminator of all, Creator of the whole world and Giver of all Bliss.

One cannot get the real fruit of contemplation by worshipping any one else. Therefore a man should not worship any-one else in the place of God.

THE COMMENTATOR'S NOTES

(देव) सर्वानन्दप्रदेश्वर
= O God giver of all Bliss.

(सवितः) सृष्ट्याद्युत्पादक = Creator of the world.

(ईशानम्) विविधस्य जगत ईक्षणशीलम्
= Superintendent of all Universe.

(भागम्) भजनीयम् = Adorable.

(ईमहे) याचामहे = We pray or beg.

TRANSLATOR'S NOTES

देव is derived according to Yaskacharya not only from दिवु but also from दा to give देवो दानाद् वा दीपनाद् वा द्योतनाद् वा (निरुक्ते अ० ७) So here Rishi Dayananda has taken it in the sense of the Giver of all Bliss. सविता (Savita) is from षु-प्रसवैश्वर्ययोः therefore it has been taken in the sense of the Creator.

भागम् is from भज-सेवायाम् hence it has been interpreted by Rishi Dayananda as भजनीयम् or Adorable, though Sayanacharya, Wilson, Griffith and others have taken it other-wise. Sayanacharya has taken it as adjective of धनम् भजनीयं धनम् ईमहे = We pray for enjoyable wealth.

Wilson translates it as..

"We solicit (our) portion of Thee" and Griffith as " for our share we come."

ईमहे—याच्ञाकर्मा (निघ० ३.१९)

पुनः स एवार्थ उपदिश्यते

The same subject is contiuued —

Mantra—4

यश्चिद्धि तं इत्था भर्गः शशमानः पुरा निदः ।
अद्वेषो हस्तयोर्दधे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे जीव) यथा अद्वेषः अहम् ईश्वरः इत्था सुखहेतुना यः शशमानः भगः अस्ति तं सुकर्मणः ते हस्तयोः आमलकम् इव दधे यः च निदः अस्ति तस्य हस्तयोः सकाशात् इव एतत् सुखं च विनाशये ॥

TRANSLATION

O soul : as I-God who am free from hatred or envy, put in thy hands (who art doer of noble deeds) admirable good wealth as amalaka or enblic Myrobalan in one's hands and take away this wealth from the hands of an unrighteous person who censures noble men and Dharma, so you should also act.

PURPORT

As I—God give misery to an unrighteous person censuring others unjustly and happiness and knowledge to him who conducts himself according to the injunctions of Dharma, so you should also behave.

THE COMMENTATOR'S NOTES

(शशमानः) स्तोतुमर्हः = Admirable.

(भगः) सेवितुमर्हो धनसमूहः = God wealth.

पुनः स एवार्थ उपदिश्यते—

Mantra—5

भर्गभक्तस्य ते वयमुदशेम तवावसा ।
मूर्धानं राय आरभे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे परमात्मन्) भगभक्तस्य ते (तव) कीर्तिमतः वयम् उद्शेम तस्मात् तव अवसा मूर्द्धानं प्राप्य आरभे (आरब्धव्ये व्यवहारे नित्यं प्रवर्तामहे) ।।

TRANSLATION

O God, let us attain the reputation of Thee whose devotees become revered everywhere. Let us therefore be assiduous in attaining the surmit of affluence, through Thy protection who art the Possessor of wealth. Let us be engaged in doing noble works.

PURPORT

Those who obey the commands of God, get His protections and possessing good wealth, become praiseworthy everywhere. Because, it is God alone Who gives fruit of actions done by the souls.

THE COMMENTATOR'S NOTES

(भगभक्तस्य) भगाः सर्वैः सेवनीया भक्ता येन तस्य

= By whose grace the devotees are revered by all.

(आरभे) आरब्धव्ये व्यवहारे

= In the work to be commenced.

पुनः स कीदृश इत्युच्यते,

How is His nature is again taught in the 6th Mantra.

Mantra—6

नहि ते क्षत्रं न सहो न मन्युं वयश्चनामी पतयन्त आपुः ।
नेमा आपो अनिमिषं चरन्तीर्न ये वातस्य प्रमिनन्त्यभ्वम् ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे जगदीश्वर ते (तव) क्षत्रं पतयन्तः सन्तः अमी लोका लोकान्तरं न आपुः (न व्याप्नुवन्ति) न वयः च न सहः न

मन्युं च व्याप्नुवन्ति न इमाः अनिमिषं चरन्त्यः आपः तव सामर्थ्यं प्रमिनन्ति ये वातस्य प्रमिनन्ति अभ्वम् ॥

TRANSLATION

O God, these various visible or invisible worlds or the birds that are flying through the air, cannot attain to Thy inviolable Dominion or Thy might, nor these waters that flow on for ever or the Pranas can measure Thy Prowess. None can compete with Thy Wealth. The gale of wind can never surpass Thy speed. None of these wonderful things can deny Thy existence or Thy might. They all denote Thy glory.

PURPORT

Because God is Omnipotent, none can measure or violate Him. These worlds move on, but God does not move for, He is Perfect. No one can attain to inviolable entire dominion by worshipping any one else except God. Therefore all should adore only God who is Infinite, Immeasurable and Imperishable. This should be known to all.

THE COMMENTATOR'S NOTES

(क्षत्रम्) अखण्डं राज्यम् = Inviolable Dominion.

(वयः) पक्षिसमूहा दृश्यादृश्याः सर्वे लोका वा ।
= Birds or visible or invisible worlds.

(आपः) जलानि प्राणा वा = Water or Pranas.

(अभ्वम्) सत्ता निषेधम् । अत्र भूधातोः क्विप् ततश्छन्दस्युभयथा ॥ (अष्टा० ६.४.८६) इत्यचि परे यणादेशः ॥
= Denial of existence.

TRANSLATOR'S NOTES

Rishi Dayananda has taken Kshatram for अखण्डराज्यम् Inviolable Dominion.

The following pasage from Aitareya Brahmana 7.22 substantiates the Rishi's interpretation क्षत्रं हि राष्ट्रम् (ऐत० ७२) Rishi Dayananda has interpreted the word वयः not only

birds as others have done, but also as दृश्यादृश्याः सर्वे लोकाः = visible or invisible worlds वयः is derived from वी-गतिव्याप्ति प्रजनकान्त्यसनखादनेषु so taking the first meaning of गति or moving, it can be used, not only for birds, but also for moving worlds etc. In the Aitareya 1.28 the word वयः is used for प्राण, प्राणो वै वयः (ऐत० १.२८)In Shatapath 8.5.2.6 it is used for अन्न or food taking the sense of खादन or eating of the root, वी, अन्नं वै वयश्छन्दः (शत० ८.५.२.६) In the Shatapath 9.5.3.7 the word वयांसि has been interpreted as animals पशवो वै वयांसि (शत० ९. ३. ५-७) because they have movement. Therefore it is clear that taking into consideration the root-meaning of वी-गत्यादिषु the word वयः can be used for the worlds that move.

अथ वायुसवितृगुणा उपदिश्यन्ते

Now the attributes of वायु (air) and Savita (sun) are taught.

Mantra—7

अबुध्ने राजा वरुणो वनस्योर्ध्वं स्तूपं ददते पूतदक्षः ।
नीचीनाः स्थुरुपरि बुध्न एषामस्मे अन्तर्निहिताः केतवः स्युः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे मनुष्याः) यूयं यः पूतदक्षः राजा वरुणः (जलसमूहः) सविता वा अबुध्ने वनस्य ऊर्ध्वं स्तूपं ददते यस्य नीचीनाः केतवः एषाम् उपरि स्थुः (तिष्ठन्ति) यदन्तर्निहिताः आपः स्थुः (सन्ति) यदन्तः स्थः बुध्नः च केतवः अस्मे (अस्मासु) अन्तः निहिताः च भवन्ति इति विजानीत ॥

TRANSLATION

O men you should know that the shining sun of pure vigour abiding in baseless firmanent sustains on high a heap of light, the rays of which are pointed down wards while their base is above. There are waters below. May the rays of the sun become concentrated in us as the source of healthy existence. May we use the heat of the sun properly in order to

keep ourselves healthy.

PURPORT

It is the rays of the sun that are above and below that are the cause of the creation of the cloud. The particles of water in the rays are not visible on account of their subtleness. In the same manner, the subtle particles of the air, fire and earth etc. are not visible, even though they are in the firmament.

THE COMMENTATOR'S NOTES

(अबुध्ने) अन्तरिक्षसदृशे स्थूलपदार्थे बुध्नमन्तरिक्षं भवति बद्धा अस्मिन् धृता आप इति (निरुक्ते १०.४४)

(राजा) यो राजते प्रकाशते अत्र कनिन् युवृषितक्षिराजिधन्वि द्युप्रतिदिवः (उणा० १.१५४) अनेन कनिन् प्रत्ययः ॥ = Shining.

(राजृ-दीप्तौ) (वनस्य) वननीयस्य संसारस्य (स्तूपम्) किरणसमूहम् । स्तूपः स्त्यायतेः संघातः (निरु० १०.३३)

= Group of Rays.

(बुधाः) बद्धा आपो यस्मिन् स बुध्नो मेघः (बुध्नइति मेघनामसु) (निघ० १.१०) = Cloud.

(केतवः) किरणाः प्रज्ञानानि वा

= The rays or signs.

(केतुरितिप्रज्ञानाम निघ० ३.९)

इदानीं वरुणशब्देन परमात्मवाय्वोर्गुणोपदेशः क्रियते ।

Now by the term Varuna, the attributes of God and the air are taught.

Mantra—8

उरुं हि राजा वरुणश्चकार सूर्याय पन्थामन्वेतवा उं ।
अपदे पादा प्रतिधातवेऽकरुतापवक्ता हृदयाविधश्चित् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हृदयाविधः अपवक्ता (अपवाचयिता शत्रुः अस्ति) तस्य चित् (इव) यः वरुणः राजा (जगद्धाता जगदीश्वरः वायुः वा सूर्याय (सूर्यस्य) अन्वेतवे उरुं पन्थां चकार उत अपि अपदे पादा प्रतिधातवे सूर्यम् अकः उ इति वितर्के सर्वस्य एतत् विधत्ते (स सर्वैः उपासनीयः उपयोजनीयः वा अस्ति इति निश्चेतव्यम्) ॥

TRANSLATION

(1) The Resplendent God who is the Sustainer of the world hath made a spacious pathway, for the sun where with to travel on its axis, even in the middle region where there was no path. He made it to set its footstep. He is the piercer of the heart of an unrighteous person. He is therefore to be adored by all. Men should know this certainly.

PURPORT

God has fixed up its own axis for the great sun to move about and it (sun) is illuminated by the air. All these different worlds move about at their own axis. It is by God's sustaining Power along with attraction of the air that these worlds do not go away from their axis and there is none else who is the Upholder of these worlds than God. As God is the piercer of the heart of an un-righteous person, in the same manner, Prana also is the piercer of the heart of a person suffering from some terrible fatal disease. Hence why should He (God) not be worshipped by all and why should not be the Prana (or vital wealth) utilised properly and methodically for attaining long life and health.

(हृदयाविधचित्) हृदयं विध्यति तस्य अधार्मिकस्य शत्रोर्वा Pierces the heart of an un-righteous person or of the enemy.

अथ यौ राज प्रजापुरुषौ तौ कीदृशौ भवेतामित्युपदिश्यते

How should be the rulers and their subjects is taught in the ninth mantra.

Mantra—9

शतं ते राजन्भिषजः सहस्रमुर्वी गंभीरा सुमतिष्टे अस्तु ।
बाधस्व दूरे निर्ऋतिं पराचैः कृतं चिदेनः प्र मुमुग्ध्यस्मत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे राजन् प्रजाजन वा यस्य भिषजः ते (तव) शतम् औषधानि सहस्रसंख्याता गम्भीरा उर्वी (भूमिः) अस्ति तां त्वं सुमतिः भूत्वा निर्ऋति (भूमिं) रक्ष (दुष्टस्वभावं प्राणिनं) प्रमुमुग्धि यत् पराचैः कृतम् एनः अस्ति तत् अस्मत् दूरे रक्ष एतान् पराचः (दुष्टान्) स्वस्वकर्मानुसारफलदानेन बाधस्व (अस्मान् शत्रुचोरदस्युभयाख्यात् पापात् प्रमुमुग्धि (सम्यक् विमोचय) ॥

TRANSLATION

O rulers or subjects, your physician, who is the destroyer of all diseases, has a hundred, nay a thousand healing balms or medicaments. Deep or wide-reaching be your good intellect. Being endowed with that wisdom, protect the earth. Keep away from us a man of un-righteous nature. Put away from us the sin committed by wicked persons and destroy them by giving them suitable punishment for their ignoble deeds. Liberate us from the sin in the form of the fear from enemies, thieves and plunderers.

PURPORT

Men should associate themselves only with those rulers and subjects who are removers of all sins and diseases, who are upholders of the earth, are givers of good advice, are preventers of the unrighteous by giving support and strength to the righteous. No one's sins can be destroyed without reaping the consequences. But prayers, sermons and exertions are

meant for the removal of those sins committed in the past, being committed at present and likely to be committed in the future.

THE COMMENTATOR'S NOTES

(भिषजः) सर्वरोगनिवारकस्य वैद्यस्य
= of the physician.

निर्ऋतिम्) भूमिम् निर्ऋतिरितिपृथिवीनामसु
= Earth.

(पराचैः) धर्मात् पराङ्मुखैः
= By uprighteous persons.

य उपरि लोका दृश्यन्ते ते कस्योपरि सन्ति केन धार्यन्त इत्युपदिश्यते ।

The worlds above and the worlds below and by whom are they sustained is taught in the tenth Mantra.

Mantra—10

अमी य ऋक्षा निहितास उच्चा नक्तं ददृश्रे कुह चिद्दिवेयुः ।
अदब्धानि वरुणस्य व्रतानि विचाकशच्चन्द्रमा नक्तमेति ॥
सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

वयं पृच्छामः अमी ये उच्चा केन निहितास ऋक्षाः, नक्तं न ददृश्रे ते दिवा कुह चित् ईयुः इति। यानि वरुणस्य (परमेश्वरस्य सूर्यस्य वा) अदब्धानि व्रतानि यैः नक्तं विचाकशत् सन् चन्द्रमाः (चन्द्रादिनक्षत्र समूहः) एति (प्रकाशं प्राप्नोति) (स रचयिता स च प्रकाशयिता अस्ति इति उत्तरम्) ॥

TRANSLATION

We ask whither by day depart the constellations, moon and stars etc. that shine at night, set high in heaven above us ?

The holy laws of God are inviolable and Immutable and by whose command through the night the moon moves on in

splendour ? The answer is that God is the Creator and Illuminator of the Universe.

PURPORT

In the first half of this Mantra, a question has been raised which has been answered by the latter half. When some one asks a learned person by whom have these constellations been made, who upholds them and where do they go in day time when they are visible at night ? then he should answer the question

in the following manner:—

All these worlds are created and upheld by God who is called by the term of Varuna-the most acceptable and the the Best. They have no light of their own, but they shine by the light of the sun. They do not go anywhere, but are not visible in day time being covered by the light of the sun. They are visible at night, illuminated by the rays of the sun. All these wonderful acts are of God, to whom All thanks are due.

Here ends the 14th Varga of the 2nd anuvaka.

THE COMMENTATOR'S NOTES

१–(ऋक्षाः) चन्द्रनक्षत्रादिलोकाः = 1 Constellations, the moon. and stars etc.

२–(अदब्धानि) अहिंसनीयानि = 2 Inviolable, eternal.

३–(व्रतानि) कर्माणि नियमा वा = 3 Acts or laws.

४–(वरुणस्य) जगदीश्वरस्य सूर्यस्य वा = 4 Of God or the sun.

TRANSLATOR'S NOTES

In his commentary on this Mantra, Rishi Dayananda has interpreted. वरुणस्य as परमेश्वरस्य सूर्यस्य वा = Of God or the sun. That Varuna stands for God is clear by the statment of the Veda itself which says—

इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान् ।
एकं सद् विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥
ऋ० १.१६४.४६)

Which we have quoted already and where it is clearly stated that One God is called by the wise by the name of Indra, Mitra and Varuna etc. to denote His different attributes.

That Varuna also means the sun is clear from the following passage of the Jaimineeyopanishad Brahmana 4.27.3 वरुण एव सविता (जैमि० उ० ४. २७. ३) i. e. Varuna is सविता or the sun.

The meaning of the third line of the Mantra therefore as explained by Rishi Dayananda and substantiated by the above authentic literature is that the laws of God and under His command, of the sun are inviolable and eternal.

पुनः स वरुणः कीदृश इत्युपदिश्यते

What is the nature of that Varuna is taught in the 11th Mantra.

Mantra—11

तत्त्वा यामि ब्रह्मणा वन्दमानस्तदा शास्ते यजमानो हविर्भिः ।
अहेळमानो वरुणेह बोध्युरुशंस मा न आयुः प्र मोषीः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

१—हे उरुशंस वरुण ! यं त्वाम् आश्रित्य यजमानः हविर्भिः तत् आशास्ते तं त्वा ब्रह्मणा वन्दमानः अहेडमानः अहं यामि कृपया त्वं महम् इह बोधि (विदित: भव) नः (अस्माकम्) आयुः मा प्रमोषीः इत्येकः ॥

२—तत् सुखम् इच्छमानः यजमानः य उरुशंसं वरुणम् आशास्ते यं ब्रह्मणा वन्दमानः अहेडमानः तत् सुखम् इच्छन् अहं यामि (प्राप्नोमि) सः उरुशंसः वरुणः अस्माभिः बोधि (विदितः भवतु) ततः अयम् नः (अस्माकम्) आयुः मा प्रमोषीः

(मा विनाशयेत्) इति द्वितीयः ।

TRANSLATION

(1) O God praised by many devotees, I glorifying Thee with the Vedic hymns and adoring (never showing disrespect) approach Thee to give that Happiness which the performer of the threefold Yajna (non-violent sacrifice) desires to achieve taking shelter in Thee. Kindly be known to me i. e. enlighten me so that I may know Thee well and do not snatch away or end our life (pre-, maturly).

(2) In the case of the sun, the meaning is—may I know the real nature of the sun whose praise is sung by us through the Vedas, showing its properties or attributes, desiring happiness derived from good health, so that we may live long, may not our life be cut short by not making proper use of the heat and light of the sun.

PURPORT

Men should attain happiness by knowing the attributes of God and the sun. None should ever dishonour God or neglect the science of the sun. All should try to prolong their lives by obeying the commands of God and by knowing the properties of the objects created by Him.

THE COMMENTATOR'S NOTES

(यजमानः) त्रिविधस्य यज्ञस्य अनुष्ठाता

= The performer of the threefold Yajna.

(अहेडमानः) अनादरमकुर्वाणः

= Never dishonouring.

(हविर्भिः) हवनादिभिः साधनैः

= By Havana and other means.

(बोधि) विदितो भव, विदितगुणो वा भव

= Be known to us, may we know its (sun's) attributes.

TRANSLATOR'S NOTES

हेड़ृ—अनादरे = to dishonour.

By त्रिविधयज्ञ is meant देवपूजा Respect shown to God and enlightened truthful persons, संगतिकरण association with the people to accomplish social and national duties for the welfare of all and दान Charity to promote the interests of society.

It may also mean three kinds of Yajnas (1) spiritual or mental Yajna consisting of ज्ञान यज्ञ स्वाध्याय acquisition of knowledge through the study of the Vedas known as ब्रह्मयज्ञ (२) आधिभौतिक यज्ञ or discharge of social or national duties by association with others संगतिकरण (३) आधिदैविक यज्ञ or cosmic Yajna in the form of Havan etc. meant for the purification of the air and water etc.

पुनः स कीदृश इत्युपदिश्यते

What is the nature of that Varuna is again taught in the 12th Mantra.

Mantra—12

तदिन्नक्तं तद्दिवा मह्यमाहुस्तदयं केतो हृद आ वि चष्टे ।
शुनःशेपो यमह्वद्गृभीतः सो अस्मान् राजा वरुणो मुमोक्तु ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

विद्वांसः यत् नक्तं दिवा अहर्निशं ज्ञानमाहु यः च मह्यं हृदः केतः आविचष्टे तत् तम् अहं मन्ये वदामि करोमि वा । यं शुनः शेपः विद्वान् अह्वत् येन वरुणः राजा अस्मान् पापात् दुःखात् च मुमोक्तु (मोचयति वा) (सम्यक् विदितः उपयुक्तः सन् ईश्वरः सूर्यः अपि तदा दारिद्र्यं नाशयति यः अस्माभिः गृहीतः उपास्यः उपकृतः च ।।

TRANSLATION:—

Learned persons who are desirous of knowledge by night

and by day repeat this knowledge based upon the Vedas and other Shastras. This too the thought of my own heart, repeateth. May He —the Sovereign God Whom a man with a touch of knowledge invokes or sincerely prays, release us from all sins. May the knowledge acquired from the study of the Vedas set us—industrious and righteous persons free from all sinful tendencies.

PURPROT

All men should thus believe and preach to others. We should keep ourselves away from all sins by accepting what God, the Vedas and the learned persons tell us and which I also determine with pure intellect. You should accept the same.

THE COMMENTATOR'S NOTES

(केतः) प्रज्ञाविशेषो बोधः । केत इति प्रज्ञानाम (निघ० ३.४) = Good knowledge.

(शुनः शेपः) शुनः विज्ञानवतः इव शेपः विद्यास्पर्शः, यस्य सः श्वा शुपायी श्वतेर्वा स्याद् गतिकर्मणः (निघ० ३.१८) शेपः शपतेः स्पृशतिकर्मण (निरु० ३.२१)। = A man whose touch of knowledge is like a wise man's.

(अस्मान्) पुरुषार्थिनो धार्मिकान् = To us industrious and righreous persons

(वरुण:) श्रेष्ठः = Good.

TRANSLATOR'S NOTES

शुनः-विज्ञानवतः is derived from शिव गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च । Here the first meaning of knowledge is meant. It is wrong on the part of Sayanacharya, Wilson, Griffith and others to take the word शुनःशेप as the name of a particular person as there cannot be any historical reference in the Vedas, they being eternal. आख्या प्रवचनात्, परन्तु श्रुतिसामान्यम् (मीमांसा १, ३१, ३३) These and other aphorisms of the

Meemansa are quite clear on the subject. Shri Kapali Shastri a famous Vedic Scholar of the South and a pupil of Ramana Maharshi and Yogi Shri Aurobindo has given the following derivative meaning of शुनःशेप (Shunah Shepa) in his Siddhanjana Commentary.

शुन इति सुखनाम (निघ० ३.६) शेपो रश्मिः अन्यत्र व्याख्यातम् शिपयो रश्मय उच्यन्ते (निरुक्ते ५.२.८) (ऋग्वेद प्रथमाष्टकस्य सिद्धाञ्जनभाष्ये श्री कपालिशास्त्रि-कृते (व० १ पृ० २५८) ।

Shri Madhava Pundalika Pandit (worthy disciple of Shri Kapali Shastri) in his illuminating essay on the "Legend of Shunah Shepa" in the "Mystic Approach" to the Veda and the Upanishad throws further light on the subject and says regarding the term Shunah Shepa "What does Shunaha Shepa cannote ? Shunah denotes Bliss, Joy (Sukha Shabda Vachi) and Shepas ray (Rashmi) P. 96).

Rishi Dayananda himself has given another meaning to the word "Shunah Shepa" which is akin to what we have given above according to Shri Kapali Shastri and Shri M. P. Pandit- In his commentary on Rig. 5.2.7.

सुखस्य प्रापकम्

= One who causes happiness or joy.

पुनः स कीदृश इत्युपदिश्यते ।

What is the nature of that Varuna is further taught in the 13th Mantra.

Mantra—13

शुनःशेपो ह्यह्वद्गृभीतस्त्रिष्वादित्यं द्रुपदेषु बद्धः ।
अवैनं राजा वरुणः ससृज्याद्विद्वां अदब्धो वि मुमोक्तु पाशान् ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे मनुष्याः) यूयं शुनःशेपः विद्वान् त्रिषु यम् आदित्यम् अह्वत् सः अस्माभिः हि गृभीतः सन् त्रीणि कर्मोपासनाज्ञानानि

प्रकाशयति यः च विद्वद्भिः द्रुपदेषु बद्धः वायुलोकः गृह्यते तथा सः अस्माभिः अपि ग्राह्यः यादृशगुणपदार्थावदब्धः विद्वान् वरुणः राजा परमेश्वरः अवसृज्यात् (सः अस्माभिः तादृशगुणः एव उपयोक्तव्यः) हे भगवन् भवान् अस्माकं पाशात् विमुमोक्तु। एवम् अस्माभिः संसारस्थः सूर्यादिपदार्थसमूहः सम्यक् उपयोजितः सन् पाशान् सर्वान् सर्वान् दारिद्र्यबन्धान् पुनः पुनः विमोचयति तथा एतत् सर्वं कुरुत) ॥

TRANSLATION

O men, as a learned person who has a touch of the wisdom of the wise, invokes Immortal God or the Prana for the acquisition of knowledge, action and contemplation, so let us also invoke and accept Him (God). When so invoked, He reveals to us the real nature of these three i. e. knowledge, action and Contemplation or communion. As air is utilised by scientists for the manufacture of aeroplanes etc. with the wooden planks of the tree and other things, let us also do so. As God who is the Best knower and irresistible leader commands us to utilise things of the world, we should utilise them in the same manner. O God, deliver us from all bonds caused by sinful acts Thus utilised by us properly and methodically, all things of the world like the sun, air etc. loosen all our bonds of poverty. You should also therefore utilise them propely.

PURPORT

Men should know theroughly the properties of all the objects made by God and should associate with them action, and knowledge. We must be just as God is. Those sinful acts which cause bondage must be cast aside and meritorious acts should always be perormed by every one.

THE COMMENTATOR'S NOTES

(त्रिषु) कर्मोपासनाज्ञानेषु

= In or about the action, meditation and knowledge.

(आदित्यम्) विनाशरहितं परमेश्वरं प्रकाशमयं व्यवहार-हेतुं प्राणं वा ॥

= Immortal God or bright Prana.

(द्रुपदेषु) द्रुणां वृक्षादीनां पदानि फलादि प्राप्तिनिमित्तानि येषु तेषु । (अदब्धः) हिंसितुमनर्हः

= Inviolable or Irrestible.

(पाशान्) अधर्माचरणजन्यान् बन्धान

= Bonds caused by sinful acts.

(गृभीतः) स्वीकृतः । हृग्रहोर्भः इति भः = Accepted.

TRANSLATOR'S NOTES

The word आदित्य is derived from दो-अवखण्डने नञ् therefore अदिति means Imperishable or Immortal अदितिरेव आदित्यः (स्वार्थेऽण) So the word Aditya stands primarily for God, though it also means the sun, the Prana etc. For the primary meaning of the word Aditya as God, there is the Vedic authority itself.

तदेवाग्निस्तदादित्यस्तद् वायुस्तदु चन्द्रमाः ॥ (यजु० ३२.१)

i. e. God is called by the name of Agni, Aditya, Vayu, Chandrama and Brahma etc. That Aditya means the sun is too well known to require an authority. In the Jaimineeyopanishad Brahmana 1.44.5 it is stated

सहस्रं हैते आदित्यस्य रश्मयः ॥ (जैमिनीयोप० १.४४.५)

i. e. the sun has a thousand and one rays. Rishi Dayananda has interpreted aditya as Prana also besides God, for which the following passage from the Tandya Maha Brahmana can be aptly quoted.

प्राण आदित्यः ॥ (ताण्ड्य महाब्राह्मणे १६.१३.२)

अथ स कीदृश इत्युपदिश्यते ।

The same subject of Varuna is taught further in the fourteenth Mantra.

Mantra—14

अवं ते हेळो वरुण नमोभिरवं यज्ञेभिरीमहे हविर्भिः ।
क्षयन्नस्मभ्यमसुर प्रचेता राजन्नेनांसि शिश्रथः कृतानि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे राजन् प्रचेतः असुर वरुण (असमभ्यं विज्ञानप्रदातो भगवन्) यतः त्वम् अस्मत् कृतानि एनांसि क्षयन् सन् अवशिश्रयः तस्मात् वयं नमोभि (यज्ञेभिः) तव हेडः अव ईमहे मुख्य प्राणस्य वा ॥

TRANSLATION

O Resplendent Omniscient God dwelling in our Pranas or vital breaths, O Giver of knowledge to us, as Thou loosenest the bonds of the sins committed by us (by giving true knowledge) therefore, we desire to acquire Thy knowledge by homages, by Yajnas (noble deeds consisting of knowledge, communion with God and good actions) and by putting in fire the articles worthy of being given and taken.

PURPORT

Men should act in such a way that the sinful acts done by them may become loose by the enjoyment of their fruits and by the acquisition of knowledge. Men should also know that the fruits of actions trouble more an ingorant person than a man of wisdom.

THE COMMENTATOR'S NOTES

(हेडः) हिड्यते विज्ञायते प्राप्यते यः सः ।

= Knowledge—that which is known or attained.

नमस्कारैः, अन्नैः, जलैर्वा नम इत्यन्ननामसु पठितम्

(निघ० १.७) नम इति जलनामसु (निघ० १.१२) (यज्ञेभिः) कर्मोपासनाज्ञाननिष्पादकैः कर्मभिः अत्र बहुलं छन्दसीतिभिस ऐस् न ।

= By actions producing noble deeds, communion with God and knowledge.

(हविर्भिः) दातुंग्रहीतुमर्हैः । अत्र अर्चिशुचिहुसृपिछादिछर्दिभ्य इसिः ॥ (उणादि २.१०९) इति हु-दानादनयोः आदाने च इति धातोः इसिप्रत्ययः (असुर) असुषु रमते तत्सम्बुद्धौ = Dwelling in breaths.

(शिश्रथः) विज्ञानदानेन शिथिलानि करोतु

= May loosen by giving knowledge.

TRANSLATOR'S NOTES

Sayanacharya, Wilson, Griffith and other commentators or translators of this Hymn have translated the word हेड: used here as क्रोधम् (सायण:) wrath (Wilson) anger (Griffith) but Rishi Dayananda has taken it in the sense of knowledge. The verb root from which the word हेड: is derived has got two meanings हिडि-गत्यनादरयो: Going and disregarding. Rishi Dayananda has taken the first meaning of गति which includes ज्ञान, गमन, प्राप्ति therefore he has explained it as हिड्यते विज्ञायते प्राप्यते य: स: = that which is known or obtained.

(यज्ञेभि:) has been interpreted by Rishi Dayananda in the wiae sense of कर्मोपासनाज्ञाननिष्पादकै: कर्मभि: as is derived from यज-देवपूजासंगतिकरणदानेषु and therefore includes all the three elements of knowledge, action and communion. Karma is included in संगतिकरण (association with others for bringing about the welfare of society) and दान (Charity). ज्ञान is implied by देवपूजा respect for the wise who impart knowledge and then acquiring knowledge from them as the first daily Yajna — ब्रह्म यज्ञ includes संध्या (Meditation on or communion with God) and the study of the Vedas or Holy Scriptures.

Thus Rishi Dayananda's interpretation is substantiated by the root-meaning of यज and by the verses of the Bhagavad Gita etc. where explaining various kinds of Yajnas, it is stated—

द्रव्ययज्ञास्तपोयज्ञाः, योगयज्ञास्तथाऽपरे ।
स्वाध्यायज्ञानयज्ञाश्च, यतयः संशितव्रताः ॥
(गीता अ० ४.२८)

पुनः स एवार्थ उपदिश्यते ।

The same subject is continued in the fifteeth Mantra.

Mantra—15

उदु॑त्त॒मं व॑रुण॒ पाश॑म॒स्मदवा॑ध॒मं वि म॑ध्य॒मं श्र॑थाय ।
अथा॑ व॒यमा॑दित्य व्र॒ते तवाना॑गसो॒ अदि॑तये स्याम ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वरुण ! त्वम् अस्मत् अधमं मध्यमम् उत्तमं पाशम् वि अवश्रथाय (दूरतो विनाशय) अथ (इति अनन्तरम्) हे आदित्य तव व्रते आचरिते सति अनागसः सन्तः वयम् अदितये स्याम (भवेम) ॥

TRANSLATION

O God, Dispeller of all darkness, Immortal and most acceptable, cast asunder from us all fetters of higher kind (belonging to mind) of middle nature (regarding progeny, wealth and reputation) and of lower nature (belonging to sexual impulse etc.) so that O imperishable Supreme Being, being thus free and sinless, may we be fit for attaining immortality and emancipation.

PURPORT

It is only those persons who obey the commands of God (as given in the Vedas) and being pure keep themselves away from all bonds of misery, attain abiding happiness and none else. This hymn has connection with the previous hymn and here Praja Pati, Savita and Varuna have been mentioned as the names and attributes of God.

Here ends the 15th varga of the 2nd Chapter. Here ends the 24th Hymn of the 6th Anuvaka in the first Mandala.

TRANSLATOR'S NOTES

Sayanacharya, and others have committed the blunder of taking the word Shunah Shepa as the name of a particular person with whom they have associated some absurd stories which need not be mentioned here, have taken the पाश or three snares mentioned in Mantra 13th and 15th literally as उत्तमम् शिरसिबद्धम् अधमं पदेऽवस्थितम् मध्यमं नाभिप्रदेशगतम् (सायण:) which Wilson in his foot notes translates "The ligature fastening the head, the feet and the waist. (Wilson on P. 240).

The bonds according to Sayana, the ligatures fastening the head, the waist and the feet." (Griffith).

But let it be said to the credit of Griffith that he has not supported Sayanacharya in this interpretation and has boldly remarked correctly that "But the bonds of sin are here intended.

(The Hymns of the Rigveda translated by H. Griffith P. 32).

Wilson has not expressed his dissent so clearly, but after quoting Sayanacharya's interpretation, taking the bonds or ligatures literally has remarked:

"The result, however, is not loosening from actual bonds, but from those of sin. अनागस: स्याम, , May we be sinless (Note on P. 240). Rishi Dayananda was therefore quite right in explaining पाशान् (म० १३) as in the 13th Mantra अधर्माचरणजन्यबन्धान् the bonds caused by unrighteous conduct.

It is worth while to quote a few lines from the "Mystic approach to the Veda and the Upanishad's by Shri Madhava Pundalika Pandit a distinguished South indian Vedic Seholar in the course of his essay on "The legend of Shunah Shepa."

He explains the three bonds as follows—

"We have known it as the division of matter, life and mind अन्न, प्राण मन Anna, Prana and Manas. These indeed comprise the tree with three places द्रुपद mentioned in the Rik. To These three, body, life and mind, the Jiva which is

embodied Ray of Bliss is tied and bound. The bond above refers to the bonds that ties the being to the mental roof, the bond below to the moorings in the Inconscient जड (Jada) matter, and the bond between obviously stands for the grip of the vital Prana. The bonds do not certainly mean the ligatures fastening the head, the waist and the feet as explained by Sayana. For if they do, what is the significance of the line that follows immediately as a consequence — अनागसः स्याम (Anagasah Syama — faultless, sinless shall we become.) How can a physical release from a post make a man faultless, sinless etc."..(Mystric Approach to the Veda by M. P. Pandit, P. 105). This substantiates Rishi Dayanada's spiritual stand point and is therefore very significant coming from the pen of a distingnished S. Indian Vedic Scholar.

अथ पंचविंशं सूक्तम्

HYMN XXV.

अस्य पंचविंशस्य सूक्तस्याजीगर्तिः शुनः शेप ऋषिः। वरुणो देवता। गायत्री छन्दः। षड्जः स्वरः॥

Seer — Shunah Shepa, Devata or subject-Varuna. Metre-Gayatri, Tune-Shadja.

तत्रादौ प्रथम मन्त्रे दृष्टान्तेन जगदीश्वरस्य प्रार्थना प्रकाश्यते

In the first Mantra, by the way of illustration, prayer to God is revealed.

Mantra—1

यच्चिद्धि ते विशो यथा प्र देव वरुण व्रतम्।
मिनीमसि द्यविद्यवि॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे देव वरुण जगदीश्वर त्वं यथाऽज्ञानात् कस्यचित् राज्ञः मनुष्यस्य वा विशः प्रजाः सन्तानादयः वा द्यवि द्यवि अपराध्यन्ति कदाचित् कार्याणि हिंसन्ति स तन्त्यायं करुणां च करोति तथा वयं ते यद् व्रते हि प्रमिणीमसि (अस्मभ्यं तन्न्यायं करुणां चित् करोषि॥

TRANSLATION

O God, the most acceptable and the Best, the Giver of happiness, as when one's sons or subjects commit errors day by day but that man or king is just to them as well as kind, in the same manner, although we men, transgness or violate Thy laws day after day, Thou art Just but at the same time Kind to us

PURPORT

There is Upamalankara or simile used in the Mantra. As learned parents and rulers show kindness and justice to youngsters of childish intellect or lunatics, in the same manner, be to us every day our Kind and Just Preceptor.

THE COMMENTATOR'S NOTES

(देव) सुखप्रद = Giver of Happiness

देवो दानात् (निरु० = Tr.)

(मिनीमसि) हिंस्मः अत्रेदन्तो मसीति मसेरिदागमः

= Violate.

मीञ्-हिंसायाम् = Tr.

(दिविदिवि) प्रतिदिनम् । अत्र वीप्सायां द्विर्वचनम् । द्यविद्यवीत्यहर्नामसु पठितम् (निघ० १.९)

= Every day.

पुनः स एवार्थ उपदिश्यते ।

The same subject is continued.

Mantra—2

मा नो॑ वधाय॑ हत्नवे॑ जिहीळा॒नस्य॑ रीरधः ।

मा हृ॑णा॒नस्य॑ म॒न्यवे॑ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वरुण (जगदीश्वर) त्वं जिहीळानस्य हत्नवे वधाय च अस्मान् कदाचित् मा रीरधः (मा संराधय) एवं हृणानस्य (अस्माकं समीपे लज्जितस्य) उपरि मन्यवे मा रीरधः ॥

TRANSLATION

O most Acceptable God, do not allow us to kill the person who insults us through ignorance and never impel us to show wrath to a person who is ashamed of the mistake committed by him in our presence.

PURPORT

God commands. O men, do not indulge in putting an end to the life of a person for committing a fault through ignorance and do not be angry with a man who after committing a mistake, is ashamed of it.

THE COMMENTATOR'S NOTES

(हत्नवे) हननकरणाय अत्र कृहनिभ्यां तनुः ।। (उणादि ३.२९) अनेन हन धातोः क्त्नुः प्रत्ययः = for killing

(जिहीळानस्य) अज्ञानादस्माकमनादरं कृतवतः जनस्य अत्र पृषोदरादीनि यथोपदिष्टम् इति अकारस्येकारः। = Of the person insulting us through ignorance.

(रीरधः) संराधय । अत्र रध-हिंसासंराध्योः इत्यस्मात् णिजन्तात् लोडर्थे लङ् (हृणानस्य) लज्जितस्य उपरि ।

= Of the person feeling ashamed.

TRANSLATOR'S NOTES

हृणानस्य is from ह्री-लज्जायाम् = To be as ashamed of
जिहीडानस्य-हेड्-अनादरे = To disregard or insult.

पुनः स एवार्थः कथ्यते ।

The same subject is continued

Mantra—3

वि मृळीकार्य ते मनो रथीरश्वं न सन्दितम् ।
गीर्भिर्वरुण सीमहि ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे वरुण, वयं रथीः सन्दितम् अश्वं न (इव) मृळीकाय ते (तव) मनः विषीमहि ।।

TRANSLATION

O God ! As a charioteer ties his weary horse, so we bind

Thy knowledge and Thy love in our hearts with refined words of praises for the attainment of good happiness.

PURPORT

There is Upamalankara or simile used in the Mantra. O God, as the servant of the master of the Chariot ties, a horse, in the same way, we fasten or bind Thy Vedic knowledge in our hearts firmly.

(मृडीकाय) उत्तमसुखाय

= For the attainment of good happiness.

THE COMMENTATOR'S NOTES

(मृडीकाय) उत्तमसुखाय अत्र मृडः कीकच् कंकणौ (उणा० ४.२५) अनेक कीकच् प्रत्ययः ।

= for the attainment of good happiness.

(मनः) ज्ञानम् । = knowledge.

(विषीमहि) हृदये प्रेम बन्धयामः अत्र बहुलं छन्दसीति श्नोर्लुक् वर्णव्यत्ययेन दीर्घश्च । = We bind.

TRANSLATOR'S NOTES

मृडीकाय-मृड-सुखने ।

= To be happy or to cause happiness.

मनः-मन-ज्ञाने । = Knowledge.

विषीमहि = We bind.

षिञ्-बन्धने-स्वा० (संदितम्) सम्यग् बलावखण्डितम् ।

= Weary

दो-अवखण्डन इति धातोः ।

पुनः स एवार्थो दृष्टान्तेन साध्यते ॥

The same subject is continued, by giving an illustration.

Mantra—4

परा हि मे विमन्यवः पतन्ति वस्यइष्टये ।
वयो न वसतीरुप ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे जगदीश्वर) त्वत् कृपया वयः वसतीः विहाय दूर-स्थानानि उपपतन्ति न–इव मे (मम) वासात् वस्यः इष्टये विमन्यवः परा पतन्ति हि (खलु दूरे गच्छन्तु) ॥

TRANSLATION

O God, As birds flee to distant places having left off their nests, in the same manner, let persons given to anger may go away from my residence, in order to attain wealth.

PURPORT

As birds when beaten (with stones), go away to distant places, in the same manner, let the persons indulging in anger, keep away from me and I keep away from them, so that let there be no change (for the worse) in our nature or habits and also loss of wealth.

THE COMMENTATOR'S NOTES

(विमन्यवः) विविधः मन्युर्येषां ते ॥

= Men of angry nature or hot temper.

(वस्य इष्टये) वसीयतः इष्टये–संगतये अत्र वसुशब्दान्मतुप ततोऽतिशय ईयसुनि विन्मतोर्लुक् (अष्टा० ५.३.६५) टेः अ० ६४-१५५ इति टेर्लोपः ततः छान्दसो वर्णलोपः वा इतीकारस्य लोपश्च ॥

TRANSLATOR'S NOTES

मन्युरितिक्रोध नाम (निघ० २.१३) इष्टये is derived from यज-देव पूजा संगतिकरण दानेषु Hence Rishi Dayananda has taken it in the sense of 2nd meaning, and explained it as संगतये

Swami Ananda Tirtha's translation though different from the above interpretation is significant from the spiritual point of view.

पराक् पतन्ति मे मन्त्राः, विविधाः शुभलब्धये । पक्षिणां वसतीर्यद्वत्, हा न त्वां प्राप्नुवन्ति च ।। (ऋग्भाष्ये मध्वाचार्य कृते)

पुनः स वरुणः कीदृशोऽस्तीत्युपदिश्यते ।।

How is that Varuna (God) is further taught in the 5th Mantra.

Mantra—5

कदा क्षत्रश्रियं नरमा वरुणं करामहे ।
मृळीकायोरुचक्षसम् ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

वयं कदा मृडीकाय उरुचक्षसं नरं वरुणं (परमेश्वरं) संसेव्य क्षत्रश्रियं करामहे ।।

TRANSLATION

When shall we for our happiness enjoy the prosperity of the vast and good government by taking shelter in Varuna (God) Who is infallible, the Guide of men and Who is variously glorified in the Vedas.

PURPORT

Men should properly obey the commands of God and administer the vast Government which brings about the welfare of all, with justice.

THE COMMENTATOR'S NOTES

(क्षत्रश्रियम्) चक्रवर्तिराज्यलक्ष्मीम्

= The prosperity of vast and good Government.

(नरम्) नयनकर्तारम् = True Guide of men.

(उरुचक्षसम्) उरु बहुविधं वेदद्वारा चक्ष आख्यानं यस्य तम्

= Variously glorified or described in the Vedas.

TRANSLATOR'S NOTES

चक्षः चक्षिङ्–व्यक्तायां वाचि अदा० अ० दर्शनेऽपि च

नरम्–णीञ्–प्रापणे = hence Guide.

क्षत्रं हि राष्ट्रम् (ऐतरेय ब्रा० ७.२२)

Here ends the sixteenth Varga.

अन्य वायुसूर्यावुपदिश्येते

The properties of the air and sun are taught in the Sixth Mantra.

Mantra—6

तदित्स॒मा॒नमा॑शाते॒ वेन॑न्ता॒ न प्र यु॑च्छतः ।
धृ॒तव्र॑ताय दा॒शुषे॑ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

एतौ वेनन्ता प्रयुच्छतः न (इव) मित्रावरुणौ धृतव्रताय दाशुषे तत् इत् यानम् समानम् आशाते (व्याप्नुतः) ॥

The two (Mitra and Varuna or the air and the sun) like the two players on musical instruments who give happiness are equally conferers of delight to the righteous obervers of truth and other vows who offers oblations in the fire or construct vehicles like the aeroplanes etc.

PURPORT

There is Upamalankara or simile used in the Mantra. As two happy players on the musical instruments produce pleasant sound by playing upon their instruments, in the same way, the air and the sun when utilised properly in machines produce nice sound by moving on all sides the oblation given

by a learned person or the vehicles like the aeroplanes etc. manufactured by an expert scientist.

THE COMMENTATOR'S NOTES

(तत्) हविः हुतं हविः विमानादिरचनविधानं वा।

= Oblation put in the fire or the manufacture of aeroplane etc.

(वेनन्ता) वादित्रवादकौ। अत्र वेन् धातोर्वादित्रार्थो गृह्यते। सुपां सुलुगित्याकारादेशश्च। (युच्छतः) हर्षं कुरुतः। = Give delight

(दाशुषे) दानकर्त्रे। = To the Giver

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted वेनन्ता as वादित्रवादकौ = players on musical instruments. It is derived from वेन् गति ज्ञान चिन्ता निशामन वादित्र ग्रहणेषु here the meaning of वादित्र has been taken प्रयुच्छत: has been explained by Rishi Dayananda as प्रकर्षेण हर्षं कुरुत: = Give great pleasure. प्रयुच्छत: is derived from युच्छ-प्रमादे मदी-हर्षे Therefore it means—give great pleasure or happiness. The Devata or subject of the Mantra is मित्रवरुणौ Mitra means sun is admitted on all hands. अहर्वै मित्रः (ऐत० ४.१०) When day is called मित्र the sun as maker or lord of the day is certainly called मित्र in Mantras like मित्रो जनान् यातयति ब्रुवाणो मित्रो दाधार पृथिवीमुतद्याम्॥ (ऋ० ३.५९.१) In यः प्राणः स वरुण: (गोपथ उ० ४.११) and other passages of the Brahmanas the word वरुण has been used for प्राण वायु = vital air. Hence Rishi Dayananda's interpretation is quite correct and based upon ancient authorities.

एतद् यथावत् को वेदेत्युपदिश्यते।

Who knows it fully is taught in the 7th Mantra.

Mantra—7

वेदा यो वीनां पदमन्तरिक्षेण पतताम्।
वेद नावः समुद्रियः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

यः समुद्रियः मनुष्यः अन्तरिक्षेण पततां वीनां पदं वेद समुद्रे गच्छन्ति आ नावः च पदं वेद स शिल्पविद्यासिद्धिं कर्तुं शक्नोति न इतरः ॥

TRANSLATION

The person dwelling on sea shore, who knows the path of the birds and aeroplanes flying through the air, who also knows the course of ships, can accomplish artistic activities and none else.

PURPORT

The person who is thoroughly well-versed in sciences, arts and industries is able to understand fully and give practical shape to the science of the vehicles that can be useful equally in firmament, earth and ocean as taught a by God through the Vedas.

THE COMMENTATOR'S NOTES

(वीनाम्) विमानानां सर्वलोकानां पक्षिणां वा ।

= Of the aeroplanes, all worlds and birds.

(पदम्) पदनीयं गन्तव्यमार्गम् । = Path.

समुद्राभ्राद् घः (अष्टा० ४.४.११८) अनेन समुद्र-शब्दाद् घः प्रत्ययः ॥ (पतताम्) गच्छताम्

= going or flying

TRANSLATOR'S NOTES

The word वयः is derived from वी-गति-व्याप्ति-प्रजनकान्त्यसनखादनेषु सर्वधातुभ्योऽसुन् (उणा० ४.१८९)

वेति गच्छतीति वयः

= That which goes or moves, hence birds, moving birds and aeroplanes all can be equally called वयांसि पतल्-गतौ hence पतताम् = of going or flying.

पुनः स किं जानातीत्युपदिश्यते ।

What else does he know is taught in the 8th Mantra.

Mantra—8

वेदं मासो धृतव्रतो द्वादश प्रजावतः ।
वेदा य उपजायते ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः धृतव्रतः मनुष्यः प्रजावतः द्वादश मासान् वेद तथा यः अत्र त्रयोदशः मासः उपजायते तम् अपि वेद स सर्वकालावयवान् विदित्वा उपकारी भवति ॥

TRANSLATION

The learned person who observes the vows of truth, non-violence etc. and knows the twelve months in which various beings are born (or with their productions) and the thirteenth month which is supplimentarily engendered, knowing all the different parts of time, utilises it properly for doing good to others.

PURPORT

As God being Omniscient knows this cycle of time which is the abode or basis of all, in the same manner, knowing the significance of the worlds and Time, no one should waste even the particle of a moment.

THE COMMENTATOR'S NOTES

(प्रजावतः) प्रजा उत्पन्ना विद्यन्ते येषु मासेषु तान्—

= Months in which various beings are born.

(धृतव्रतः) धृतं व्रतं सत्यं विद्यावलं येन सः ।

= He who has taken the vow of truth or possesses the power of knowledge.

पुनः स किं जानातीत्युपदिश्यते ।

What else does he know is taught in the ninth Mantra.

Mantra—9

वेद॒ वात॑स्य वर्त॒निमु॒रोर्ऋ॒ष्वस्य॑ बृ॒हतः॑ ।
वेदा॒ ये अ॒ध्यास॑ते ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

यः (मनुष्यः) ऋष्वस्य उरोः बृहतः वातस्य वर्तनिं वेद (जानीयात्) ये अत्र पदार्थाः अध्यासते तेषां च वर्तनिं वेद । स खलु भूगोलगुणवित् जायते ॥

TRANSLATION

The person who knows the path of the wind, vast very useful and endowed with many attributes going and coming everywhere, excellent and mighty and who knows all the articles that are there, becomes certainly the knower of the properties of Geography.

PURPORT

The person who knows that the wind is greater in measurement and properties than fire and other objects and is the support of all, knows its origin, the path of its going and coming and all the gross and subtle substances that are on the earth or in the air and after knowing them thoroughly, benefits from them and induces others to do the same, makes his life successful and becomes a distinguished scientist. This fact should be known to all.

THE COMMENTATOR'S NOTES

(वर्तनिम्) वर्तन्ते यस्मिन् तं मार्गम् = Way or path.

(उरोः) बहुगुणयुक्तस्य (ऋष्वस्य) सर्वत्र गमनशीलस्य अत्र ऋषी-गतौ इत्यस्माद् बाहुलकात् औणादिको वन् प्रत्ययः ।
= Going and coming or moving everywhere.

(बृहतः) महतः, महाबलविशिष्टस्य ।
= Great, excellent and mighty.

TRANSLATOR'S NOTES

उरुरिति बहुनाम (निघ० ३.१)

ऋष्व इति महन्नाम (निघ० ३.३)

Rishi Dayananda has given another derivative meaning of the word ऋष्व for, there is another adjective of बातस्य meaning great and mighty i. e. बृहत:

यं एतं जानाति स किं प्राप्नोतीत्युपदिश्यते ।

He who knows him, what does he get is taught in the 10th Mantra.

Mantra—10

नि षसाद धृतव्रतो वरुणः पस्त्यास्वा ।

साम्राज्याय सुक्रतुः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा यः सुक्रतुः वरुणः (विद्वान् मनुष्यः) पस्त्यासु (प्रजासु) साम्राज्य आ निषसाद (तथा अस्माभिः अपि भवितव्यम्) ॥

TRANSLATION

As a man who has taken the vow of truth, non-violence etc. and who is a man of noble intellect and actions sits among his subjects for discharging the duties of an emperor shining on account of his virtues, we should also conduct ourselves similarly.

PURPORT

There is वृहत: वाचक लुप्तोपमालंकार or implied simile here in this Mantra. As God is the Greatest Ruler of all, shining on account of His incomparable virtues, in the same way, a learned and righteous person who obeys the commands of God, being endowed with the strength of body and intellect is alone fit to rule over a vast empire and none else.

THE COMMENTATOR'S NOTES

(वरुणः) उत्तमो विद्वान्।

= Righteous, learned person.

(पस्त्यासु) पस्त्येभ्यो गृहेभ्यः हिताः तासु । पस्त्यमिति-गृहनाम (निघ० ३.४) । = Among the subjects.

(साम्राज्याय) यत् राष्ट्रं सर्वत्र भूगोले सम्यक् राजते प्रकाशते तस्य भावाय।

= For the empire shining in the whole world on account of its glory.

(सुक्रतुः) शोभनाः क्रतवः कर्माणि प्रज्ञा वा यस्य सः ।

= Endowed with good actions and intellect.

TRANSLATOR'S NOTES

(साम्राज्यम्) सम्राजोभावः गुणवचनब्राह्मणादिभ्यइति-ष्यञ् (अष्टाध्याय्यां ५.१.१२४) ।

= Supreme dominion.

क्रतुरिति प्रज्ञानाम (निघ० ३-९) । = Good action.

क्रतुरिति कर्मनाम (निघ० २.१) । = Good intellect.

पुनः स एवार्थ उपदिश्यते—

The same subject is continued.

Mantra—11

अतो विश्वान्यद्भुता चिकित्वां अभि पश्यति ।
कृतानि या च कर्त्वा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यतः (यः) चिकित्वान् वरुणः (धार्मिकः) अखिलविद्यः न्यायकारी मनुष्यः या (यानि) विश्वा (विश्वानि सर्वाणि) कृतानियानिच कर्त्वा (कर्तव्यानि) अद्भुतानि कर्माणि अभि-

पश्यति (अतः स न्यायाधीशः भवितुं योग्यः जायते) ॥

TRANSLATION

Because a righteous, highly learned and just man sees all actions that have been done by a man and which will be done, he becomes, fit to be a judge.

PURPORT

As God being Omnipresent and Omnipotent performs wonderful acts like the creation, sustenance and dissolution of the world knowing all the acts of men gives them the fruit of actions, in the same manner, he who having known the actions perfermed by his ancestors is always engaged in doing noble deeds to benefit all, being witness to and having done action, which bring about the welfare of all, can be just to all.

THE COMMENTATOR'S NOTES

(चिकित्वान्) केतयति जानातीति चिकित्वान्। अत्र कित-ज्ञाने अस्माद् वेदोक्तात् धातोः क्वसुः प्रत्ययः। चिकित्वान (चेतनावान्) (निरुक्त २.११)

= Wise who gives knowledge to all.

(कर्त्वा) कर्त्तव्यानि। अत्र कृत्यार्थे तवैकेनकेन्यत्वनः इति त्वन् प्रत्ययः।

= To be done in future.

पुनरपि स एवार्थ उपदिश्यते।

The same subject is continued.

Mantra—12

स नो विश्वाहा सुक्रतुरादित्यः सुपथा करत्।
प्र ण आयूंषि तारिषत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

यथा आदित्यः (परमेश्वरः, प्राणः सूर्यो वा) विश्वाहा (सर्वेषु दिनेषु) नः (अस्मान्) सुपथा करत्। नः (अस्माकम्)

आयूंषि प्रतारिषत् तथा सुक्रतुः आदित्यः (न्यायकारी मनुष्यः विश्वाहेषु नः सुपथा करत् नः (अस्माकम्) आयूंषि प्रतारिषत् (सन्तारयेत्) ॥

TRANSLATION

(1) May God who is Imperishable, Eternal and Omniscient keep us on the right path all our days and prolong our lives.

(2) As God keeps us all our days on right path and prolongs our lives, in the same way, may a wise and just man who is brilliant like the sun keep us all our days in right path and prolong our lives by giving us proper instructions.

PURPORT

There are Shleshalankar (Paronomasia and वाचक लुप्तोपमालंकार or implied simile here. God with His Kindness, makes those persons full of bliss who prolong their lives by the observance of Brahmacharya (continence) and control of their senses. As the Prana and the sun divide the parts of time enlightening all high and low places and beings with their force and splendour and make them happy, in the same way, a just and righteous person should do and preach righteous acts with his body and army, and should keep away all unrighteous acts and should separate good men from bad persons.

THE COMMENTATOR'S NOTES

(आदित्यः) विनाशरहितः परमेश्वरः, प्राणः सूर्यः आदित्यवत् तेजस्वी न्यायकारी जीवो वा (सुक्रतुः) शोभनानि प्रज्ञानानि कर्माणि वा यस्य सः ।

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted आदित्यः here in various ways.

(1) The first meaning of the word Aditya he has given is विनाशरहितः परमेश्वरः It is derived from दो-अवखण्डने नञ् अदितिरेव आदित्यः स्वार्थे = Imperishable or Immortal.

असौ वा आदित्यो ब्रह्म ॥ (शतपथ ७.४.१.१४)

आदित्यो वै ब्रह्म ॥ (जैमिनीयोपनिषद् ब्राह्मणे ३.४.९)

and other passages of the Brahmanas substantiate strongly Rishi Dayananda's interpretation as God.

(2) The second meaning of आदित्य (Aditya) as given by Rishi Dayananda is प्राण: for which there is clear statement in the Jaimineeyopanishad 4.11.11.

आदित्या वै प्राणाः (जैमिनीयोप० ४.११.११)

= In the same Brahmana in 4.2.9 it is stated.

प्राणा वा आदित्याः । प्राणा हीदं सर्वम् आददते ॥ (जैमिनीयोप० ४.२.९)

In the Tandya Maha Brahmana 16.13.2 it is clearly stated प्राण आदित्य:

So Rishi Dayananda's interpretation as Prana is quite authentic based upon the authority of the Brahmanas.

(3) The third meaning of the word Aditya given by the Rishi is आदित्य:- न्यायकारी मनुष्य:

= A just learned person.

In the Shatapath Brahmana 13.6.1.11 it is stated.

असौ वा आदित्यः पाप्मनोऽपहन्ता (शतपथ १३.८.१.११)

= Aditya is the destroyer of sins.

In the Taittireeya 1.1.9-8 it is stated

एते खलु वाऽऽदित्या यद् ब्राह्मणाः (तैत्तिरीय १.१.९.८)

By Adityas are meant true Brahmanas—the knowers of God and the Vedas. Even if the well-known meaning of आदित्य as sun is taken, persons full of splendour like the sun who destroy the darkness of ignorance can certainly be taken by it. That is why those who observe Brahmacharya upto the age of 48 years or more are called Aditya Brahmacharis.

पुनः स कीदृश इत्युपदिश्यते ।

The same subject is continued.

Mantra—13

बिभ्रद्द्रापिं हिरण्ययं वरुणो वस्त निर्णिजम् ।
परि स्पशो नि षेदिरे ॥

सन्धिच्छेदसहितोऽन्वयः ।

यस्मिन् स्पशः निषेदिरे स वरुणः निर्णिजं हिरण्ययं द्रापिं बिभ्रत् परिवस्त ॥

TRANSLATION

(1) God ! the most acceptable and the Best in whom all embodied beings and things abide, covers all from all sides, wearing the resplendent armour of knowledge.

(2) In the case of the sun as Varuna, the meaning is the sun in whose light all substances that can be touched abide, wearing its golden amour or light, covers all objects with its splendour.

(3) In the case of a hero the meaning will be — A hero who binds his enemies with various snares wearing a shining armour covers or overcomes un-righteous foes with his splendour. All substances abide in the light of his knowledge and justice.

PURPORT

There is Shleshalankar or Paronomasia in this Mantra.

Omniscient God being the Innermost Spirit of all, revealing the pure light, dispels the sleep or ignorance of the righteous persons. In the same way, the sun dispels the darkness of the night. As God upholds all by His Omnipresence, the sun also sustains all by its attractive power.

THE COMMENTATOR'S NOTES

(द्रापिम्) कवचं निद्रां वा अत्र द्रै-स्वप्ने अस्मादित्र वपा-दिभ्य इति इत् प्रत्ययः ।

= Armour or sleep of ignorance.

(हिरण्ययम्) ज्योतिर्मयम् । ज्योतिर्वै हिरण्यम् (शतपथे ४.३.१.२१) । = Full of light, shining.

(वरुणः) विविधपाशैः शत्रूणां बन्धकः ।
= A hero who binds his enemies with snares.

(वस्त)वस्ते आच्छादयति अत्र वर्तमाने लड् अडभावश्च ॥
= Eovers.

(निर्णिजम्) शुद्धम् = Pure.

(स्पशः) स्पर्शवन्तः पदार्थाः = Substances.

TRANSLATOR'S NOTES

(वस्ते) आच्छादयति It is derived from वस-आच्छादने अदा०
= Vas to cover.

(निर्णिजम्) शुद्धम् = Pure. It is derived from णिजिर्-शौचपोषणयो: To wash, to purify.

(स्पशः) स्पर्शवन्तः पदार्थाः
= Substances that can be touched, it is derived from
स्पश–बाधन स्पर्शनयोः = To destroy, to touch.

(वरुणः) विविधपाशै शत्रूणां बंधकः
= Here the word वरुण: is derived from वृञ्-आवरणे चुरा० = To cover or bind.

पुनः स कीदृश इत्यपदिश्यते ।
The same subject (of Varuna) is continued.

Mantra—14

न यं दिप्संन्ति दि॒प्सवो॒ न द्रुह्वा॑णो॒ जना॑नाम् ।
न दे॒वम॒भिमा॑तयः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे मनुष्यः) यूयं जनानां दिप्सवः ये न दिप्सन्ति द्रुह्वाणः ये न द्रुह्यन्ति अभिमातयः यं न अभिमन्यन्ते तं (परमेश्वरम् देवम् उपास्यं कार्यहेतुंविद्वांसं वा सर्वे जानीत ॥

TRANSLATION

(1) (1) O men, you should know that God as Adorable whom enemies of false dealing dare not offend, nor those who tyrannise over men, nor haughty persons whose minds are bent on wrong.

(2) You should also know such a learned person who can accomplish all good acts and whom oppressors of mankind, persons of false dealing and haughty people can not dare to offend or displease.

PURPORT

Those haughty persons who are of violent and malicious nature, can not know the attributes of God and wise men on account of their ignorance. They can not derive benefit from them. Therefore men should try to imbibe and follow the merits, actions and nature of God and wise men.

THE COMMENTATOR'S NOTES

(दिप्सन्ति) विरोद्धुमिच्छन्ति अत्र वर्णव्यत्ययेन धकारस्य दकारः (दिप्सवः) मिथ्याभिमानव्यवहारमिच्छवः ।

= Desire to oppose.

(अभिमातयः) अभिमानिनः ।

= Proud or haughty persons.

TRANSLATOR'S NOTES

(दिप्सवः) दम्भु-दम्भने लोकवंचनाय विहितकर्मानुष्ठानं दम्भः (अभिमातयः) ।

= Proud or haughty persons.

It also means पाप्मानः पाप्मा वा अभिमातिः अथवा सपत्नोवा अभिमातिः— शत्रुः

= Enemies.

अभिपूर्वकात् मा माने इत्यस्मात् औणादिकः क्तिच् प्रत्ययः ।

पुनः स कीदृश इत्युपदिश्यते ।

How is He is taught further in the fifteenth Mantra.

Mantra—15

उत यो मानुषेष्वा यशश्चक्रे असाम्या ।
अस्माकमुदरेष्वा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः अस्माकम् उदरेषु उत (अपि बहिः) यशः आचक्रे यः मानुषेषु जीवेषु उत अपि जडेषु पदार्थेषु आकीर्तिं प्रकाशितवान् अस्ति स वरुणः (जगदीश्वरः विद्वान् वा) सकलैः मानवैः कुतः न उपासनीयः जायते ?

TRANSLATION

Why should not men always adore that God who has given complete glory and food to mankind and whose glory is manifest in all living and non-living or inanimate objects

THE COMMENTATOR'S NOTES

(यशः) कीर्तिम् अन्नं वा यश इत्यन्ननामसु पठितम् (निघ० २.७) । = Glory or food.

(असामि) समस्तम् सामीति खण्डवाची = Semi.

असामि Complete. सामि स्यतेः असुसमाप्तम् निरुक्ते ६.२३ (उदरेषु) अन्तर्देशेषु = Inside.

पुनः स कीदृश इत्युपदिश्यते

How is His nature is further taught in the 16th Mantra.

Mantra—16

परा मे यन्ति धीतयो गावो न गव्यूतीरनु ।
इच्छन्तीरुरुचक्षसम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

यथा गव्यूतीः अन्विच्छन्त्यः गावः न (इव) मे (मम)

इमाः धीतयः उरुचक्षसं मां परा यन्ति (तथा सर्वान् कर्तॄन् प्रति स्वानि स्वानि कर्माणि प्राप्नुवन्ति एव इति विज्ञेयम् ॥

TRANSLATION

(1) As the kine return to the pastures, in the same way, thoughts come back to me-soul, whose knowledge is of various kinds and who is the doer of deeds.

(2) In the case of God the meaning is–Yearning for the Omniscient God my thoughts move onward unto Him as kine unto their pastures move.

PURPORT

There is Upamalankara or simile used in this Mantra—

Men should know that as the kine running to the best of their power, become tired when they reach their destination, in the same way, when men search after the sttributes according to their power and intellect of God, and of the sun etc. and having known to some extent according to their capacity, get tired because the intellect and the power of the body of every man in limited and can not be unlimited. As birds flying in the sky do not get its end, similarly none can get the end of knowledge.

THE COMMENTATOR'S NOTES

(धीतयः) दधत्यर्थान् याभिः कर्मवृत्तिभिः ताः
(उरु चक्षसम्) उरुषु बहुषु चक्षः विज्ञानं प्रकाशनं वा यस्य तं कर्मकर्तारं जीवं माम्

= To me-soul who has knowledge of various things.

परमेश्वरपक्षे चक्षिङ्–व्यक्तायांवाचि दर्शनेऽपि विशाल चक्षसम् विश्वस्य द्रष्टारम् इत्यर्थः ॥

= Omniscient God.

How should men acquire true knowledge is taught in the 17th Mantra.

Mantra—17

सं नु वोचावहै पुनर्यतो मे मध्वाभृतम् ।
होतेव क्षदसे प्रियम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यतः आवाम् उपदेश्योपदेष्टारौ होता इव क्षदसे आभृतं यजमानप्रियं मधु (मधुरगुणविशिष्टं विज्ञानं) संवोचावहै यतः मम तव च विद्यावृद्धिः भवेत् ॥

TRANSLATION

As a priest gives sweet satisfactory knowledge gathered by the wise to the performer of the Yajna for giving him strength to dispel darkness of ignorance, so let us-the teachers and the taught-speak to one another lovingly, so that our wisdom may grow from day to day.

PURPORT

There is Upamalankara or simile used in this mantra. As a priest and the performer of a Yajna (Non-violent sacrifice) accomplish Yajna lovingly and jointly, in the same manner, the teacher and the taught should manifest all sciences jointly and lovingly. All men should endeavour to attain happiness, bearing in mind the idea of increasing their knowledge and wisdom.

THE COMMENTATOR'S NOTES

(मधु) मधुरगुणविशिष्टं विज्ञानम् = Sweet knowledge.

(आभृतम्) विद्वद्भिः समन्ताद् ध्रियते धार्यते तत्
= Gathered by the wise.

(क्षदसे) अविद्यारोगान्धकारबिनाशकाय बलाय
= for the strength to dispel the disease and darkness of ignorance.

(प्रियम्) यत् प्रीणाति तत् = Satisfactory, dear.

TRANSLATOR'S NOTES

Rishi Dayananda explains मधु as मधुरगुणविशिष्टं विज्ञानम् for it is derived from मन्-ज्ञाने मनेर्धश्छन्दसि (उणादि० २.११६) मन्यते बुध्यते यत् येन या तद् मधु Sweet knowledge च्छदसे has been interpreted by the Rishi as अविद्यारोगान्धकारविनाशकबलाय as the word is derived from च्छदति:– शक्तीकरणार्थः In Apte's well-known Sanskrit-English Dictionary, we find the following note on च्छद Ved. To cut, to kill, to consume. So Rishi Dayananda's interpretation is substantiated by the root-meaning.

पुनस्ते किं किं कुर्युरित्युपदिश्यते

What also should they (the teachers and the taught) do is told in the 18th Mantra.

Mantra—18

दर्शं नु विश्वदर्शतं दर्शं रथमधि क्षमि ।
एता जुषत मे गिरः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे मनुष्याः) यूयम् अधिक्षमि स्थित्वा विश्वदर्शतं वरुणं (परेशम्) दर्श रथं नु दर्श मे (मम) एताः गिरः (वाणीः) (नित्यं सेवध्वम्) ॥

TRANSLATION

O Ye men, being established in the conduct full of forgiveness and endurance, you should lovingly listen to these my words which are refined on account of the noble Vedic teaching, in order to see God who is worthy of being realised by all wise men and also to visualise charming aeroplanes and other suitable vehicles for your happiness.

PURPORT

Because it is not possible to know God and the nature of the vehicles manufactured with the help of the arts and sciences without personal contact in the form of questions and answers with the learned persons of forgiving sweet nature, therefore

men should always acquire such knowledge with the assistance of the wise.

THE TRANSLATOR'S NOTES

(विश्वदर्शतम्) सर्वैर्विद्वद्भिः द्रष्टव्यं जगदीश्वरम् ।

= To God who must be seen (realised) by all wise men.

(दर्शम्) पुनः पुनर्द्रष्टुम् ।

= To see or realise again and again.

(रथम्) रमणीयं विमानादियानम् ।

= Charming vehicles like the aeroplane etc.

(क्षमि) क्षाम्यन्ति सहन्ते जना यस्मिन् व्यवहारे तस्मिन् स्थित्वा । अत्र कृतो बहुलम् इति करणे क्विप् । वा छन्दसि सर्वे विधयो भवन्तीत्यनुनासिकस्य क्विब् झलो-रिति दीर्घो न भवति ॥

TRANSLATOR'S NOTES

दर्शतः—दृशेः भृम दृशियजिपर्वि पच्यमितमिनमि हर्य्यिभ्यो-ऽतच् (उणा० ३.११०) इति अतच् प्रत्ययः ।

= Worth seeing.

(रथः) रंहतेर्गतिकर्मणः स्थिरतेर्वा स्याद् विपरीतस्य रममाणोऽस्मिंस्तिष्ठतीति वा (रमु-क्रीडायाम् इति धातोः) रणतेर्वा रसतेर्वा (निरुक्ते ९.११) ॥

= Charming or beautiful vehicle.

(क्षमि) Rishi Dayananda's interpretation given above is based upon the root meaning of क्षमूष्-सहने to endure or forgive. Other commentators have generally interpreted it as 'on earth' depending on क्षमेति पृथिवी नामसु (निघ० १.१) But they have to change क्षमि into क्षमायाम् as Sayanacharya, Shri Kapali Shastri and others have done. क्षमि-क्षमायाम् (आतोऽभावः छान्दस इति श्री कपालि शास्त्रिणः)

Though Shri Kapali Shastri explains all these Mantras

spiritually, Sayanacharya, Wilson and Griffith think it to mean that the chariot of Varuna on earth and in the sky is seen by the seer which is a very erroneous notion, as the Vedic conception of God is of an Omnipresent, Formless, Omnipotent and Omniscient Supreme Being which Sayanacharya and Western scholars have not unfortunately been able to grasp. Hence their translations like.

"I have seen him (Varuna) whose appearance is graceful to all, I have beheld his chariot upon earth, he has accepted these my praises." (Wilson).

Or "Now saw I him (Varuna) whom all may see, I saw his car above the earth. He hath accepted these my songs." (Griffith) are not reliable being against the very spirit of the fundamental Vedic teachings about God.

What a great solemnity and significance is there in Rishi Dayananda's above interpretation showing the harmony between the spiritual and secular aspirations.

पुनः स ईश्वरः कीदृश इत्युपदिश्यते ।

What is the nature of that Varuna is taught in the 19th Mantra.

Mantra—19

इमं मे वरुण श्रुधी हवमद्या च मृळय ।
त्वामवस्युरा चके ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वरुण (विद्वन्) जगदीश्वर वा अद्य अवस्युः अहम् त्वाम् आचके (प्रशंसामि) त्वं मे (मम) हवं श्रुधि (शृणु) मां च मृडय ॥

(1) In the case of God, the meaning is — Hear this my call O God (the most acceptable or the Best) and show Thy gracious love to-day. Desiring protection and knowledge, I long for Thee.

(2) The prayer may also be addressed to a wise man of realisation who dispels the darkness of ignorance.

THE COMMENTATOR'S NOTES

(वरुण) सर्वोत्कृष्ट जगदीश्वर विद्वन् वा ।

= "O God the Best or a learned person dispeller of the darkness of ingorance.

(हवम्) आदातुमर्हं स्तुतिसमूहम्

= Praises or Invocation.

(अवस्युः) आत्मनो रक्षणं विज्ञानं चेच्छुः

= Desiring my protection and knowledge.

PURPORT

As Omniscient God gives true Happiness to His devotees after being glorified by them with true love, learned wise men should also do like that.

पुनः स ईश्वरः कीदृश इत्युपदिश्यते ।

How is that God is further taught in the 20th Mantra.

Mantra—20

त्वं विश्वस्य मेधिर द्विवश्च ग्मश्च राजसि ।
स यामनि प्रति श्रुधि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मेधिर वरुण त्वं यथा यः (जगदीश्वरः) दिवः च ग्मश्च विश्वस्य यामनि राजति सः अस्माकं स्तुतिं प्रति शृणोति तथा एतन्मध्ये राजसि (राजेः) स्तुतिं प्रतिश्रुधि (शृणु) ॥

As God who shinest over heaven and earth and all the world at all times, listens to our prayers, so O wise man, you should also do and respond to our call.

PURPORT

God has divided the world in two ways. One is brilliant

like the sun etc. and the other without light like the earth etc. Time is there as the common cause of their appearance and disappearance. God pervading all hearts even the intentional words of all beings. Therefore none should even think of doing anything un-righteous. All men should know this well and conduct themselves accordingly.

THE COMMENTATOR'S NOTES

(ग्मः) पृथिव्यादेः ग्मेतिपृथिवी नामसु (निघ० १.१)
= Of the earth etc.

(यामनि) यान्ति गच्छन्ति यस्मिन् कालावयवे प्रहरे तस्मिन् ॥ = At suitable time.

(श्रुधि) शृणु । अत्र बहुलं छन्दसीति श्नतोर्लुक् श्रुशृणु पृकृवृभ्यश्छन्दसि (अ० ६.४.१०२) इति हेर्धिश्च ।

पुनः स कीदृश इत्युपदिश्यते ।

The nature of that (Varuna) is taught further in the 21st Mantra.

Mantra—21

उदुत्तमं मुमुग्धि नो वि पाशं मध्यमं चृत ।
अवाधमानि जीवसे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे वरुण अविद्यान्धकारविदारक ईश्वर । त्वं करुणया नः (अस्माकं) जीवसे उत्तमं मध्यमं पाशम् उन्मुमुग्धि अधमानि बन्धनानि च वि अवचृत ॥

TRANSLATION

O God the Destroyer of the darkness of ignorance, release us from the upper bond (belonging to mental plane) untie the bond between (belonging to Prana or vital plane) and loose the

bonds below (belonging to the body) that we may live long and happily.)

PURPORT

As righteous persons engaging themselves in doing good to others and being enlightened pray to God and He releasing them from all misery and bondage makes them happy, why should we not do also like that ?

This hymn is connected with the previous hymn as it tells us about Varuna (the most acceptable God).

THE COMMENTATOR'S NOTES

(पाशम्) बन्धनम् = Bond.

(चृत) नाशय । अत्रान्तर्गतो ण्यर्थः = Destroy.

(जीवसे) चिरं जीवितुम् = For living long.

TRANSLATOR'S NOTES

चृती–हिंसाग्रन्थनयो: तुदादि: ।

The three bonds mentioned above are concerning mind, Prana and body as explained before.

इति पंचविंशं सूक्तं समाप्तम् ।

Here ends the twenty fifth hymn of the first Mandala of the Rigveda Sanhita.

अथ षड्विंशं सूक्तम्

HYMN XXVI.

अस्य षड्विंशस्यसूक्तस्याजीगर्तिः शुनः शेपऋषिः । अग्निर्देवता । १.८.९ आर्ची उष्णिक् छन्दः । ऋषभः स्वरः । २.६ निचृद् गायत्री १.३ प्रतिष्ठागायत्री छन्दः । ४.१० गायत्री ५.७ विराड् गायत्री छन्दः । षड्जः स्वरः ॥

Seer—Shunah Shepa, Devata or subject — Agni, Metre—Gayatri with its variations.

तत्रादिमन्त्रे होतुयजमानगुणा उपदिश्यन्ते ॥

In the first Mantra, the attributes of the priest and the performer of Yajna are taught.

Mantra—1

वसिष्वा हि मियेध्य वस्त्राण्यूर्जां पते ।
सेमं नो अध्वरं यज ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे ऊर्जां पते मियेध्य होतः यजमान वा त्वम् एतानि वस्त्राणि वसिष्व हि नः (अस्माकम्) अध्वरं यज (संगमय) ॥

TRANSLATION

O protector of strength, force and food, O caster of various substances in the firmament (through fire in the Yajna), O priest or performer of the Yajna, put on these clothes of cotton, wool or silk and perform this our non-violent sacrifice of three kinds

PURPORT

The Yajamana (performer of the Yajna)should select many learned persons who are well-versed in various arts and having

honoured them properly, he should accomplish under their guidance, many works and thus attain happiness and give it to others. No one can accomplish any secular or spiritual work without the assistance of good and wise persons.

THE COMMENTATORS NOTES

(वसिष्व) धर । अत्र छन्दस्युभयथेति आर्धधातुकत्वमाश्रित्य लोऽप्यपि बलादि लक्षण इट्— = Put on.

(मियेध्य) मिनोति प्रक्षिपति अन्तरिक्षं प्रति अग्निद्वारा पदार्थान् तत्सम्बुद्धौ । अत्र डुमिञ् धातोः औणादिको बाहुलकात् केध्यच् प्रत्ययः—

= Caster of various substances in the firmament through the fire.

(वस्त्राणि) कार्पासोर्णाकौशेयकादीनि ।

= Clothes made of cotton, wool and silk etc.

(ऊर्जाम्) बलपराक्रमान्नानाम् ॥

Of strength and food.

(अध्वरम्) त्रिविधं यज्ञम् ।

= Non violent sacrifices of three kinds.

TRANSLATOR'S NOTES

वसिष्व is from वस-आच्छादने ।

मियेध्य is from मिञ्—प्रक्षेपणे

To throw or Cast, hence the meaning given above.

ऊर्जाम् = The word ऊर्क् is derived from ऊर्ज बल प्राणनयोः धातुपाठे चुरा० Therefore it means strength or force, energy. In the Shatapath Brahmana 3-2. 1. 33, it is stated अन्नं वा ऊर्क् By Oork food is meant.

In the Nirukta 3.8 it is clearly stated.

ऊर्गिति अन्ननाम ऊर्जयतीति सतः निरुक्ते ३.८) ।

So it is evident that the meanings of ऊर्क् as given by Rishi

Dayananda are based upon Dhatu Patha, Shatapath Brahmana and Nirukta of Yaskacharya अध्वरम् has been explained by Rishi Dayananda as त्रिविधं यज्ञम् अध्वरम् इति यज्ञनाम ध्वरति हिंसा कर्मा तत्प्रतिषेध इति (निरुक्ते १७) So it means non-violent sacrifice which is of three Kinds देवपूजा, संगतिकरण, दान The worship of God and respect for the wise, association and charity or ज्ञान, कर्म, उपासना Knowledge, action and communion with God.

पुनः स कीदृश इत्युपदिश्यते ।

How is that is taught, further in the 2nd Mantra.

Mantra—2

नि नो होता वरेण्यः सदा यविष्ठ मन्मभिः ।
अग्ने दिवित्मता वचः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे यजिष्ठ अग्ने (यजमान) यः मन्मभिः सह वर्तमानः वरेण्यः होता नः (अस्माकम्) दिवित्मता वचः (संगमयति) स त्वया सर्वदा संगन्तव्यः ॥

TRANSLATION

O powerful Yajamana full of knowledge, you should always associate with a learned person who is selected by us, because he is giver of happiness on account of his industriousness, wisdom and other virtues and who unites our speech with resplendent knowledge

PURPORT

Men should accomplish all their good desires with the assistance of noble persons. Without association with such noble wise persons, none can enjoy happiness.

THE COMMENTATOR'S NOTES

(होता) सुखदाता — Giver of happiness.

(मन्मभिः) मन्यते जानन्ति जना यैः पुरुषार्थैः तैः अत्र कृतो बहुलम् इति वार्तिकेन अन्येभ्योऽपि–
दृश्यते (अष्टा० ३.२.७५) अनेन करणेमनिन् प्रत्ययः

By industriousness etc. which help in the acquirement of knowledge.

(अग्ने) विज्ञानादिप्रसिद्धस्वरूप ॥

= Well known on account of knowledge etc.

(दिवित्मता) दिवं प्रकाशम् इन्धते यैः प्रशस्तैः स्वगुणैः तद्वता । अत्र दिव् शब्दोपपदात् इन्धधातोः कृतो बहुलम् इति करणकारके प्रशंसायां मतुप् ॥

TRANSLATOR'S NOTES

होता — is derived from हु-दानादनयोः आदाने च here the first meaning of the verb दान or giving has been taken, therefore the meaning as सुखदाता Giver of happiness अग्ने has been interpreted as विज्ञानादि प्रसिद्ध-स्वरूप because it is derived from अगि-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च here the first meaning of ज्ञान or knowledge has been taken, therefore the meaning as given above. अग्निः कस्मात् अग्रणीर्भवति (निरुक्ते ७.१४)

According to this etymology given in the Nirukta, a wise leader also is called Agni.

Not understanding the deeper meaning, Sayanacharya, Wilson, Griffith and others have taken Agni only as fire, and have translated as–

"Propitiated by brilliant strains, do thou ever youthful Agni, selected by us, become our ministrant priest, invested with radiance." (Wilson).

Sit ever to be chosen, as our priest, most youthful, through our hymns, O Agni, through our heavenly word." (Griffith). How can this inanimate material fire be the priest (होता) as stated in the Mantras ? These translators have never bothered to think, following Sayanacharya who explains it as होमनिष्पादकः Rishi Dayananda's interpretation is therefore rational and substantiated by ancient authorities.

पुनः स कीदृश इत्युपदिश्यते ।

How is that Agni is further taught in the third Mantra.

Mantra– 3

आ हि ष्मा सूनवे पितापिर्यजत्यापये ।
सखा सख्ये वरेण्यः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे मनुष्याः) यथा पिता सूनवे सखा सख्ये आपिः आपये आ यजति तथा एव अन्योन्यं संप्रीत्या कार्याणि संसाध्य हि स्म सर्वोपकाराय यूयं संगच्छध्वम् ॥

TRANSLATION

(1) When addressed to God the meaning is clear. Thou O Omniscient God art verily as a loving father to a son, as a kinsman giving happiness to a virtuous kinsman, as the most acceptable friend to a friend.

(2) O men, as a father behaves towards to his son, as a kinsman causing happiness to his virtuous kinsman and as a good friend to his friend, in the same way, you should behave in a friendly manner towards one another and having accomplished all tasks, should be united for the welfare of all

PURPORT

There is implied simile here.

As a kind and loving father who causes happiness to his sons, as a friend causing happiness to his friends and a learned teacher to his students,all men should love one another and always put forth their united efforts for bringing about the welfare of all. This is the teaching given by God.

THE COMMENTATOR'S NOTES

(आपिः) सुखप्रापकः । अत्र आप्लृ–व्याप्तौ अस्मात् इण-जादिभ्यः (अष्टा० ३.३.१०८) इतिइण् प्रत्ययः ।

= He who causes happiness.

(यजति) संगच्छते — = Unites.

(आपये) सद्गुणव्यापिने = For a virtuous person.

पुनस्ते कथं वर्तेरन्नित्युपदिश्यते ।

How should men behave is taught in the fourth Mantra.

Mantra—4

आ नो॑ ब॒र्हिरि॑शा॒दसो॒ वरु॑णो मि॒त्रो अ॑र्य॒मा ।
सीद॑न्तु॒ मनु॑षो यथा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे मनुष्याः) यथा रिशादसः (दुष्टहिंसकाः) सभ्याः वरुणः मित्रः अर्यमा मनुष्यः न बर्हिः सीदन्ति (तथा भवंतः अपि सीदन्तु) ॥

O men, sit down on your seats which are pleasant as cultured men who are destroyers of internal and external foes or diseases, well versed in various sciences, friendly to all and dispensers of justice do in assemblies,so you should also do.

PURPORT

There is Upamalankara or simile used here—
All men should behave in meetings as cultured and civilised men, experts in conducting assemblies do.

THE COMMENTATOR'S NOTES

(बर्हिः) सर्वसुखप्रापकमासनम् । बर्हिरिति पदनामसु पठितम् । (निघ० ५.२) ।

Seat which is pleasant or comfortable.

(रिशादसः) रिशानां हिंसकानां रोगाणां वा अदस उपक्षयितारः

Destroyers of foes or diseases

(वरुणः) सकलविद्यासु वरः

Good or well-versed in all sciences.

(मित्रः) सर्वं सुहृत Friendly to all (वरुण:) न्यायाधीश:=Judge

(मनुषः) मन्यन्ते जानन्ति ये सभ्या मर्त्याः ते, अत्र मन धातोर्बाहुलकादौणादिक उसिः प्रत्ययः ।

= Learned civilised persons.

TRANSLATOR'S NOTES

Sayanacharya, Wilson, Griffith and others take Varuna, Mitra and Aryama as the names of particular Gods, but Rishi Dayananda takes them derivatively as is the rule of the Vedic Terminology सर्वाणि नामान्याख्यातजानि as the adjectives qualifying good men as मनुषः has been explained by Rishi Dayananda as learned civilised men (सभ्यामर्त्याः) Sayanacharya explains मनुष: wrongly as मन ज्ञाने मन्यते जानातीति मनुः प्रजापतिः तत्र दृष्टान्त:-यथा मनु :-प्रजापतेर्यज्ञमासीदन्ति वरुणादयो देवा: As devas (Gods sit in the Yajna of Praja Pati.)

Wilson translates it accordingly as "Let Varuna, Mitra, Arya, sit down upon our sacred grass, as they did at the sacrifice of Manu. (Wilson) He does not follow Sayanacharya in taking Manu for Prajapati. Griffith though taking Varuna, Mitra and Aryama as Gods, explains मनुष: as men but in his foot-note says "Like men, or according to Sayana, as they sat at the sacrifice of Manus, who is the same as Manu."

(Griffith's translation P. 54).

Shri Kapali Shastri interprets मनुषो यथा as मनुष्या इव and quotes Skanda Swami also who says मनुष:-मनुष्या इति स्कन्द स्वामी Then referring to Sayanacharya's interpretation, he remarks प्रजापतेरितिशायण: । देवा: प्रजापतेर्यज्ञमागता: किले ? Did the Devas attend the Yajna of Praja Pati ?

Rishi Dayananda's interpretation is therefore consistent with the Vedic terminology and rational.

पुनः स कथं वर्तेत इत्युपदिश्यते ॥

How should a man behave is further taught in the fifth Mantra.

Mantra—5

पूर्व्य होतरस्य नो मन्दस्व सख्यस्य च ।
इमा उ षु श्रुधी गिरः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे पूर्व्य होतः (यजमान वा) त्वं नः (अस्माकम्) अस्य सख्यस्य मन्दस्व (मोदस्व कामयस्व) उ—इति वितर्के नः (अस्माकम्) इमाः वेदविद्यासंस्कृताः गिरः सु श्रुधि (शृणु) श्रावय वा ॥

TRANSLATION

O performer or priest of the Yajna whose friendship has been made by experienced learned persons, be pleased with and desire this our friendship and listen to these our words refined by the study of the Vedas, make us hear them again and again.

PURPORT

Men should have friendship with all other men and should become enlightened by receiving proper education and wisdom.

THE COMMENTATOR'S NOTES

(पूर्व्यः) पूर्वैर्विद्वद्भिः कृतो मित्रः । अत्र पूर्वैः कृतमिनियौ च (अष्टा० ४.४.१३४) अनेन पूर्वशब्दाद् यः प्रत्ययः ।

= Made friends by elderly or experienced learned men.

(मन्दस्व) मोदस्व—कामयस्व = Desire and be glad.

(गिरः) वेदविद्यासंस्कृता वाचः

= Refined speech or words by the study of the Vedas.

TRANSLATOR'S NOTES

मदि—स्तुति मोदमदस्वप्नकान्तिगतिषु

= Be pleased and desire.

पुनर्होत्रादिभिरस्माभिः किं कर्तव्यमित्युपदिश्यते

= What should be done by us (priests and others) is further taught in the sixth Mantra.

Mantra--6

यच्चिद्धि शश्वता तना देवन्देवं यजामहे।
त्वे इद्धूयते हविः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे नरः) यथा वयं शश्वता तना (कारणेन) इत् (एव) सहितम् (उत्पन्नं) यं देवं देवंचित् अपि यजामहे (संगच्छामहे) त्वे हि खलु हविः हूयते (तथा यूयम् अपि जुहोत) ॥

TRANSLATION

O men, whatever object like the earth etc. or learned persons we come across in this world, is produced by the eternal and vast material cause-Matter. The fire in which oblation is put is also the product of Matter. You should also put oblation in the fire born out of matter.

PURPORT

Men should have association with learned persons and know that whatever visible or invisible things exist in this world, are the products of the vast eternal cause-Matter.

THE COMMENTATOR'S NOTES

(शश्वता) अनादिना कारणेन = Eternal cause.

(तना) विस्तृतेन = Vast तनु-विस्तारे (देवं देवम् विद्वांसं पृथिव्यादिदिव्यगुणं पदार्थं वा

= Learned person, or earth etc. full of divine properties.

(हविः) होतव्यं द्रव्यम् = Oblation to be put in fire.

पुनरस्माभिः परस्परं कथं वर्तितव्यमित्युपदिश्यते।

How should we deal with one another is taught in the seventh Mantra.

Mantra—7

प्रियो नो अस्तु विश्पतिर्होता मन्द्रो वरेण्यः ।
प्रियाः स्वग्नयो वयम् ॥
सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

(हे मानवाः) यथा स्वग्नयः वयं (राजप्रियाः स्मः) यथा होता मन्द्रः वरेण्यः विश्पतिः नः प्रियः अस्ति तथा अन्यः अपि प्रियः अस्तु ॥

TRANSLATION

O men, as we (subjects) who perform Yajnas well and who use fire that gives us happiness for various purposes are loved by the rulers and the protector of men (the President) who performs Yajnas, is praise-worthy righteous person elected by us is dear to us, so let all others have love towards one another.

PURPORT

As we deal with all in a friendly manner and others deal with us in the same way, so you should also do.

THE COMMENTATOR'S NOTES

(विश्पतिः) विशां प्रजानां पालकः सभापती राजा ।

= President King who is the protector of his subjects.

(मन्द्रः) स्तोतुर्महो धार्मिकः अत्र स्फायि तंचि वंचि मन्दि-चन्दि-शुभियो रक् (उणा० २.१३) इति रक् प्रत्ययः ।

= Praiseworthy righteous person.

(स्वग्नयः) शोभनः सुखकारकोऽग्निः सम्पादितो यैस्ते ।

Who use properly fire that gives happiness.

(मदि-स्तुति मोद मद स्वप्नकान्तिगतिषु ।
Here the first meaning of स्तुति or praise has been taken) Tr.

पुनस्ते कथं वर्तेरन्नित्युपदिश्यते ।

How should the people deal is taught in the 8th Mantra.

Mantra—8

स्वग्नयो हि वार्यं देवासो दधिरे च नः ।
स्वग्नयो मनामहे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा स्वग्नयः देवासः नः (अस्मभ्यं) वार्यं दधिरे (रहितवन्तः) तथा वयम् अपि स्वग्नयः भूत्वा एतेभ्यः विद्यासमूहं मनामहे (विजानीयाम) ॥

TRANSLATION

As enlightened virtuous persons possessed of holy fires have kept for us the group of useful things, so we also performing Yajnas may learn from them various sciences.

PURPORT

Men should try to know the properties or attributes of all the objects created by God in this world and accomplish their works.

THE COMMENTATOR'S NOTES

(देवासः) दिव्यगुणयुक्ता विद्वांसः । पृथिव्यादयो वा अत्र आज्जसेरसुक् । (अष्टा० ७.१.५०) इत्यसुगागमः ॥

= Learned men endowed with divine virtues or earth etc.

(मनामहे) विजानीयाम । अत्र विकरणव्यत्ययेन शप् ।

= May we know.

पुनः स किमर्थं याचनीयो मनुष्यैश्च परस्परं कथं वर्तितव्यमित्युपदिश्यते ।

Why should be God prayed to and how should men deal with one another is taught in the 9th Mantra.

Mantra—9

अथा न उभयेषाममृत मर्त्यानाम् ।
मिथः सन्तु प्रशस्तयः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अमृत (जगदीश्वर) भवत्कृपया यथा उत्तमगुण कर्मग्रहणेन अथ नः (अस्माकम्) उभयेषां मर्त्यानां मिथः प्रशस्तयः सन्तु (तथा सर्वेषां भवन्तु इति प्रार्थयामः ॥

TRANSLATION

O immortal God, by Thy Grace, may the praises of mankind consisting of highly learned and ordinary persons be mutually the source of happiness to all, by the acceptance of good virtues and actions.

PURPORT

Men can not enjoy happiness unless they give up all attachment and jealousy and engage themselves in the performance of admirable acts with knowledge, education and industriousness. Then all men should obey the commands of God and bring about the welfare of all.

THE COMMENTATOR'S NOTES

(उभयेषाम्) पण्डितापण्डितानाम्

= Both of highly learned scholars and of ordinary persons.

(प्रशस्तयः) उत्तमगुणकर्मग्रहणे प्रशंसाः

= Praises on account of the acceptance of good virtues and actions.

पुनस्ते कथं वर्तेरन्नित्युपदिश्यते ।

= How should men behave is further taught in the 10th Mantra.

Mantra—10

विश्वेभिरग्ने अग्निभिरिमं यज्ञमिदं वचः ।
चनो धाः सहसो यहो ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे अग्ने यहो त्वं यथा दयालुर्विद्वान् सर्वसुखार्थं सहसो

(बलात्) विश्वेभिः अग्निभिः इमं यज्ञम् इदं वचः चनः च धाः (हितवान्) तथा त्वम् अपि सततं धेहि ॥

TRANSLATION

O the son of an artist, a learned wise man, as a kindhearted learned man performs with all his energy this Yajna with all kinds of fire consisting of electricity, sun and the material fire, uses in praise words full of wisdom and takes proper food for giving happiness to all, so you should also do constantly.

PURPORT

Men should tell their children that there is an eternal subtle causal force (Agni) from which electricity and other effects are produced and from them digestive fire and various other forms of fire are generated. All these forms of fire are upheld or sustained by the causal force. All the acts of fire are done with the help of the wind. Without fire and air, no substance in the world can be sustained.

This hymn is connected with the previous hymn as the subject of varuna has been amplified with the description of agni (fire) here.

Thus ends the 21st Varga of the 2nd Chapter of the first Ashtaka.

Here ends the 26th Hymn of the Ist Mandala.

THE COMMENTATOR'S NOTES

(अग्ने) विद्यासुशिक्षायुक्त विद्वन्

= A highly educated person.

(अग्निभिः) विद्युत सूर्यप्रसिद्धैः कार्यरूपै स्त्रिभिः

= Three kinds of fire consisting of electricity, sun and the material fire

(सहसः) सहते सहो वायुस्तस्य बलस्वरूपस्य ।

Of force of the wind.

(चनः) भक्ष्यभोज्य लेह्यचूष्याख्यम् ।

Food of various kinds.

(यहो) क्रियाकौशलयुक्तस्यापत्यं तत् सम्बुद्धौ यहुरिति अपत्यनामसु पठितम् (निघ० २.२)

The son of an artist.

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted अग्ने here as विद्यासुशिक्षायुक्त विद्वन् as the word अग्नि is derived from अगि-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च The first meaning of ज्ञान or knowledge has been taken here on which is based the Rishi's interpretation.

Sayanacharya, Wilson, Griffith and other commentators have wrongly taken the meaning of material fire, to which it is not really applicable.

अथ सप्तविंशं सूक्तम्

HYMN XXVII.

अस्य सप्तविंशस्य सूक्तस्याजीगर्तिः शुनःशेप ऋषिः। १-१२ देवता अग्निः। १३ विश्वेदेवा देवताः। १-१२ गायत्री। १३ त्रिष्टुप् छन्दः। १-१२ षड्जः स्वरः। १३ धैवतः स्वरः।

Seer — Shunah shepa, Devata or subject 1-12, a Agni 13 Vishvedevah, 1-12 Gayatri Metre 13 Trishtup, Tune,— 1-12 Shadja 13 Dhaivata.

तत्रादिमेनाग्निरुपदिश्यते।

In the first Mantra the attributes of Agni are taught.

Mantra—1

अश्वं न त्वा वारवन्तं वन्दध्या अग्निं नमोभिः।
सम्राजन्तमध्वराणाम्॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

वयं नमोभिः वारवन्तम् अश्वं न (इव) अध्वराणाम् सम्राजन्तम् त्वाम् अग्निं वन्दध्ये (वन्दितुम्) प्रवृत्ताः (सेवामहे)॥

TRANSLATION

With homage, we engage ourselves in revering a learned person who shines in all kinds of Yajnas (non-violent noble acts beginning with the protection of State and upto Agnihotra.

There is Upamalankara or simile in this Mantra. As an enlightened person shines in his Kingdom, so God shines everywhere on account of His Omniscience and other attributes.

THE COMMENTATOR'S NOTES

(अग्निम्) विद्वांसं भौतिकं वा।

= A learned person or fire.

(अध्वराणाम्)राज्यपालनाग्निहोत्रादिशिल्पान्तानां यज्ञानाम्
= Of Yajnas of various kinds from the administration of a State, Agnihotra and Artistic activities.

(अश्वम्) मार्गे व्यापिनम्

TRANSLATOR'S NOTES

Rishi Dayananda's comprehensive interpretation of Yajnas for all noble non-violent activities is very remarkable and significant as has been pointed out before.

अथापत्यगुणा पदिश्यन्ते ।

Now the virtues of a son are taught.

Mantra—2

स घा नः सूनुः शवसा पृथुप्रगामा सुशेवः ।
मीढ्वाँ अस्माकं बभूयात्॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः सूनुः (सुपुत्रः) शवसा पृथुप्रगामा मीढ्वान् अस्ति स नः (अस्माकं पुरुषार्थिनाम्) घ (एव) कार्यकारी बभूयात् (भवेत्)॥

TRANSLATION

May our sons who are active, travelling in various good and vast conveyances and source of happiness, be the showerers of happiness, be the showers of Joy and bliss to us-who are in-industrious.

PURPORT

As sons when well-trained, are righteous and learned, cause happiness to their parents by doing agreeable noble deeds, so this beneficial fire when utilised properly and methodically according to the scientific knowledge, accomplishes many pleasing tasks for us.

THE COMMENTATOR'S NOTES

(सूनुः) कार्यकारी सन्तानः सूनुरित्यपत्यनाम (निघ० २.२)
= Active son.

(शवसा) बलादि गुणेन

= On account of energy and other attributes.

(पृथुप्रगामा) पृथुभिः विस्तृतैः यानैः प्रकृष्टः गामः गमनं यस्य ।

= Travelling by various vast conveyances.

(मीढ्वान्) वृष्टिद्वारा सेचकः ।

Showerer of joy and bliss.

TRANSLATOR'S NOTES

Among the commentators of the Rigveda, it is Rishi Dayananda alone who has interpreted this Mantra as describing the attributes of a good son, as besides the word सूनु which admittedly means son, the adjectives like पृथु प्रगामा, सुशेवः, मीढ्वान् etc. clearly point to that. Others have taken it only in the sense of Agni, which is somewhat far-fetched Rishi Dayananda's interpretation is simple, straight forward and dealing with a practical subject.

पुनः स कीदृश इत्युपदिश्यते ।

How is he is taught further in the 3rd Mantra.

Mantra—3

स नों दूराच्चासाच्च नि मर्त्यादघायोः ।
पाहि सदमिद्विश्वायुः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

स विश्वायुः अघायोः शत्रोः मर्त्यात् दूरात् आसात् च नः (अस्मान्) अस्माकं सदं च निपाहि (सततं) रक्षति) ॥

TRANSLATION

(1) From far away, and near do Thou the everlasting God from Whom all get happy life, protect our body and work of art and industry from a sinful person.

(2) A learned person protects us from the activities of a sinful person when properly approached and honoured.

PURPORT

There is Shleshalankara (Paronomasia) in this Mantra.

(1) When God is worshipped, He protects us from our foes in battles and gives us long life.

In the same way, a learned person when respectfully treated or worshipped, protects our aeroplanes etc. and tells us the means of attaining long life.

THE COMMENTATOR'S NOTES

(आसात्) समीपात् । = From near.

(अघायोः) आत्मनः अघम् इच्छतः शत्रोः ।

= From a sinful foe.

(सदम्) सीदन्ति सुखानि यस्मिंस्तं शिल्पव्यवहारं देहादिकं वा ।

= That which causes happiness—Artistic activities or body.

अथाग्निशब्देनेश्वर उच्यते ।

Now by the word Agni God is taught.

Mantra—4

इमम् षु त्वमस्माकं सनिं गायत्रं नव्यांसम् ।
अग्ने देवेषु प्र वोचः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने त्वं यथा देवेषु नव्यांसं गायत्रं सुसनिं प्रवोचः तथा इमम् उ—वितर्के अस्माकम् आत्मसु प्रवोचः (प्रवग्धि) ॥

TRANSLATION

O Omniscient God, awaken in our souls the wisdom of the four Vedas which gives ever new knowledge, which consists of Gayatri and other metres and which confers happiness on all beings, as Thou revealedst to the meritorious souls (Agni, Vayu, Aditya and Angiras) in the beginning of creation.

PURPORT

O Lord of the world, as Thou gavest great delight to the great righteous and nlightened seers like Brahma and others

by revealing in their souls Perfect Truth, reveal the same in our souls, so that being enlightened, we may always be engaged in doing the best righteous deeds.

THE COMMENTATOR'S NOTES

(सनिम्) सनन्ति संभजन्ति सुखानि यस्मिन् व्यवहारे तम् । अत्र सनधातोः खनि कृष्यज्यसि वसिवनि सनिध्वनिग्रन्थि चरिभ्यश्च (उणादि ४.१४०) अनेन अधिकरण इः प्रत्ययः ॥

= That which causes happiness.

(गायत्रम्) गायत्री प्रगाथा येषु चतुर्षु वेदेषु तं वेदचतुष्टयम् ।

= The four Vedas consisting of Gayatri and other metres.

(नव्यांसम्) अतिशयेन नवो नवीनो बोधो यस्मात् तम् । अत्र छान्दसो वर्णलोपः, वेत्यनेनाकारलोपश्च ।

Giver of ever new knowledge.

(देवेषु) सृष्ट्यादौ पुण्यात्मसु जातेष्वग्निवाय्वादित्यांगिरस्सु ।

= Most meritorious men born in the beginning of creation.

TRANSLATOR'S NOTES

It is to be noted lest there be some misunderstanding, that in the Mantra quoted above, there is no mame mentioned of the persons born in the beginning of human creation. It is just to give information about those four seers to whom the four Vedas were revealed according to the tradition handed down from time immemorial as mentioned in Manu Smriti Shatapath Brahmana and other ancient works, that Rishi Dayananda has given the names in his commentary.

पुनर्मनुष्यान् प्रति विदुषा कथं वर्तितव्यम इत्युपदिश्यते ।

How should a learned person deal with men is taught in the fifth Mantra.

Mantra—5

आ नो भज परमेष्वा वाजेषु मध्यमेषु ।
शिक्षा वस्वो अन्तमस्य ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् ! त्वं परमेषु मध्यमेषु वाजेषु वा अन्तमस्य मध्ये नः (अस्मात्) सर्वाः विद्याः आशिक्षस्व एवं नः (अस्मान्) वस्वः (वसूनि आ भज (समन्तात् सेवस्व) ॥

TRANSLATION

O learned person, give us the teaching of all sciences at the time of the battles that cause us happiness (When victory over enemies is gained) or at the time of the enjoyment of good food, on the occasion of the enjoyment of intermediate happiness and at the time of the struggles that put an end to all miseries. Give unto us all kinds of wealth (internal as well as external) that leads us to happy life.

PURPORT

Served by righteous and industrious persons, a learned man having acquired the knowledge or all sciences, should make them happy. In this world, there are three kinds of enjoyments, worlds and men which may be classified as the best, medium and low. A wise man should impart knowledge to all these persons according to the level of their understanding and intellect.

पुनः स कीदृश इत्युपदिश्यते ।

How is he (Agni) is taught in the sixth mantra.

Mantra—6

विभक्तासि चित्रभानो सिन्धोरूर्मा उपाक आ ।
सद्यो दाशुषे क्षरसि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा हे चित्रभानो (विविध विद्यायुक्त विद्वन्) त्वं सिन्धोः ऊर्मौ जलकणविभागः इव सर्वेषां पदार्थानां विद्यानां विभक्ता-

असि दाशुषे उपाके सत्योपदेशेन बोधान् सद्यः आक्षरसि (समन्तात् वर्षसि) (तथा त्व भाग्यशाली विद्वान अस्माभिः सत्कर्त्तव्यः असि) ॥

TRANSLATION

O learned person, endowed with the wonderful radiance of various sciences, you are analyser and classifier of the sciences of various objects, like the waves or particles of the sea and soon rainest true wisdom on the person who surrenders himself to you for acquiring knowledge. Why should not we revere such a lucky wise and learned man ?

PURPORT

As the separate particles of the water of the sea become one or united when they reach the sky and as a learned wise person classifies all objects and reveals their knowledge in the souls of all men, why should we not do like wise ?"

THE COMMENTATOR'S NOTES

(चित्रभानो) चित्राः अद्भुताः भानवः विज्ञानादि दीप्तयः यस्य विदुषः तत्सम्बुद्धौ ॥

= Endowed with the wonderful radiance of various sciences.

(उपाके) समीपे = near.

(दाशुषे) विद्यानुष्ठानं कृतवते मनुष्याय ।

= To a person acquiring knowledge.

TRANSLATOR'S NOTES

उपाके इति अन्तिकनाम (निघ० २.१६) Near दाशुषे is derived from दाशृ-दाने so literally it means "one who gives himself to the acquisition of knowledge or gives himself up (surrenders) to the teacher as Rishi Dayananda has explained in his commentary on the Rigveda 1.93.1

दाशुषे-अध्ययने चित्तं दत्तवते विद्यार्थिने ।

= To a student paying attention to his studies.

पुनः स कीदृश इत्युपदिश्यते ।

= How is he (Agni) is taught in the seventh Mantra.

Mantra—7

यमग्ने पृत्सु मर्त्यमवा वाजेषु यं जुनाः ।

स यन्ता शश्वतीरिषः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे जगदीश्वर ! त्वं यं मर्त्यं पृत्सु अवा (रक्षेः) यं च वाजेषु जुनाः (प्रेरयेः) यः इमाः शश्वतीः प्रजाः सततम् अव (रक्षेः) अस्मात् कारणात् स भवान् अस्माकं सदा यन्ता भवतु इति वयं प्रतिजानीमः ॥

O God ! The man whom Thou protectest in battles (internal as well as external) and urgest to acquire knowledge and strength becomes the restrainer of his foes and the lord of eternal food (of wisdom). Thou be for ever our Controller or Director is what we pray for.

PURPORT

As God is the Protector, Creator and Supreme Director of His subjects from times immemorial, in the same manner, the man who worships Him-the Lord who is Omnipresent Protector from all sides and protects people, can never suffer and be defeated.

THE COMMENTATOR'S NOTES

(अग्ने) स्वबलतेजसा प्रकाशमान ।

Shining on account of His own power and splendour.

(पृत्सु) पृतनासु । यदादिषु मा स्पृत्स्नूनामुपसंख्यानम् अष्टा० ६.१.६३ इति वार्तिकेन पृतना शब्दस्य पृदादेशः ॥

= In battles.

(वाजेषु) संग्रामेषु = In battles.

(इषः) इष्यन्ते याः ताः प्रजाः = Desirable subjects.

(यन्ता) शत्रूणां निग्रहीता = Restrainer of enemies.

TRANSLATOR'S NOTES

वाजेषु has been interpreted by Rishi Dayananda here as संग्रामेषु In Nighantu 2.9 it is stated वाज इति बलनाम (निघ० २.९) It is with strength that a battle is waged.

पुनः स कीदृश इत्युपदिश्यते ।

How is that "Agni" is further taught in the 8th Mantra.

Mantra—8

नकिरस्य सहन्त्य पर्येता कयस्य चित् ।
वाजो अस्ति श्रवाय्यः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे सहन्त्य (सहनशील विद्वन्) न किः पर्येता त्वं यस्य अस्य कयस्य धर्मात्मनः वीरस्य श्रवाय्यः वाजः अस्ति (तस्मै सर्वम् अभीष्टं पदार्थं दद्याः इति नियोज्यते भवान् अस्माभिः ॥

TRANSLATION

O learned person of enduring nature, you, who never transgress the limit of righteousness, should give all desirable objects to a person, who being a righteous hero wages a memorable battle. This is our injunction to you.

PURPORT

As not even a highly learned person can ever measure the power of the Infinite,Immeasurable and Inviolable God Whose Wisdom is Infallible, so only that man should be appointed as a ruler, who follows the Lord and obeys His commands.

THE COMMENTATOR'S NOTES

(न किः) धर्ममर्यादा नाक्रमिता । न किरिति सर्व समानीयेषु पठितम् (निघ० ३.१२) अनेन क्रमेण निषेधार्थो गृह्यते ॥

= Not transgresser of the limit of Dharma or righteousness.

(पर्येता) सर्वतोऽनुग्रहीता । = Kind

(कयस्य) चिकेति जानाति युद्धे शत्रून् पराजेतुं यः स कयस्तस्य अत्र सायणाचार्येण यकारोपजनच्छान्दस इति भ्रमादेवोक्तम् ॥

= Who knows how to defeat his enemies.

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is taught in the ninth Mantra.

Mantra—9

स वाजं विश्वचर्षणिरर्वद्भिरस्तु तरुता ।
विप्रेभिरस्तु सनिता ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

यः विश्वचर्षणिः तरुता (सेनाध्यक्षः) अस्माकं सेनायां विप्रेभिः नरैः अर्वद्भिः (अश्वादिभिः सहितः सन्) नः विजयप्रदः शत्रूणां पराजयकृत् अस्तु (भवेत्) (स एव अस्माकं मध्ये सेनापतिः अस्तु) ॥

TRANSLATION

May the person who considers it to be his duty to protect all people, who takes us away from miseries, followed by wise heroes and possessing a good army of the horses, elephants who leads us to victory defeating our enemies, be our commander-in-chief and giver of happiness to us.

PURPORT

He alone should be appointed as the commander of an army who takes people away from miseries, leads them to victory and is expert in the military science, being at the same time a righteous person.

THE COMMENTATOR'S NOTES

(विश्वचर्षणिः) विश्वे सर्वे चर्षणयः—मनुष्याः रक्ष्या येन सः।

अत्र कृषेरादेश्च चः (उणा० २.१०) अनेन अनिः प्रत्ययः आदेः चकारादेशः च ॥

= One who has to protect all persons.

(तरुता) तर्ता तारयिता पारं गमयिता ग्रसित स्कभितस्तभितोत्तभितचत्त विकस्ता विशस्तृशंस्तृशास्तृतरुतृतरूतृ इति च (अष्टा० ७.२.३४) अनेनायं निपातितः ॥

= Take across miseries.

पुनः स कीदृश इत्युपदिश्यते ।

How is he (Agni) is taught further in the 10th Mantra.

Mantra—10

जरा॑बोध॒ तद्वि॑विड्ढि वि॒शेवि॑शे य॒ज्ञिया॑य ।
स्तोमं॑ रु॒द्राय॒ दृशी॑कम् ॥

सन्धिच्छेदसहितोऽन्वयः (महर्षिकृतः) ।

हे जराबोध (सेनाधिपते) त्वं यस्मात् विशे विशे यज्ञियाय रुद्राय दृशीकं स्तोमं विविड्ढि तत् (तस्मात्) (मानार्हः असि) ॥

TRANSLATION

O Commander of the army, you who are well-known on account of praise by others, deserve honour because you are engaged in bringing about the welfare of all people charmingly, admire a hero who makes unrighteous people weep and himself performs Yajnas and all other good actions.

PURPORT

No one can get knowledge of the science of archery, unless one hears the praise of such an expert archer. He alone can be the protector of the people who trains well those persons for the welfare of the subject who are of aggressive nature, destroying the strength of their foes.

THE COMMENTATOR'S NOTES

(जराबोध) जरया गुणस्तुत्या बोधो यस्य सैन्यनायकस्य

तत्सम्बुद्धौ ।

= A commander of the army known by your praise.

(विविद्धि) व्याप्नुहि अत्र वा छन्दसि सर्वे विधयो भवन्तीति नियमात् निजां त्रयाणां गुणः श्लौ (अष्टा० ७.४.७५) अनेनाभ्यासस्य गुणनिषेधः ॥

(यज्ञियाय) यज्ञकर्मार्हतीति यज्ञियो योद्धा तस्मै अत्र तत् कर्मार्हतीति उपसंख्यानम् (अष्टा० ५.१.७१) अनेन यज्ञ शब्दाद्धः प्रत्ययः ।

= A hero who performs Yajnas and other noble acts.

(रुद्राय) रोदकाय ।

For a hero who makes his enemies weep.

पुनरग्निगुणा उपदिश्यन्ते ।

The attributes of the Agni are taught in the 11th Mantra.

Mantra—11

स नो॑ म॒हाँ अ॑नि॒मा॒नो धू॒मके॑तुः पुरु॒श्च॒न्द्रः ।
धि॒ये वाजा॑य हिन्वतु ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

मनुष्यैः यतः अयम् धूमकेतुः पुरुश्चन्द्रः अनिमानः महान् अग्निः अस्ति स धिये वाजाय नः (अस्मान्) हिन्वतु (प्रीणयेत्) (तस्मात् एतस्य साधनं कर्तव्यम्) ॥

This vast, illimitable, smoke-bannered Agni (fire) which gives delight to many, leads us to great works and speed. Therefore it should be properly utilised.

PURPORT

God who is the Best, Infinite Support of all, Bestower of Bliss to His devotees, Lord of the wealth of wisdom is the Creator of the useful fire possessing many properties. May He prompt us to acquire pure wisdom and perform noble deeds.

THE COMMENTATOR'S NOTES

(अनिमानः) अविद्यमानं निमानं परिमाणं यस्य ।

= Illimitable or Immeasurable.

(पुरुश्चन्द्रः) पुरूणां बहूनां चन्द्रः-आह्लादकः अत्र ह्रस्वाच्चन्द्रोत्तरपदे मन्त्रे (अष्टा० ६.१.१५१) अनेन सुडागमः ॥

= Giver of delight to many.

(धिये) कर्मणे = for action.

(वाजाय) वेगाय विज्ञानाय वा ।

= For speed (in case of fire), for wisdom in case of God.

TRANSLATOR'S NOTES

पुरु इति बहुनाम (निघ० ३.१) चदि-आह्लादे (भ्वा.) ।

Hence Rishi Dayananda's interpretation as

पुरूणां बहूनां चन्द्रः-आह्लादकः ।

Sayanacharya has translated पुरुश्चन्द्रः as बहुदीप्तिः which is not faithful, as it is not borne out by the root meaning of चदि

Wilson has simply followed Sayana translating the word as Resplendent and Griffith has rendered it in English as "Excellently bright."

पुनः स कीदृश इत्युपदिश्मते ।

How is that Agni is taught further in the 12th Mantra.

Mantra—12

स रेवाँ इव विश्पतिर्दैव्यः केतुः शृणोतु नः ।
उक्थैरग्निर्बृहद्भानुः ॥

सन्धिच्छेदसहितोऽन्वय (ऋषिकृत:) ।

हे विद्वन यः दैव्यः केतुः विश्पतिः बृहद्भानुः रेवान इव अग्निः अस्ति तम् उक्थैः शृणोतु नः (अस्मभ्यं श्रावयतु ॥

TRANSLATION

May the Refulgent, Omniscient and Adorable God ever well-wisher of the enlightened truthful persons, listen to our praises and prayers, as a rich lord of men listens to the requests of the poor.

PURPORT

As a rich learned person pleases all men with the enjoyment of wealth, listens to the requests and complaints of all, in the same manner, when God is pleased with true love, He listens to the glorification and gives happiness to all.

THE COMMENTATOR'S NOTES

(केतुः) रोगदूरकरणे हेतुः ।

= Remover of all diseases (internal as well as external).

(बृहद्भानुः) बृहन्तः भानवः प्रकाशा यस्य सः ।

= Resplendent.

अथ सर्वेषां सत्कारः कर्तव्य इत्युपदिश्यते ।

All should be respected is taught in the 13th Mantra.

Mantra—13

नमो॑ म॒हद्भ्यो॒ नमो॑ अर्भ॒केभ्यो॒ नमो॒ युव॑भ्यो॒ नम॑ आशि॒नेभ्यः॑।
यजा॑म दे॒वान्यदि॑ श॒क्नवा॑म॒ मा ज्याय॑सः॒ शंस॒मा वृ॑क्षि देवाः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे देवाः (विद्वांसः) वयं महद्भ्यः अन्नं यजाम दद्याम एवम् अर्भकेभ्यः नमः युवभ्यः नमः आशिनेभ्यः च नमो ददन्तः वयं यदि शक्नवाम ज्यायसः देवान् आयजाम । समन्तात् विद्यादानं कुर्याम एवं प्रतिजनः अहम् एतेषां शंसम् मा वृक्षि-कदाचित् मा वर्जयेयम् ॥

TRANSLATION

O educated persons, we respect highly learned men and give them food. We respect students of lesser virtues with food and satisfy them. We show honour to young and mighty

persons and we revere old enlightened persons. We respect all to the best of our ability. May we not omit the praise of elderly wise men.

PURPORT

God commands that men should be free from all pride and respect all with food and other articles. One should have association with the learned and always respect them to the best of one's ability and power. They should never be censured.

This hymn has great connection with the previous hymn as in it the learned men's attributes are mentioned. Here ends 27th hymn of the first Mandala.

THE COMMENTATOR'S NOTES

(नमः) सत्करणम् अन्नं वा नमः इत्यन्ननाम (निघ० २.७)

= Respect and food.

(अर्भकेभ्यः) अल्पगुणेभ्यः विद्यार्थिभ्यः ।

For students of lesser age and virtues.

(आशिनेभ्यः) सकलविद्याव्यापकेभ्यः स्थविरेभ्यः ।

= For highly enlightened elderly people.

(देवाः) देवयन्ति प्रकाशयन्ति विद्याः तत्सम्बुद्धौ ।

O learned persons throwing light on all sciences.

TRANSLATOR'S NOTES

This mantra clearly shows that due respect should be duly shown to all and none should be hated. This use of नमः for अर्भकेभ्यः (children and students) is particularly significant.

(देवाः) विद्वांसो हि देवाः (शतपथ ३.७.३.१०) ।

= Learned persons are called devas. नमः has been interpreted by Rishi Dayananda as सत्करणम् अन्नं वा, सेवा It is derived from णम्-प्रह्वीभावे and in the Nighantu 5.5 it is stated नमस्यति:

परिचरणकर्मा (निघ० ३.५) So it means to bow in respect and to serve.

In Nighantu 2-7 it is stated नमः इत्यन्ननाम (निघ० २.७) So it is the name of food also.

So Rishi Dayananda's interpretation is well-authenticated.

अथाष्टाविंशं सूक्तम्

HYMN XXVIII.

अस्याष्टाविंशस्य सूक्तस्याजीगर्तिः शुनःशेप ऋषिः। इन्द्रयज्ञसोमा देवताः। १.६ अनुष्टुप् ८-९ गायत्री च छन्दसी। १-६ गांधारः ७-९ षड्जश्च स्वरौ॥

कर्मानुष्ठात्रा जीवेन यद्यत् कर्तव्यं तदुपदिश्यते॥

What should a man (particularly a house-holder) do is taught in this hymn.

Mantra—1

यत्र ग्रावा पृथुबुध्न ऊर्ध्वो भवति सोतवे।
उलूखलसुतानामवेद्विन्द्र जल्गुलः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र (यज्ञकर्मानुष्ठातः मनुष्य) त्वं यत्र पृथुबुध्नः ऊर्ध्वो ग्रावा (धान्यानि) सोतवे अभिषोतु भवति तत्र उलूखलसुतानां पदार्थानां ग्रहणं कृत्वा तान् सदा अव उ इति वितर्के तम् उलूखलं युक्त्या धान्यसिद्धये जल्गुलः (पुनः पुनः शब्दय)॥

TRANSLATION

O performer of Yajnas, there where the broadbased stone is raised on high to put the juice out, take the substances ground in the mortar and guard them, use that mortar methodically for grinding the corn and make it sound again and again.

PURPORT

God commands, O men, you should keep a big stone in the midst of a pit for taking out the husk of barley and other corns or herbs and for taking out juice. It should be placed a little above the earth so that the effusion of the substance of the

corn may be properly done. Having placed barley and other corns properly, grind them with pestle and make it sound.

THE COMMENTATOR'S NOTES

(इन्द्र) यज्ञ कर्मानुष्ठातर्मनुष्य-अथवा ऐश्वर्यप्राप्तये तत्कर्मानुष्ठातर्मनुष्य।

O the performer of Yajna or the doer of actions for the achievement of prosperity.

(जल्गुलः) अतिशयेन गृणीहि। अत्र गृशब्द इत्यस्माद् यङ् लुडन्ताल्लेट्। बहुलं छन्दसीत्युपधाया उत्वं च।

= Make it sound.

TRANSLATOR'S NOTES

Here Rishi Dayananda has interpreted इन्द्र (Indra) as यज्ञकर्मानुष्ठाता or ऐश्वर्यप्राप्तये तत्कर्मानुष्ठाता. As far as the latter meaning is concerned, It is based upon the root meaning of इदि-परमैश्वर्ये or the etymology given in the Nirukta as इदं करणात् The meaning of Indra as यज्ञकर्मानुष्ठाता is substantiated by the following passages from the Brahmanas.

एष वा एतर्हि इन्द्रो यो यजते॥ (तैत्तिरीय० १.३.६.३)
इन्द्रो वै यजमानः॥ (शत० २.१.२.११॥ ४.५.४.८)
एष वा अत्रेन्द्रो भवति यद् यजमानः॥ शत० ३.२.३.१०
यजमानो वै स्वे यज्ञे इन्द्रः (शत० ८.५.३.८)

पुनस्ते कीदृशा इत्युपदिश्यते।

How are they is taught in the 2nd Mantra.

Mantra—2

यत्र द्वाविव जघनाधिषवण्या कृता।
उलूखलसुतानामवेद्विन्द्र जल्गुलः॥

अन्वयः—हे इन्द्र (विद्वन्) त्वं यत्र द्वे जङ्घेइव अधिषवण्ये फलके भवतस्ते सम्यक् कृत्वोलूखलसुतानां पदार्थानां सकाशात् सारम् अव। (प्राप्नुहि) उ-वितर्के इत् एव स जल्गुलः तत् पुनः पुनः शब्दय॥

TRANSLATION

O learned person, in the Yajna or kitchen in which there are two platters for containing the juice etc. like the thighs, making them properly, from the substances ground in the mortar, take out their essence and make the mortar sound again and again.

PURPORT

There is Upamalankara or simile used in the Mantra. As men go about with the help of the things, in the same way, people should place one rock over the stone and the other over it for grinding. With their help, they should grind herbs and should eat them as prescribed. This should be the second means like the mortar and the pestle.

THE COMMENTATOR'S NOTES

(जघना) ऊरुणी । जघनं जंघन्यते: (निरु० ९.२०) अत्र-हन्तेः शरीरावयवे द्वे च (उणादि ५.३२) अनेनाच् प्रत्यये द्वित्वं सुपां सुलुक् इति त्रिषु विभक्तेराकारादेशश्च (अव) प्राप्नुहि ॥ = Things.

(अव) प्राप्नुहि = Get.

(इन्द्र) अन्तः करणबहिष्करणशरीरादि साधनैश्वर्यवन् विद्वन् ॥

Man possessing outer and inner senses as wealth.

अथेयं विद्या कथं ग्राह्येत्युपदिश्यते ।

How is this knowledge to be gained is taught in the third Mantra.

Mantra—3

यत्र नार्यपच्यवं च शिक्षते ।
उलूखलसुतानामवेद्विन्द्र जल्गुलः ॥

सन्धिच्छेदसहितोऽन्वयः

हे इन्द्र त्वं यत्र नारी कर्मचारिभ्य उलूखलसुतानाम् अप-

च्यवम् उपच्यवं च शिक्षते तद्विद्याम् उपादत्तो तत्र तत् एतत् एवम् उ इत् एव जल्गुलः शृणु एता उपदिश च ॥

TRANSLATION

O master of the senses, where the housewife learns and practises giving and collecting the substances ground in the mortar and teaches others to do so, there you also hear about all this art and having learnt, teach it to others.

PURPORT

This art of the use of mortar which is essential for cooking and other domestic works must be learnt by house wives and be taught to others. Where cooking is done, mortar, pestle etc. should be placed there because without them powdering and grinding etc. is not possible.

COMMENTATOR'S NOTES

(अपच्यवम्) त्यागम् = Giving in charity.

(उपच्यवम्) प्रापणम् = Acquiring or collecting.

उभौ च्युङ् गतौ इत्यस्य प्रयोगो ।

(शिक्षते) ग्राहयति = Teaches.

(इन्द्र) इन्द्रियाधिष्ठातर्जीव = O soul, the master of senses.

(जल्गुलः) शृणु उपदिश च–सिद्धिः प्रथममन्त्रोक्तवत् = Hear and teach.

एतत् सम्बन्ध्यन्यदपि साधनमुपदिश्यते ।

Some other thing connected with it is taught in the fourth Mantra.

Mantra—4

यत्र मन्थां विबध्नते रश्मीन्यमितवा इव ।
उलूखलसुतानामवेद्विन्द्र जल्गुलः ॥

सन्धिच्छेदसहितोऽन्वयः ।

हे इन्द्र (सुखाभिलाषिन् विद्वन्) त्वं रश्मीन् यमितवे सूर्यो

वा सारथिः इव यत्र मन्थां विबध्नते तत्र उलूखलसुतानां प्राप्तिम् अव (इच्छ) एताम् इत् उ विद्यां युक्त्या जल्गुलः (शब्दय उपदिश) ॥

TRANSLATION

O learned person desirous of attaining happiness, In the dealing where they bind the churning staff with a cord as a charioteer uses reins to restrain horses or the sun uses rays, there desire, the substances ground in the Mortar. Teach this art or science to others also.

PURPORT

There is simile used here. God teaches. O learned persons, as the sun binds the earth with gravitation or as a charioteer restrains horses with the reins, in the same manner, you should by the science of using the churning staff methodically take out the substance in the form of butter and juice from Milk and herbs.

THE COMMENTATOR'S NOTES

(मन्थाम्) घृतादिनिस्सारणं मन्थानम्, अत्र छान्दसो वर्णलोपो वेति नकारलोपः। = Churning staff.

(यमितवा) निग्रहीतुम् अर्हः = Able to restrain.

(इन्द्र) रसाभिसिंचिन् अथवा सुखाभिलाषिन् जीव.
= O soul, desirous of taking out juice or attaining happiness.

तेनोलूखलेन किं कर्तव्यमित्युपदिश्यते ।

What should be done with that Mortar is taught in the fifth Mantra.

Mantra—5

यच्चिद्धि त्वं गृहेगृह उलूखलक युज्यसे ।
इह द्युमत्तमं वद जयतामिव दुन्दुभिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे उलूखलक (विद्वन्) त्वं यत् हि गृहे गृहे युज्यते तद्विद्यां

समादधासि स त्वम् इह जयतां दुन्दुभिं इव द्युमत्तमम् उलूखलं वादय एतद् विद्यां चित् वद (उपदिश) ॥

O learned person who sound the mortar, as you use this (mortar) in this world and the house and know its technique well, give forth a lusty sound, like the drum of a victorious host.

PURPORT

There is Upamalankara or simile in this mantra. In all houses, mortar should be properly used. As the heroic conquerors of their enemies sound the drum or trumpet and then fight bravely, in the same manner, the man who desires to extract the juice of herbs like the barley and others, should put them in the mortar, beat them with pestle, take away the husk and partake of the substance and essence.

THE COMMENTATOR'S NOTES

(उलूखलक) उलूखलं कायति शब्दयति यः तत्सम्बुद्धौ विद्वन्

= O learned person sounding the mortar.

पुनस्तत् किमर्थं ग्राह्यमित्युपदिश्यते ।

What for should the mortar be used is taught further in the sixth Mantra.

Mantra—6

उत स्म ते वनस्पते वातो वि वात्यग्रमित् ।
अथो इन्द्राय पातवे सुनु सोममुलूखल ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् ! यथा वातः इत् तस्य अस्य वनस्पतेः अग्रम् उत विवाति स्म अथो इत्यनन्तरम् इन्द्राय (जीवाय) सोमं पातवे (पातुं) सुनोति (निष्पादयति) तथा उलूखलेन यवाद्यम् ओषधिसमुदायं सुनु ॥

TRANSLATION

O learned person, as the wind gently blows before a forest tree and prepares the Soma (Juice of the herbs) for the beverage of the man, in the same way, with the use of the mortar, axtract the essence of the barley and other corns methodically.

PURPORT

When all plants and herbs are nourished by the wind, then men partake of their substance by putting them in the mortar and sip their juice also. Without it, the growth and nourishment of a substance is not possible.

(इन्द्राय) जीवाय = For the soul or living being.

(पातवे) पानं कर्तुम् अत्र तुमर्थे से सेनसे असेन्क्से कसेन् ध्यै अध्यैन् कध्यै कध्यैन् शध्यै शध्यैन् तवै तवेङ् तवेनः ॥ (अष्टा० ३.४.९) इति तवेन् प्रत्ययः ॥ = To drink or partake of.

(सोमम्) सर्वौषधसारम् = The essence of all herbs.

पुनर्मुसलोलूखले कीदृशे स्त इत्युपदिश्यते ।

How are mortar and pestle is further taught in the seventh Mantra.

Mantra—7

आयजी वाजसातमा ता ह्युच्चा विजर्भृतः ।
हरी इवान्धांसि बप्सता ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यौ आयजी वाजसातमौ स्तः तौ (स्त्रीपुरुषौ) अन्धांसि बप्सन्तौ (भक्षयन्तौ) हरी इव मुसलोलूखलादिभ्यः उच्चा (उत्कृष्टानि कार्याणि) विजर्भृतः ॥

TRANSLATION

Men and women who mix or collect various articles and jointly conquer many battles, perform and uphold many

sublime acts with the proper use of the mortar and pestle while taking proper and nourishing food. They act like two horses.

PURPORT

There is upamalankara or simile used here. As two horses which eat well draw a chariot, in the same manner, the mortar and pestle accomplish many works like dividing and grinding etc.

THE COMMENTATOR'S NOTES

(आयजी) समन्ताद् यज्यन्ते संगम्यन्ते पदार्था याभ्यां तौ स्त्रीपुरुषौ ॥

= Men and women who collect various articles.

अत्र बाहुलकात् औणादिकः करणकारक इः प्रत्ययः

(वाजसातमा) वाजान् युद्धसमूहान् सनन्ति संभजन्ते विजयन्ते याभ्यां तावतिशयितौ। अत्र सर्वत्र सुपां सुलुक् इत्याकारादेशः॥ = Who conquer jointly.

(विजर्भृतः) विविधं भरतः = Uphold variously.

भृञ्–धारणपोषणयोः

(हरी इव) यथा अश्वौ तथा = like the horses.

(बप्सतः) भक्षयन्तौ = Eating.

पुनस्ते कथं भूते कार्ये इत्युपदिश्यते।

How should they be used is the taught in the 8th Mantra.

Mantra—8

ता नो॑ अ॒द्य व॑नस्पती ऋ॒ष्वावृ॒ष्वेभि॑: सो॒तृभि॑: ।

इन्द्रा॑य॒ मधु॑मत्सुतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यौ सोतृभिर्ऋष्वौ वनस्पती सम्पादितौ स्तः यौ नः (अस्माकम्) इन्द्राय अप मधुमत् सुतं सम्पादनहेतू भवतः

तौ सर्वैः सम्पादनीयौ ॥

TRANSLATION

The great mortar and pestle which are prepared by the great experts in extracting juices etc. out of wood may be useful to us to-day for the activities leading to prosperity. With their help sweet and beneficial essence is prepared. They should be used by all.

PURPORT

As mortar and pestle are made of the stone, they can also be made of wood, iron, brass, silver and gold etc. With them nicely made, the juice of the herbs may be extracted.

THE COMMENTATOR'S NOTES

(वनस्पती) काष्ठमयौ = Made of wood, wooden.

(ऋष्वौ) महान्तौ ऋष्व इति महन्नामसु पठितम् (निघ० ३.३) । = Great, very useful.

(इन्द्राय) ऐश्वर्यप्रापकाय व्यवहाराय ।

= For a dealing or activity leading to prosperity.

पुनस्ताभ्यां किं किं साधनीयमित्युपदिश्यते ।

What else can be accomplished with them is taught in the ninth Mantra.

Mantra—9

उच्छिष्टं चम्वोर्भर सोमं पवित्र आ सृज ।
नि धेहि गोरधि त्वचि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् ! त्वं चम्वोः इव शिष्टं सोमम् उद्भर तेन उभे सेने पवित्रे आसृज गोः पृथिव्याः अधित्वचि ते निधेहि नितरां स्थापय ॥

TRANSLATION

O learned person, like the two armies, prepare the extract of the herbs which destroys all diseases and makes people strong. By their proper and pure use, make the soldiers of the army healthy and strong. Establish your good government on the face of the earth.

PURPORT

The officers of the state, should have two kinds of army, one mounted on cars and carriages and the other on foot. For them, they should keep ready good extract of nourishing herbs and arms and ammunitions. The armies should be trained well and made healthy and strong by proper use of the herbs and drugs (when necessary). By adopting such means good and vast Government on earth should be established.

This hymn is connected with the 27th hymn. In that hymn, there was mention of fire and learned people, In this the use of mortar and pestle etc. for various domestic purposes is stated. So they are inter—connected.

Here ends the twenty-eighth hymn of the first Mandala of the Rigveda Sanhita.

अथैकोनत्रिंशं सूक्तम्
HYMN XXIX

अस्य सूक्तस्याजीगर्तिः शुनःशेप ऋषिः । इन्द्रो देवता । पंक्तिश्छन्दः । पंचमः स्वरः ॥

Seer—Shunah Shepa. Devata or subject—Indra.
Metre—Pankti. Tune—Panchama.

अथेन्द्रशब्देन न्यायाधीशगुणा उपदिश्यन्ते ।

By the use of the term Indra here the attributes of a judge are taught.

Mantra—1

यच्चिद्धि सत्य सोमपा अनाशस्ता इव स्मसि ।
आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे सोमपाः तुवीमघ सत्य इन्द्र (न्यायाधीश) त्वम् अनाशस्ता इव वयं चि यत् चित् स्मसि तु नः (अस्मान्) च तु सहस्रेषु शुभ्रिषु गोषु अश्वेषु हि खलु आशंसय ॥

TRANSLATION

O dispenser of justice possessing noble wealth of all kinds, imperishable by nature as soul and good for all righteous persons, protector of all good things, even if we become unworthy, make us worthy and noble again and enrich as with thousands of cows and horses as well as senses, plots of land, speech and fire etc.

PURPORT

There is Upamalankara or simile used here. As men become unworthy or ignoble by becoming lazy, in the same way, even we become indolent some times make us again noble, industrious and virtuous, so that having acquired many elephants, horses and cows and feeding them well, we may become good by deriving benefit from them.

THE COMMENTATOR'S NOTES

(सत्य) अविनाशिस्वरूप सत्सु साधो ।

= Imperishable by nature and good for righteous persons.

(इन्द्र) प्रशस्तैश्वर्यप्राप्त न्यायाधीश ।

= Dispenser of justice possessing good wealth.

(गोषु) पश्विन्द्रिय पृथिवीषु ।

= Lands, senses, cows and other animals.

(अश्वेषु) वेगाग्निहयेषु । = Speed, fire and horses.

(तुवीमघ) तुवि बहुविधं मघं पूज्यतमं धनं विद्यते यस्य तत्सम्बुद्धौ । अन्येषामपि दृश्यते इति पूर्वपदस्य दीर्घः ॥

= Possesing various kinds of good wealth.

TRANSLATOR'S NOTES

गौरिति पृथिवीनाम (निघ० १.१)
वीर्यं वा अश्वः ॥ (शत० २.१.४.२३,२८)
अग्निरेष यदश्वः ॥ (शत० ६.३.३.२२)
अग्निर्वा अश्वः श्वेतः (शत० ३.६.२.५)

So the various meanings given by Rishi Dayananda in his Commentary are well-authenticated.

तुवि इति बहुनाम (निघ० ३.१)

= Many, much noble wealth.

मघम् इति धननाम (निघ० २.१०) मह पूजायाम् ।
पुनः स ऐश्वर्यवान् कीदृश इत्युपदिश्यते ।

How is that Indra is taught further in the 2nd Mantra.

Mantra—2

शिप्रिन्वाजानां पते शचीवस्तवं दंसना ।
आ तू नं इन्द्र शंसय गोष्वश्वेषु शुभ्रिषुं सहस्रेषु तुवीमघ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे शिप्रिन शचीवः वाजानां पते तुवीमघ इन्द्र (न्यायाधीश) या तव दंसना अस्ति तया सहस्रेषु शुभ्रिषु गोषु अश्वेषु नः (अस्मान्) आशंसय (प्रकृष्टगुणवतः सम्पादय) ॥

TRANSLATION

O president, the source of secular as well as spiritual happiness, lord of good actions and the subjects, the protector in the battles, Possessor of admirable wealth of wisdom, make us highly virtuous by your acts along the Vedic speech and in the senses full of truth and knowledge of the Shastras, in the fire etc. possessing speech and other good properties, in the Vehicles like the aero-planes etc. and their expert manufacturers.

PURPORT

Men should pray to God in the following manner.

O God, as Thou art the Kind Sovereign of the world and Dispenser of justice, in the same manner, make us good rulers of the land, truthful and wise accomplishers of the Vedic knowledge, arts, crafts and industries.

THE COMMENTATOR'S NOTES

(शिप्रिन्) शिप्रे प्राप्तुमर्हे प्रशस्ते व्यावहारिकपारमार्थिक—सुखे विद्येते यस्य सभापतेस्तत्सम्बुद्धौ । अत्र प्रशंसार्थे इनिः । शिप्रे इति पदनामसु पठितम् । (निघ० ४.१)

The source or causer of secular as well as spiritual happiness.

(वाजानाम्) संग्रामानाम् । = Of the battles.

(शचीवः) शची बहुविधं कर्म बह्वी प्रजा वा विद्यते यस्य तत्सम्बुद्धौ । शचीति प्रज्ञानामसु पठितम् (निघ० ३.९) कर्मनामसु च ॥ (निघ० ३.१)

= O Lord of the subjects and good actions.

(दंसना) दंसयति भाषयति अनया क्रियया सा । ण्यास

श्रधो युच् (अष्टा० ३.३.१०) अनेन दंसिभाषार्थ इत्यस्माद्युच् प्रत्ययः ॥ = Vedic Speech.

(इन्द्र) सर्वराज्यैश्वर्यधारक = Possessor of all wealth.

(गोषु) सत्यभाषणशास्त्रशिक्षासहितेषु वागादीन्द्रियेषु ।

= In the tongue and other senses full of truth and the knowledge of the Shastras.

गौरिति वाङ्नामसु पठितम् (निघ० १.११) । = Speech.

(अश्वेषु) वेगादिगुणवत्सु अग्न्यादिषु ।

= In the fire etc. possessing speed and good properties.

(शुभ्रिषु) शोभनेषु विमानादियानेषु तत्साधकतमेषु वा ।

= In the Vehicles like the aeroplanes etc. and their expert manufacturers.

TRANSLATOR'S NOTES

शिप्रे इति पदनामसु (निघ० ४.१)पदी-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च ।

Here the third meaning of प्राप्ति attaining or (causing has been taken by Rishi Dayananda.

वाजानाम् has been translated by Rishi Dayananda as संग्रामानां मध्ये. Though in the Nighantu 2.9 it is stated वाज इति बलनाम (निघ० २.९) Force. So battle is meant here as it exhibits force.

पुनः स किं कुर्यादित्युपदिश्यते ।

What else should he (Indra) do is taught further in the third Mantra.

Mantra—3

नि ष्वापया मिथूदृशा सस्तामबुध्यमाने ।

आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे तुवीमघ इन्द्र (विद्वन्) ये मिथूदृशौ अबुध्यमाने शरीर-

मनसी आलस्ये वर्तमाने सस्ता (शयातां पुरुषार्थनाशं प्रापयत: ते त्वं निष्वापय (निवारय) पुनः सहस्रेषु शुभ्रेषु गोषु अश्वेषु नः (अस्मान्) आशंसय ॥

TRANSLATION

O learned person-remover of ignorance and indolence, turn away the body and mind which show attachment, laziness and violence and which are not alert, as they are impediments to enlightenment. Make us full of good knowledge, good rulers, having good cows, utilising fire and horses in various ways, O possessor of the wealth of various kinds.

PURPORT

Men should keep away or remove the laziness of the body and the soul and should always endeavour to do noble deeds.

COMMENTATOR'S NOTES

(मिथूदृशा) मिथू विपर्यासक्तिप्रमादौ हिंसनं च दर्शयतस्तौ । अत्र मिथृ मेथृ—मेधाहिंसनयोः इत्यस्मात् औणादिकः कुः प्रत्ययः। तदुपपदात् दृशेः कर्तरिक्विप् सुपांसुलुक् इत्याकारादेशः अन्येषामपि दृश्यते (अष्टा० ६.३.१३७) इति दीर्घश्च ।

= Showing attachment, sloth and violence.

(सस्ताम्) शयाताम् । = Sleep.

(इन्द्र) अविद्यानिद्रादोष निवारकविद्वन् ।

TRANSLATOR'S NOTES

सस्ति स्वपितिकर्मा (निघ० ३.१२)

इन्द्रः—शत्रूणां दारयिता वा द्रावयिता वा इति निरुक्ते १०,८ ।

= The destroyer or remover of enemies. Here Rishi Dayananda has taken the internal enemies in the form of ignorance and indolence.

मनुष्यैः कीदृशान् वीरान् संगृह्य शत्रवो निवारणीया इत्युपदिश्यते ।

What kind of men should be gathered in order to destroy enemies is taught in the fourth Mantra.

Mantra—4

स॒सन्तु॒ त्वा अरा॑तयो॒ बोध॑न्तु शूर रा॒तयः॑ ।
आ तू न॑ इन्द्र शंसय॒ गोष्वश्वे॑षु शु॒भ्रिषु॑ स॒हस्रे॑षु तुवीमघ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे तुवीमघ शूर (सेनापते) तव अरातयः ससन्तु येऽरातयः च ते सर्वे बोधन्तु तु—पुनः हे इन्द्र (वीरपुरुष) त्वं सहस्रेषु शुभ्रिषु गोषु अश्वेषु नः (अस्मान्) आशंसय ॥

TRANSLATION

O Indra, (President of Assembly or commander in-chief possessing noble wealth of wisdom and strength etc.) may those who are our miserly enemies slumber and O hero, those who are righteous people of charitable disposition and thus givers of happiness, be awake. Make us noble and virtuous in every way.

PURPORT

We should always engage brave persons in our armies and they should always be kept satisfied and pleased, so that unrighteous enemies may sleep out of dread. Let them never be alert or awake, so that we may enjoy good and vast Government without any obstruction.

COMMENTATOR'S NOTES

(अरातयः) अविद्यमाना रातिर्दानं येषां शत्रूणां ते ।
= Miserly enemies.

(रातयः) दातारः
= Givers of wealth in charity or givers of happiness.

रा—दाने ।

(इन्द्र) उत्कृष्टैश्वर्य सभाध्यक्ष सेनापते ।

= Prosperous President or commander-in-chief of the armies.

(शूर) शृणाति हिनस्ति शत्रुबलान्याक्रमति । अत्र शृ हिंसायाम् इत्यस्माद् बाहुलकाङ्करन् प्रत्ययः ।।

= Hero.

पुनः स वीरः कीदृश इत्युपदिश्यते ।

How should that hero be is taught in the fifth Mantra.

Mantra—5

समिन्द्र गर्दभं मृण नुवन्तं पापयामुया ।
आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे इन्द्र त्वं गर्दभं तत्स्वभावम् इव अमुया पापया मिथ्याभाषणान्वितया भाषया अस्मान् नुवन्तं कपटेन स्तुवन्तं शत्रुं सम्मृण हे तुवीमघ इन्द्र (सभाध्यक्ष, न्यायाधीश) त्वं स्वकीयेषु सहस्रेषु शुभ्रिषु गोषु अश्वेषु नः (अस्मान) आशंसय (प्राप्तन्यायान् कुरु) ।।

TRANSLATION

O commander-in-chief of the army or judge, destroy this un-righteous person of ass-like nature praising us falsely and deceitfully. O President of the Assembly possessing wisdom and wealth, see to it that we get with justice horses and cattle etc. which are genuinely our own.

PURPORT

The president of the council of ministers who occupies the seat of justice should give due punishment to the person

who is of as ass-like nature i.e. stupid and adulterous, speaking in a discordant manner and submitting false and unjust evidence. He should respect truthful and righteous persons. He should punish those who take away others' articles and arrange to give them to their real owners. We should also honour the person who observes the eternal law of these dispensers of justice.

COMMENTATOR'S NOTES

(इन्द्र) सेनाध्यक्ष, न्यायाधीश ।

= Commander of an army or dispenser of justice.

(गर्दभम्) गर्दभस्य स्वभावयुक्तम् इव ।

= Man of ass-like nature-stupid.

(शंसय) सत्यान् अनपराधान् सम्पादय ।

= Make us free from guilt.

इदानीमशुद्धवायोर्निवारणमुपदिश्यते ।

How to remove impure air is taught in the sixth Mantra.

Mantra—6

पतांति कुण्डृणाच्या दूरं वातो वनादधि ।
आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे तुविमघ इन्द्र त्वं यथा वातः कुण्डृणाच्या गत्या वनात् जगतः किरणेभ्यो वा अधिपताति (उपरि अधः गच्छेत्) तथा अनुतिष्ठन्तं सहस्रेषु गोषु अश्वेषु शुभ्रिषु नः (अस्मान्) आशंसय ॥

TRANSLATION

O highly learned person, possessing wealth of wisdom and other virtues, you should act in such a way that the pure breeze may go with crooked course from the world or the rays of the sun, un-interrupted up and down. Enrich us O possessor of unbounded wealth, with thousands of excellent cows and other animals and horses, with pure senses and rays of the sun, speed born of strength and in pure dealing.

PURPORT

Men should know that the wind that blows on all sides is more mighty than the fire, having crooked course, the cause of the movement, growth and destruction of beasts and trees and the source of all activities and getting prosperity (which depends on health caused by pure air).

COMMENTATOR'S NOTES

(कुण्डृणाच्या) यया कुटिलां गतिम् अंचति प्राप्नोति तया।

= having crooked course.

(वनात्) वन्यते सेव्यते तद्वनं जगत् तस्मात् किरणेभ्यो वा वनमिति रश्मिनामसु पठितम् (निघ० १.५)।

= From the world or the rays.

(गोषु) पृथिवीन्द्रियकिरणचतुष्पात्सु।

= On the earth, senses, rays or quadrupeds.

(शुभ्रिषु) शुद्धेषु व्यवहारेषु = In pure dealings.

पुनः स किं कुर्यादित्युपदिश्यते।

What else should he (Indra) do is further taught in the seventh Mantra.

Mantra—7

सर्वं परिक्रोशं जहि जम्भया कृकदाश्वम्।
आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

हे तुवीमघ इन्द्र (सेनाध्यक्ष) त्वं यः नः (अस्माकं) सहस्रेषु शुभ्रिषु गोषु अश्वेषु सर्वं परिक्रोशं जहि कृकदाश्वं च जम्भय अनेन तु-पुनः अस्मान् आशंसय॥

TRANSLATION

O Commander of the army possessing the wealth of stren-

gth in large measure and remover of all enemies, destroy all misery that belongs to our people on earth, to our elephants, horses and other parts of the army and our pure righteous dealings and destroy those persons who are violent, causing us trouble. In this way, make us happy.

PURPORT

Men should pray to God in the following manner. O God, by casting aside all those foes of un-righteous conduct, bestow upon us all kinds of wealth and prosperity. In the previous hymn (28th.) the means of the Science of various objects created by God have been described, while in this it is the civilised people under the guidance of the President that are able to take benefit from those substances have been told. So it is connected with that. Here ends the twenty-ninth hymn.

COMMENTATOR'S NOTES

(परिक्रोशम्) परितः सर्वतः क्रोशन्ति रुदन्ति यस्मिन् दुःखसमूहे तम्— = Misery.

(जम्भय) विनाशय अदर्शनं प्रापय = Destroy.

(कृकदाश्वम्) कृकं हिंसनं दाशयति तं शत्रुम् अत्र दाशृधा-तोर्बाहुलकादौणादिक उण् प्रत्ययः ततोऽभि पूर्व इत्यत्र वा छन्दसीत्यनुवृत्तौ पूर्व सवर्णविकल्पेन यणादेशः ।।

= Violent enemy.

(इन्द्र) सर्वशत्रुनिवारक सेनाध्यक्ष,

= O commander of the army destroyer of the strength of enemies.

(शंसय) सुखिनः सम्पादय— = Make as happy.

(गोषु) पृथिव्या राज्यव्यवहारेषु

= In administration of a plot of land.

(तुवीमघ) अधिकं मघं बलाख्यं धनं यस्य अत्रापि पूर्ववत् दीर्घः ।। = Possessing wealth in the form of strength.

अथ त्रिंशं सूक्तम्

HYMN XXX.

अस्य त्रिंशसूक्तस्य शुनःशेप ऋषिः। १-१६ इन्द्रः। १७-१९ अश्विनौ २०-२२ उषा देवता। १-१०, १२-१५। १७-२२ गायत्री। ११ पादनिचृद् गायत्री त्रिष्टुप् च छन्दांसि। १-२२ षड्जः स्वरः। १६ धैवतः स्वरः।

Seer Shunah Shepa, Devata or Subject 1-16 Indra 17-19 Ashvinau 20-22 Usha Metres-Gayatri and Trishtup. Svara or tune-1-22 Shadja 16 Dhaivata.

तत्रादिमे इन्द्रशब्देन शूरवीर गुणा उपदिश्यन्ते।

In the first Mantra, by the use of the term Indra, the attributes of a hero are taught.

Mantra—1

आ व इन्द्रं क्रिविं यथा वाजयन्तः शतक्रतुम्।
मंहिष्ठं सिञ्च इन्दुभिः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे सभाध्यक्ष) मनुष्या यथा कृषीवलाः क्रिविं (कूपं) संप्राप्य तज्जलेन क्षेत्राणि सिचन्ति यथा वाजयन्तः (वायवः) इन्दुभिः शतक्रतुं मंहिष्ठम् इन्द्रं च तथा त्वम् अपि प्रजाः सुखैः सिंच (संयोजय)॥

TRANSLATION

O President of the Assembly; as farmers dig a well and use its water for watering fields and as winds moving waters sprinkle along waters the fire mighty and accomplishing hundreds of works, in the same manner, you should sprinkle your subjects with happiness, make them happy and contented.

PURPORT

There is simile in this Mantra. As men dig a well first and by using its water for bathing, drinking and watering their fields and gardens, enjoy happiness, in the same manner, learned scientists derive happiness by using the fire in machines and putting water there in proper proportion and position and accomplishing many works with their conjunction and movement.

THE COMMENTATOR'S NOTES

(क्रिविम्) कूपम् क्रिविरिति कूपनाम (निघ० ३.२३) । = Well.

(वाजयन्तः) जलं चालयन्तो वायवः = Winds or airs.

(शतक्रतुम्) शतम् असंख्याता क्रतवः—कर्माणि यस्मात् तम् = Accomplishing hundreds of works.

(इन्दुभिः) जलैः = With waters.

(मंहिष्ठम्) अतिशयेन महान्तम् = Very mighty.

TRANSLATORS NOTES

वाजयन्तः is derived from वज-गतौ hence Rishi Dayananda taking it as the adjective of वायवः 'or winds which is implied by the simile has interpreted it as चालयन्तः taking the first meaning of the verb vaj in causative form. इन्दुभिः has been translated by Rishi Dayananda as जलैः with waters. It is according to the Vedic Lexicon Nighantu where it is stated in 1.12 इन्दुरिति उदकनाम (निघ० १.१२)

पुनः स कीदृश इत्युपदिश्यते ।

How is that Indra is taught in the 2nd Mantra.

Mantra—2

शतं वा यः शुचीनां सहस्रं वा समाशिराम् ।
एदु निम्नं न रीयते ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

पवित्रः च उपन्वितः विद्वान् यः अग्निः (भौतिकः अस्ति) सः अयं (निम्नम्) अधः स्थानम् गच्छति इव शुचीनां शतं शतगुणो वा समाशिरां सहस्रं वा एतद् वा आधारभूतः दाहकः वा रीयते (विजानाति) ॥

TRANSLATION

A learned person of pure nature and selected among many on account of his wisdom and character knows, that as water goes to lower level, this fire which is the recipient of a hundred pure articles and of a thousand substances that are taken owing to their attributes, is the sustainer and burner of impurity.

PURPORT

There is simile used in the Mantra. This agni in the form of the sun, electricity and material fire purifies substances in hundreds of ways and cooks thousands of articles speedily. As water goes to lower level, this fire goes upwards or downwards. Taking this constrast in mind and by placing fire below and water above it, by their conjunction through steam, speed and other qualities are produced.

THE COMMENTATOR'S NOTES

(शुचीनाम्) शुद्धानां पवित्रकारकाणां मध्ये शुचिः शुचिः शोचतेर्ज्वलतिकर्मणः (निरुक्ते ६.१) ।

= Of the pure and purifying.

(समाशिराम्) सम्यक् अभितः श्रीयन्ते सेव्यन्ते सद्गुणैः ये तेषाम् । अत्र श्रयतेः स्वांगे शिरः किच्च (उणा० ४.२००)

= Of those who are taken or accepted on account of virtues.

(रीयते) विजानाति रीयतीति गतिकर्मसु पठितम् (निघ० २.१०) । = Knows.

Mantra—3

सं यन्मदाय शुष्मिणं एना ह्यस्योदरे।
समुद्रो न व्यचो दधे ॥

सन्धिच्छेदसहितोऽन्वयः। (ऋषिकृतः।

अहं हि खलु मदाय शुष्मिणे समुद्रः व्यचः न वा अस्य इन्द्राख्यस्थ अग्ने उदरे एना-एतेन शतेन सहस्रेण च गुणैः सह वर्तमाना यत् याः क्रियाः सन्ति ताः संदधे ॥

TRANSLATION

For mighty delight, I unite many water-creating processes which are there in this Agni (fire) which is also called Indra, within which there are hundreds or even thousands of attributes as there are hundreds of jewels within the ocean.

PURPORT

There is Upamalankar or simile in this Mantra. As in the ocean, there is deep infinite water and there are many jewels and attributes, in the same way, in the fire, there are many attributes and there are many processes. Therefore by the conjunction of the fire and water, men can take various benefits with labour.

THE COMMENTATOR'S NOTES

(मदाय) हर्षाय = For delight.

(शुष्मिणे) शुष्मं प्रशस्तं बलं विद्यते यस्मिन् व्यवहारे तस्मै। शुष्ममिति बलनामसु पठितम् (निघ० २.९) अत्र प्रशंसार्थ इनिः ॥ = For mighty dealing.

(अस्य) इन्द्राख्यस्य अग्नेः
= Of the fire known as Indra also.

(व्यचः) विविधं जलादि वस्तु अंचन्ति ताः। अत्र व्युप-पदादंचेः क्विन् ततो जस्।
= Pervading water and various other things.

TRANSLATOR'S NOTES

Here Rishi Dayananda has taken Indra which is the devata or subject matter of the Mantra to mean Agni (fire) for which the following is the clear authority.

अथ यत्रैतत् प्रदीप्तो भवति उच्चैर्धूमः परमया जूत्या बल्बलीति तर्हि हैष: (अग्निः) भवति इन्द्रः ॥ (शतपथ ब्राह्मणे २.३.२.११) ।

Which clearly denotes that bright Agni (fire) is called Indra.

पुनः स एवोपदिश्यते ।

The same subject is continued in the next Mantra.

Mantra—4

अयमु ते समतसि कपोत इव गर्भधिम् ।
वचस्तच्चिन्न ओहसे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

अयम् इन्द्राख्यः अग्निः उ गर्भधिं कपोतः इव नः वचः सम् ओहसे चित् नः तत् अतसि ॥ अथवा क. ख. ग. हस्तलेखानुसारमन्वय ॥

हे विद्वन् ! ते (तव) अयं परमैश्वर्यहेतुः अग्निः उ इति वितर्के गर्भधि कपोतः इव नः (अस्माकं, वचः सम् ओहसे सम्यक् प्राप्नोति) स एव साधितः चित् एव तत् (तस्मै) नः (अस्मान्) अतति (निरन्तरं प्राप्नोति) ॥

TRANSLATION

O learned person, we know this Agni (fire) is the cause of great prosperity. As a pigeon approaches his mate, so this fire approaches our speech i. e. it is known to us and is manifested by us well. When properly utilised, it is attained by us constantly. We can take benefit out of it.

PURPORT

There is Upamalankar or simile used here in this Mantra. As a pigeon approaches or follows his mate speedily, in the same manner, Agni (fire) when used scientifically, suitably benefits people. Men can learn this science of fire by listening to the teachings given by great scientists.

THE COMMENTATOR'S NOTES

(अतसि) निरन्तरं गच्छति प्रापयति अत्र व्यत्ययः ॥

= Approaches or causes to attain.

(तस्मै) तस्मै पूर्वोक्ताय बलादिगुणवर्द्धकाय आनन्दाय ।

= For the delight that increases or develops strength.

(ओहसे) आप्नोति = Attains.

अथेन्द्रशब्देन सभासेनाध्यक्ष उपदिश्यते ।

Now by the use of the word 'Indra' the President of the Assembly or the Commander of army is meant.

Mantra—5

स्तोत्रं राधानां पते गिर्वाहो वीर यस्य ते ।
विभूतिरस्तु सूनृता ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे गिर्वाहः वीर राधानां पते सभासेनाध्यक्ष विद्वन्! यस्य ते (तव) सूनृता विभूतिः अस्ति तस्य तव सकाशात् अस्माभिः गृहीतस्तोत्रं नः (अस्माकम्) मदाय शुष्मिणे अस्तु ॥

TRANSLATION

O Hero President of the Assembly or commander in-chief of the army, protector or guardian of all wealth that gives happiness and to be attained with Vedic speech, knower of the Vedas and dispeller of all miseries, the praise taken from you

whose wealth of various kinds is full of truth, be for our mighty delight.

PURPORT

Only that person who is the lord or guardian of all, endowed with the Vedic virtues, wise, possessing true wealth and always just, such a president of the Assembly or commander-in-chief of the army should be accepted as dispenser of justice.

THE COMMENTATOR'S NOTES

(राधानाम्) राध्नुवन्ति सुखानि येषु पृथिव्यादिधनेषु तेषाम् । राध इति धननामसु पठितम् (निघ० २.१०) अत्र हलश्च (अष्टा० ३.१२१) इति घञ् । अत्र सायणाचार्येण राध्नुवन्ति एभिः इति राधानि धनानि इत्यशुद्धमुक्तं घञ-न्तस्य नियतपुल्लिंगत्वात् ॥

= Of wealth of various kinds.

TRANSLATORS NOTES

Here Rishi Dayananda has ponited out a grammatical blunder committed by Sayanacharya. He has used the noun राधानि neuter gender, though it is made of घञ् which is always in masculine gender.

सूनृता—सुष्ठु ऋतं यस्यां सा पृषोदरादीनि यथोपदिष्टम् (अष्टा० ६.३.१०९) इति दीर्घत्वं नुडागमश्च ॥

= Full of truth.

Sayanacharya has interpreted the word सूनृता as प्रियसत्य रूपा= Pleasant or sweet and true.

पुनरयं कीदृश इत्युपदिश्यते ।

How is this Indra is taught further in the sixth Mantra.

Mantra—6

ऊर्ध्वस्तिष्ठा न ऊतयेऽस्मिन्वाजे शतक्रतो ।
समन्येषु ब्रवावहै ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे शतक्रतो । नः (अस्माकम्) ऊतये ऊर्ध्वः तिष्ठ एवं सति वाजे अन्येषु साधनीयेषु कर्मसु त्वं प्रतिजनः अहं च द्वौ द्वौ सेवामहै ॥

TRANSLATION

O President of the Assembly or the Commander-in Chief of the Army, for our protection in this conflict, be over us O possessor of infinite knowledge and action. We shall talk together in other matters.

PURPORT

Men who speak the truth being wrapt up in meditation, should decide the matter well, should obey the command of God and Commander-in-chief of the Army, should discriminate between truth and un-truth, the thing that is to be settled between which is duty and which is not duty. Without it, it is not possible to get victory, truth and knowledge. Those who take Ommipresent God as the Dispenser of justice and appoint as Commander of the Army a person who is righteous and brave, get victory when they fight with their enemies, they are sure to triumph and none other.

पुनरयं कीदृश इत्युपदिश्यते ।

How is this Indra is further taught in the 7th Mantra.

Mantra—7

योगेयोगे तवस्तरं वाजेवाजे हवामहे ।
सखाय इन्द्रमूतये ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

वयं सखायः भूत्वा स्वोतये योगे योगेवाजे वाजे तवस्तरम् इन्द्रं परमात्मानं सभाध्यक्षं वा हवामहे ॥

TRANSLATION

(1) On the occasion of every thing that we have not yet

acquired, when commencing any noble work and on the occasion of every battle (internal against evil tendencies and external with the wicked) we as friends call upon the Almighty Lord for our protection and for the happiness derived from victory.

(2) The Mantra is also applicable to a great Commander of an army who is mighty and learned. He is invoked or praised on the occasion of every battle with the wicked un-righteous persons.

PURPORT

There is Shlesha Alankar, or double meaning in the Mantra. Men should be friendly to one another and should preserve the articles already got and should get victory. They should take shelter in Almighty God and mighty commander in chief of the army. But merely by taking shelter in God or the Chief Commander of the army, the purpose can not be served. But by knowledge and industriousness all this can be accomplished.

THE COMMENTATOR'S NOTES

(योगे योगे) अप्राप्तस्य प्रापत्तलक्षणो योगः तस्मिन् प्रतियोगे ।

= On the occasion of the achievement of what we have not yet got.

(तवस्तरम्) तूयते विज्ञायते इति तवाः सोऽतिशयितः । सायणाचार्येणात्र विन् प्रत्ययस्य छान्दसो लोप इति यदुक्तं तदशुद्धं प्रमाणाभावात् ॥

= Worthy of being known.

(इन्द्रम्) सर्वं विजयप्रदं जगदीश्वरं वा दुष्टशत्रुनिवारकम् आत्मशरीरबलवन्तं धार्मिकं वीरं सेनापतिम् ॥

= God who is the giver of all victory or the Commander in-chief of the army who is destroyer of his enemies endowed with spiritual and physical power and a righteous hero.

स केन सहागच्छेदित्युपदिश्यते ।

With whom may Indra approach us is taught in the 8th Mantra.

Mantra—8

आ घा गमद्यदि श्रवत्सहस्रिणीभिरूतिभिः ।
वाजेभिरुप नो हवम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

यदि स इन्द्रः (सभासेनाध्यक्षः) नः अस्माकं हवम् आह्वानम् श्रवत् (शृणुयात्) तर्हि सद्यः एव सहस्रिणीभिः ऊतिभिः वाजेभिः सह नः (अस्माकम्) हवम् (आह्वानम्) उपागमत् (उपागच्छत्) ॥

TRANSLATION

If Indra (The President of the Assembly or the Commander of the army) listens to our call or prayer, he may come immediately with protection accompanied by innumerable good articles, wisdom and food.

PURPORT

Where men earnestly serve the President of the Assembly or the commander of an army, he comes to them for their protection with the various parts or components of the army and with gems and jewels. Without his help, it is not possible for any one to get true happiness and victory.

THE COMMENTATOR'S NOTES

(घ) एव, ऋचि तुनुघ इति दीर्घः = Only

(सहस्रणीभिः) सहस्राणि प्रशस्तानि पदार्थप्रापणानि विद्यन्ते यासु ताभिः । अत्र प्रशंसार्थ इनिः ।

= Protection with a thousands of good articles.

(वाजेभिः) अन्नज्ञानयुद्धादिभिः सह

= With food, wisdom and battles etc.

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted वाजेभिः as अन्नज्ञानयुद्धादिभिः for which meanings we may quote वाज इति अन्ननाम (निघ० २.७) वाजेभिः अन्नैः (निरुक्ते० ११.२६) वाज इति बलनाम (निघ० २.९) The word वाज is derived from वज-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च । Here Rishi Dayananda has taken the first meaning of ज्ञान knowledge or wisdom. Spiritually, the Mantra is applicable to God also, Who helps us immediately with His innumerable, ways of protection and with wisdom when we approach Him sincerely and earnestly.

अथेश्वरसभाध्यक्षयोः प्रार्थना सर्वैर्मनुष्यैः कार्येत्युपदिश्यते ।

All men should pray to God and the President of the Assembly is taught in the ninth Mantra.

Mantra—9

अनु प्रत्नस्यौकसो हुवे तुविप्रतिं नरम् ।
यं ते पूर्वं पिता हुवे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्य ते पिता यं प्रत्नस्य ओकसः (सनातनस्य कारणस्य सकाशात्) तुविप्रतिं (बहुकार्यप्रतिमातारं) नरं (परमेश्वरं वा) पूर्वं हुवे एतम् एव अहम् अनुकूलं हुवे (स्तौमि) ॥

TRANSLATION

O man, I also invoke in right earnest God who creates many things and works from the eternal cause — Primordial matter) whom your father or preceptor also invoked.

PURPORT

God teaches men : You should thus instruct other men. You should adore only that One God Who creates all these objects out of eternal cause — Primordial Matter and who has

been always worshipped by people in the past, is worshipped now and will be worshipped in future by all wise men. If one asks whom do you worship ? One should reply I worship that God Whom your father or preceptor and all enlightened persons, adored, I always worship that One God Whom the Vedas describe as Formless, Omnipresent, Omnipotent and eternal.

THE COMMENTATOR'S NOTES

(प्रत्नस्य) सनातनस्य कारणस्य

= Of the eternal material Cause = of Primordial 'matter.

प्रत्नम् इति पुराणनामसु पठितम् (निघ० ३.२) अत्र स्नप् प्रत्नाश्च प्रत्यया वक्तव्याः (अष्टा० ५.४.३०) अनेन प्रशब्दात् नप् प्रत्ययः । (ओकसः) सर्वनिवासार्थस्य आकाशस्य (तुविप्रतिम्) तुवीनां बहूनां पदार्थानां प्रतिमातरम् । अत्रैकदेशेन प्रतिशब्देन प्रतिमातृशब्दार्थो गृह्यते ।

= Creator of many objects.

(नरम्) सर्वस्य जगतो नेतारम्

= Supreme Leader of all = God.

(पिता) जनक आचार्यो वा

TRANSLATOR'S NOTE

The work पिता is used not only for father, but also for the Acharya or preceptor. As Manu has stated......

तदा मातास्य सावित्री पिता त्वाचार्य उच्यते (मनुः)

जनकश्चोपनेता च, यश्च विद्यां प्रयच्छति । अन्नदाता भयत्राता, पंचैते पितरः स्मृताः ॥ (चाणक्य नीतौ)

In this well-known Verse from Chanakyaneeti also the word उपनेता is used for the Acharya and he has been called पिता becaues it is he who performs the Upanayan Sanskar or initiation ceremony of his pupils.

उपनीय तु यः शिष्यम्, वेदमध्यापयेद् द्विजः ॥
सकल्पं सरहस्यंच, तमाचार्यं प्रचक्षते ॥ मनु० २.१४०

Saya Manu while giving the definition of an Acharya.

अथोक्तस्येश्वरस्य प्रार्थनाविषय उपदिश्यते ।

Now the subject of the prayer to God is taught.

Mantra—10

तं त्वा वयं विश्ववाराशास्महे पुरुहूत ।
सखे वसो जरितृभ्यः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे विश्ववार पुरुहूत वसो सखे जगदीश्वर ! पूर्वप्रतिपादितं त्वां वयं जरितृभ्यः आशास्महे (भवद्विज्ञानप्रकाशम् इच्छामः इत्यर्थः) ॥

TRANSLATION

We desirous of Thy communion, long for thee O God, invoked by many, present in all beings and things and their Support, Chosen by all as Dispenser of Justice and our Friend. Be gracious to Thy righteous learned praisers or devotees.

PURPORT

Men should desire to get the knowledge of and communion with this God Who is the Creator of the world, Adorable and Friend of all, the Support of the Universe, for no one can attain true knowledge without the teachings or sermons given by enlightened persons.

THE COMMENTATOR'S NOTES

(विश्ववार) विश्वं वृणीते संभाजयति तत्सम्बुद्धौ
(आशास्महे) इच्छामः = Desire.
(वसो) वसन्ति सर्वाणि भूतानि यस्मिन् यो वा सर्वेषु भूतेषु वसति तत्सम्बुद्धौ ।
= Omnipresent and Support of all beings.

(जरितृभ्यः) स्तावकेभ्यः धार्मिकेभ्यः विद्वद्भ्यः मनुष्येभ्यः
= For righteous, learned devotees.

(पुरुहूत) पुरुभिः बहुभिः आहूयते स्तूयते यः तत्सम्बुद्धौ
= Praised by all.

पुनः सभासेनाध्यक्षप्राप्तीच्छाकरणमुपदिश्यते ।

= The desire of getting the president of the assembly and commander-in-chief of the army is taught in the 11th Mantra.

Mantra—11

अस्माकं शिप्रिणीनां सोमपाः सोमपाव्नाम् ।
सखे वज्रिन्त्सखीनाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे सोमपा वज्रिन् सखे सोमपाव्नां सखीनाम् अस्माकं शिप्रिणीनां स्त्रीणां च सर्वप्रधानं त्वां वयम् आशास्महे (प्राप्तुम् इच्छामः) ॥

TRANSLATION

O our friend full of wisdom that destroys all ignorance or protector of all created objects, giver of all happiness, we desire to attain Thee who art the master of us-men taught by the wise and women full of spiritual and secular knowledge, and friendly to all, protector of all good things.

PURPORT

All men and women having mutual friendship should have communion with God and with industriousness should get the knowledge of Aryan (noble) system of administration, religious assembly and accomplishment of all dealings and works.

THE COMMENTATORS NOTES

(शिप्रिणीनाम्) शिप्रे ऐहिकपारमार्थिकव्यवहारज्ञाने

विद्येते यासां ता विदुष्यः स्त्रियः तासाम्। शिप्रे इति पदनामसु पठितम् (निघ० ४.३)।
अनेनात्र ज्ञानार्थो गृह्यते ॥

= Women Possessing spiritual and secular knowledge.

(सोमपाः) उत्पादितान् कार्याख्यान पदार्थान पाति रक्षति तत्सम्बुद्धौ।

= O protector of all created objects.

(वज्रिन) वज्रः अविद्यानिवारकः प्रशस्तो बोधः विद्यते यस्य तत्सम्बुद्धौ।

= Full of knowledge dispelling all darkness.

अथ सभाध्यक्षाय किं किम् उपदेशनीयम् इत्युपदिश्यते।

What teaching should be given to the president of the Assembly is taught in the 12th Mantra.

Mantra—12

तथा तद॑स्तु सोमपाः सखे॑ वज्रिन्तथा॑ कृणु।
यथा॑ त उश्मसी॒ष्टये॑ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

हे सोमपाः वज्रिन् सखे (सभाध्यक्ष) यथा वयम् इष्टये तें (तव) अनुकूलं यन्मित्राचरणं कर्तुम् उश्मसि (कामयामहे कुर्मः च) तथा तत् अस्तु तथा तत् त्वम् अपि कृणु (कुरु)॥

TRANSLATION

O President of the Assembly, protector of all created objects, friend and therefore giver of delight, possessing knowledge dispeller of all miseries, as we desire to behave with you in a friendly manner, so you should also do.

PURPORT

As the president of the Assembly or the Commander-in-

chief of an army who possesses the knowledge of all sciences and is the well-wisher of all, protects all his subjects, in the same manner, the people and soldiers of the army should always guard him.

THE COMMENTATORS NOTES

(वज्रिन्) वज्रः सर्वदुःखनाशनो बहुविधः दृढो बोधः यस्यास्तीति तत् सम्बुद्धौ । अत्र भूम्न्यर्थे मतुप् ।

Possessing knowledge of various kinds that destroys miseries of all kinds.

Mantra—13

रे॒वती॑र्नः सध॒माद॒ इन्द्रे॑ सन्तु तु॒विवा॑जाः ।
क्षु॒मन्तो॒ याभि॒र्मदे॑म ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

यथा क्षुमन्तः वयं याभिः प्रजाभिः सधमादे मदेम तुविवाजा रेवतीः (रेवत्यः प्रजाः) इन्द्रे (परमैश्वर्ये) नियुक्ताः (सन्तु) ॥

TRANSLATION

May our people be rich in strength and knowledge obedient to the Lord, enjoying together, so that wealthy in food and full of devotion, we may rejoice.

PURPORT

Men should appoint the members of the assembly along with the president and the Commander of the Army for the works connected with administration, dissemination of knowledge and propagation of Dharma and thus enjoy admirable happiness themselves and allow others to do so. According to the injunctions of the Vedas, young men and women should marry with mutual consent and of their own accord. After marriage, they should respect each other and should discharge domestic duties jointly. All of them should be engaged in meditation on God and acting according to His commandments, and according to the orders of good men and assemblies.

It is not proper to behave in violation of these instructions on the part of any man or woman.

THE COMMENTATOR'S NOTES

(रेवतीः) रयिः शोभा धनं प्रशस्तं विद्यते यासु ताः प्रजाः। अत प्रशंसार्थे मतुप् रयेर्मतौ बहुलम् (अष्टा० ६.१.३७) अनेन सम्प्रसारणम्। छन्दसीर इति मस्य वत्वम्। सुपां सुलुक् इति पूर्वसवर्णादेशश्च।

= The subjects or people possessing good wealth.

(सधमादे) मदेन आनन्देन सह वर्तमाने। अत्र सधमादस्थयोश्छन्दसि (अष्टा० ६.३.९६) इति सहस्य सधादेशः।

= In delightful dealing.

(तुविवाजाः) तुवि बहु विधः वाजः—विद्याबोधो यासां ताः

= Full of knowledge of various subjects.

(क्षुमन्तः) बहुविधं क्षु—अन्नं विद्यते येषां ते। अत्र भूम्न्यर्थे मतुप् क्षु इत्यन्ननामसु पठितम् (निघ० २.७)

= Full of or endowed with abundant food.

पुनः स कीदृश इत्युपदिश्यते।

How is that Indra is further taught in the 14th Mantra.

Mantra—14

आ घ त्वावान्त्मनाप्तः स्तोतृभ्यो धृष्णवियानः।
ऋणोरक्षं न शचीभिः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

हे धृष्णो (अति प्रगल्भ सभाध्यक्ष) त्मना आप्तः इयानः त्वावान् त्वं त्वम् एव असि यः त्वम् चक्रयोः अक्षं न (इव)

स्तोतृभ्यः (स्तावकेभ्यः) आऋणोः स्तावकान् आप्नोषि इति यावत् ॥

TRANSLATION

O President of the Assembly, mighty and expert in various sciences, endowed with truth and other noble virtues, when we can indeed lay hold of one (or take shelter in one) like you, to whom we can present our petitions, you fulfil our noble desires, knowing them well and approach your admirers as the spokes of a wheel tend to the axle.

PURPORT

As the axle of the spokes even while moving stays in its own limit but takes the chariot far away, in the same way, you, O President of the Assembly, firm in your noble virtues, rules and regulations, control all.

THE COMMENTATOR'S NOTES

(त्वावान्) त्वादृशः । अत्र वतुप् प्रकरणे युष्मदस्मद्भ्यां छन्दसि सादृश्य उपसंख्यानम् (अष्टा० ५.२.३९) इति सादृश्यार्थे वतुप् । = Like you.

(आप्तः) सर्वविद्यादिसद्गुणव्याप्तः सत्योपदेष्टा ।

= Learned and virtuous teacher of truth.

(इयानः) सर्वाभीष्टाभिज्ञाता अत्र इङ् गतौ इत्यस्मात् छन्दसि लिट् (अष्टा० ३.२.१०५ इति लिट्) लिट् कानज् वा (अष्टा० ३.२.१०६) इतिकानच् ।

= Knower of all desires.

पुनस्तत् सेवनात् किं फलमित्युपदिश्यते ।

What is the result of serving Indra is taught in the fifteenth Mantra.

Mantra—15

आ यद्दुवः शतक्रतवा कामं जरितॄणाम् ।

ऋणोरक्षं न शचीभिः ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:) ।

हे शतक्रतो (सभापते) त्वं जरितृभि: यत् तव दुव: (परिचरणं) तत् प्राप्य शचीभि: (शक्त्यर्हकर्मभि:) अक्षं न (इव) तेषां जरितृणां कामम् आऋणो: (तदनुकूलं प्रापयसि) ॥

TRANSLATION

(1) O President of the Assembly, performer of numberless acts and endowed with sharp intellect, being served by your admirers, your fulfil their noble desires, with the constancy that all the movements of the cart tend to the axle.

PURPORT

There is Upamalankara or simile used in the Mantra. As a King who is president of the council of ministers serves learned men and fulfils the desires of the students, in the same manner, the worship of God fulfils all the desires of righteous persons. Therefore all men should adore God.

THE COMMENTATOR'S NOTES

(दुव:) परिचरणम् = Service or worship.
(ऋणो:) प्रापयसि = Causest to attain.
(अक्षम्) अश्यन्ते व्याप्यन्ते प्रशस्ता व्यवहारा येन तम् = Pervading noble works.

TRANSLATOR'S NOTES

दुव: has been explained by Rishi Dayananda as परिचरणम् It is derived from दुवस् परितापे परिचरणयो: (कण्ड्वादिगणीय:) so the second meaning of the verb has been taken by the commentator. In the Vedic Lexicon Nighantu 3.5 also it is stated दुवस्यति परिचरण कर्मा (निघ० ३.५) So Rishi Dayananda's interpretation is well-authenticated.

पुन: स सभाध्यक्ष: कीदृश: किं करोतीत्युपदिश्यते ।

How is that Indra (President of the Assembly and what does he do is taught in the 16th Mantra.

Mantra—16

शश्वदिन्द्रः पोप्रुथद्भिर्जिगाय नानदद्भिः शाश्वसद्भिर्धनानि ।
स नो हिरण्यरथं दंसनावान्त्स नः सनिता सनये स नोऽदात् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

इन्द्रः (जगदीश्वरः) शश्वत् (शश्वतः अनादिकारणात्) नानदद्भिः शाश्वसद्भिः पोप्रथद्भिः कार्यैः द्रव्यैः जिगाय (जयति) स दंसनावान् (ईश्वरः) नः (अस्मभ्यम्) हिरण्यरथम् अददात् (ददाति दास्यति) स नः (अस्माकं) सनये (सुखानां) सनिता सर्वाणि सुखानि अदात् इव सभा-सेनापतिर्वर्तेत ॥

TRANSLATION

Indra (God) conquers all wealth and causes all to prosper having created all things from the eternal Primordial Matter with gross and inanimate articles, souls or electricity etc. making indistinct sound and living vital beings. He the Doer of all noble deeds gives and will give to us vehicles, cars and aeroplanes etc. to go round the world, shining substances like the sun and gold etc. He is the Giver of the fruit of our actions for our happiness. A President of the Assembly or commander of the army should also behave like Him, trying to follow Him in justice and benevolence.

PURPORT

As God creates all animate and inanimate things and beings (moving and stationary) and gives happiness to all through them, in the same way, the president of the Assembly or the Commander of an army, dispensers of justice like the magistrates or judges having completed assemblies, armies and means of justice should constantly gladden all subjects. All should believe that there is none else the Creator of the world, the Giver of the fruit of our actions and our Sovereign than one God and they should act accordingly.

THE COMMENTATOR'S NOTES

(शश्वत) अनादिस्वरूपात् जगत्कारणात्

= From the eternal cause of the Universe i. e. Primordial Matter.

(इन्द्रः) सृष्टिकर्ता ईश्वरः राज्यशास्ता।

= God the Creator and Lord of the world.

(पोप्रथद्भिः) अतिशयेन स्थूलैः अचरैः कार्यैः। अत्र प्रोथृ पर्याप्तौ इत्यस्मात् यङ्-लुगन्तात् शतृप्रत्यय उपधाया उत्वं च वर्णव्यत्ययेन।

= By the souls or lightning or electricity etc. making indistinct sound.

(धनानि) पृथिवीसुवर्णविद्यादीनि–

= Wealth consisting of the earth, gold or knowledge etc.

(हिरण्यरथम्) हिरण्यानां ज्योतिर्मयानां सूर्यादीनां लोकानां सुवर्णादीनां यूथो वा रथः–देशान्तर प्रापणोयान समूहः। अत्र रथ इति रमु क्रीडायाम् इत्यस्य रूपम्।

= Vehicles of various kinds.

(दंसनावान्) दंसः कर्म आचष्टे इत्यनया सा दंसना। सा बह्वी विद्यते यस्य सः। दंस इति कर्मनामसु पठितम् (निघ० २.१) अस्मात् तत् करोति तदाचष्ट इतिणिच् ततो ण्यासश्रन्थो युच् इति युच् ततो भूम्न्यर्थे मतुप्।

= Doer of noble deeds.

(सनिता) विद्या कर्मोपदेशेन संभाजिता।

= Distributor or Giver of the fruit according to the knowledge and works of the people.

पुनस्तौ (अश्विनौ) कीदृशौ स्त इत्युपदिश्यते।

How are the Ashvinau is taught in the seventeeth Mantra.

Mantra—17

आश्विनावश्वावत्येषा यातं शवीरया ।
गोमद्दस्रा हिरण्यवत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

(हे विद्याक्रियाकुशलौ विद्वांसौ शिल्पिनौ) दस्रौ अश्विनौ (सभासेनास्वामिनौ) द्यावापृथिव्यौ इव अभीष्टया अश्ववत्या शवीरया गत्या हिरण्यवत् गोमत् यानम् आयातम् (समन्तात् देशान्तरं प्रापयतम्) ॥

TRANSLATION

O learned persons, experts in knowledge and action, O great artists, O dispellers of poverty, the president of the Assembly and commander of army, you who are like the heaven and the earth, come to us speedily with the vehicles full of gold and activities, giving happiness.

PURPORT

A car or conveyance manufactured and driven by Ashvinau-great artists and acientists can travel on the earth, the water and the sky. Therefore such a conveyance should be accomplished soon.

THE COMMENTATOR'S NOTES

(अश्विनौ) यथा द्यावापृथिव्यादिकद्वन्द्वं तथा विद्याक्रिया-कुशलौ ।

= As there is the pair of the heaven and the earth, so experts in knowledge and action.

(अश्वावत्या) वेगादिगुणसहितया अत्र मन्त्रे सोमाश्वे-न्द्रिय विश्वे (अष्टा० ६.३.१३१) इति दीर्घः ।

= Endowed with speed.

(शवीरया) देशान्तरप्रापिकया गत्या शु—गतौ इत्यस्माद्

धातोर्बाहुलकादीरन् प्रत्ययः

= Speed that conveys to distant places.

(गोमत्) गावः–सुखप्रापिका बह्व्यो विद्यन्ते यस्मिन् तत् गौरिति पदनामसु पठितम् (निघ० ५.५) अनेन प्राप्त्यर्थो गृह्यते ।

= Full of many activities leading to happiness.

(दस्रा) दारिद्र्योपक्षयहेतू अत्र सुपां सुलुक् इति आकारादेशः । = Dispellers of poverty.

पुनस्तौ कीदृशावित्युपदिश्यते ।

How are the Ashvinau is further taught in the 18th Mantra.

Mantra—18

समानयोजनो हि वां रथो दस्रावमर्त्यः ।
समुद्रे अश्विनेयते ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे दस्रौ (मार्गे गमनपीडोपक्षेतारौ) अश्विनौ (विद्वांसौ) यः वा (युवयोः) खलु समानयोजनः अमर्त्यः रथः समुद्रे ईयते यस्य वेगेन अश्वावत्या शवीरया गत्या समुद्रस्य पारावारौ गन्तुं युवां शक्नुथः तं निष्पादयतम् ॥

TRANSLATION

O destroyers of the suffering of journey, O learned expert artists, your balanced Chariot or conveyance goes to the sea and the sky without men-drivers. Manufacture such a vehicle by whose speedy movement you can go to the end of the sea without any difficulty.

PURPORT

Men can easily go to the end of the ocean with the steamers made with the proper combination of the fire, steam,

water and machines. without such devices, it is not possible to reach the destination in fixed time.

THE COMMENTATOR'S NOTES

(समानयोजनः) समानं तुल्यं योजनं संयोगकरणं यस्मिन् सः = Balanced.

(अमर्त्यः) अविद्यमाना आकर्षका मनुष्यादयः प्राणिनो यस्मिन् सः = Not driven by men.

(समुद्रे) जलेन सम्पूर्णे समुद्रेऽन्तरिक्षे वा = In the ocean or the firmament.

(अश्विनौ) क्रियाकौशलव्यापिनौ । अत्र सुपांसुलुक् इत्याकारादेशः । = Experts in various arts.

पुनस्तौ कीदृशावित्युपदिश्यते ।

How are they (Ashvinau) is taught further in the 19th Mantra.

Mantra—19

न्यघ्न्यस्य मूर्धनि चक्रं रथस्य येमथुः ।
परि द्यामन्यदीयते ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विनौ (विद्याव्याप्तौ)युवां यदि एकम् अघ्न्यस्य रथस्य मूर्द्धनि अपरं द्वितीयं च चक्रम् अधः रचयेतां तर्हि एते समुद्रम् आकाशं वा नियेमथुः (नियच्छथः) एताभ्यां द्वाभ्यां युक्तं यानं यथेष्टे मार्गे ईयते (प्रापयति) ॥

TRANSLATION

O learned scientists, if you place one wheel on the top of the imperishable aeroplane etc. and the other group of machines below, then you can travel in the sea and the sky above. A vehicle consisting of such machines can take you to your desired destination

PURPORT

What ever conveyance is desired to be manufactured by artists for speedy transport, a group of machines and wheels below and mechanical wheel to move all machines should be placed above. When with its help water, fire, etc. are used, artists through its use can travel easily the route of earth, sea and the sky. This is quite certain.

THE COMMENTATOR'S NOTES

(अघ्न्यस्य रथस्य) हन्तुं विनाशयितुम् अनर्हस्य यानस्य विमानादियानस्य–

= Of the imperishable vehicle like aeroplane etc.

(ईयते) गमयति । = Causes to move.

TRANSLATOR'S NOTES AND COMMENTS

These two Mantras show clearly show the Vedas deal with scientific subjects and how remarkable is the reference to a vehicle which can travel on earth, sea and the sky. Such a vehicle has not yet been discovered. Prof. Wilson, Griffith and other Western Scholars were not able to grasp the depth of the Vedic teachings on such subjects, yet their translations denote the scientific element, though they are very faulty and defective.

Wilson's translation of the above two Mantras is—

18. Dasras, your chariot, harnessed for both alike, is imperishable, it travels, Ashwin, through the air. (Wilson).

19. "You have one wheel on the top of the solid (Mountain , while the other revolves in the sky.

Griffith's translation of these Mantras is—

18. Your Chariot yoked for both alike, immortal Ye of mighty acts.

Travels, O Ashvins in the sea.

19. High on the forehead of the bull, one chariot wheel ye ever keep.

The other round the sky revolves (Griffith)

In the foot-note Griffith admits his inability to understand the 19th Mantra saying:—

"The bull, apparently the sun.. "But the meaning is not very clear." (Griffith's foot-note Chowkhamba Series edition P. 40).

अथैतद्विद्योपयोग्योषसः काल उपदिश्यते ।

Now the time for this knowledge (Dawn) is taught in the 20th Mantra.

Mantra—20

कस्त उषः कधप्रिये भुजे मर्तो अमर्त्ये ।
कं नक्षसे विभावरि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

हे विद्वन् ! या इयम् अमर्त्ये कधप्रिये विभावरि उषः (उषा) भुजे (सुखभोगाय) मर्त्यम् प्राप्नोति तां प्राप्य त्वं कं मनुष्यं न नक्षसे (प्राप्नोषि) कः मर्तः भुजे ते (तव) सनीडं न प्राप्नोति ॥

TRANSLATION

O learned man, the immortal (by the Pravaaha or Cycle) charming dawn which illuminates the world and in which the recitation of the Mantras and their exposition is pleasant, comes every day for giving you the enjoyment of happiness. Who is the person that does not approach you for getting true happiness by receiving proper instruction from you ?

PURPORT

Who is the person that can know the subtle and un-wastable movement of the time ? All men do not know the dawn which consists of the commencement of exertion ? It is only the wise enlightened persons that know it thoroughly. Therefore men should not waste a single moment from the time of their rising up in the morning till they go to bed. It is only such persons who know the value of time that can always enjoy happiness and not lazy men.

THE COMMENTATOR'S NOTES

(कथप्रिये) कथनं कथा प्रिया यस्यां सा । अत्र वर्णव्यत्ययेन थकारस्य स्थाने धकारः ॥

= The dawn in which the recitation of the Mantras and their exposition is particularly pleasant.

(अमर्त्ये) कारणप्रवाहरूपेण नाशरहिता ।

= Imperishable in the form of the Cycle.

(नक्षसे) प्राप्नोषि नक्षति व्याप्तिकर्मा (निघ० २.१८)

= Pervades or approaches.

(विभावरी) विविधं जगत् भाति दीपयति सा विभावरि अत्र वनोरच् (अष्टा० ४.१.९) अनेन ङीप् रेफादेशश्च ।

= That illuminates the various articles of the world.

पुनः सा कीदृशी ज्ञातव्येत्युपदिश्यते ।

How is Usha and how is she to be known is taught further in the 21st Mantra.

Mantra—21

वयं हि ते अमन्मह्यान्तादा पराकात् ।
अश्वे न चित्रे अरुषि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे विद्वन् ! यथा वयं या चित्रे अरुषि अद्भुता रक्तगुणाढ्या अस्ति ताम् अन्तात् (आभिमुख्यात् समीपस्थात् देशात्) अपराकात् (दूरदेशात् च) अश्वे न अमन्महि (तथा त्वम् अपि विजानीहि) ॥

TRANSLATION

O learned person, as we the knowers of the value of time know the dawn which is wonderful, brilliant and red hued

from far and near like the rider on a trained horse, so you should also know.

PURPORT

who know how to utilise the past, present and future times, can industriously accomplish all their works far and near. Therefore a man should never waste a single moment.

THE COMMENTATOR'S NOTES

(पराकात्) दूरदेशात् = From a distant place.

(आअन्तात्) समीपस्थात् देशात् = From near.

(अरुषि) रक्तगुणप्रकाशयुक्ता = Brilliant and red-hued dawn.

(चित्रे) आश्चर्यव्यवहारे = Wonderful.

पुनः सा कीदृशीत्युपदिश्यते ।

How is the Usha (Dawn) is further taught in the 22nd Mantra.

Mantra—22

त्वं त्येभि॒रा ग॑हि॒ वाजे॑भिर्दुहितर्दिवः ।
अ॒स्मे र॒यिं नि धा॑रय ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

(हे कालमाहात्म्यवित् विद्वन) त्वं या दिवो दुहितः दुहिता उषाः संसाधिता सती त्येभिः कालावयवैः अस्मे (अस्मान्) धारय (नित्यं सम्पादय) एवम् आगहि (सर्वथा तद्विद्यां ज्ञापय यतः वयमपि कालं व्यर्थं न नयेम) ॥

TRANSLATION

O learned person who know the value of Time, the Usha (dawn) who is like the daughter of the sun approaches us with days and months and with food and other articles. you come and nourish us by all means with the parts of time and give us that knowledge by which we may never waste our time.

अथैकत्रिंशं सूक्तम्

HYMN XXXI

अस्य सूक्तस्यांगिरसो हिरण्यस्तूप ऋषिः। अग्निर्देवता १.७,९.१५,१७ जगतीछन्दः। निषाद: स्वरः। १.२७.१८ त्रिष्टुप् छन्दः। धैवतः स्वरः।

Seer—Hiranya Stoopa. Devata or Subject—Agni 1-7, 9-15.17. Jagati and Trishtup Metres. Nishada and Dhaivata Svaras (Tunes).

तत्रादिमेनेश्वर उपदिश्यते।

In the first Mantra, the nature of God is taught.

Mantra—1

त्वमग्ने प्रथमो अङ्गिरा ऋषिर्देवो देवानामभवः शिवः सखा।
तव व्रते कवयो विद्मनापसोऽजायन्त मरुतो भ्राजदृष्टयः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

हे अग्ने यतः त्वं प्रथमः अंगिराः ऋषिः देवानां देवः शिवः सखा अभवः (भवसि) ये विद्मनापसः मनुष्याः तव व्रते वर्तन्ते तस्मात् ते एव भ्राजदृष्टयः कवयः अजायन्त (जायन्ते)॥

TRANSLATION

O Resplendent Omniscient God, As Thou art the First, Eternal Life of Life of the earth and other worlds, being omnipresent Revealer of the Vedas, Giver of Bliss to the enlightened persons, their Auspicious friend destroying all their miseries, those learned persons, whose actions are guided by true wisdom and who always obey Thy commands and laws, become seers and righteous, endowed with brilliant knowledge.

PURPORT

Those who do not do anything except obeying the Commands of God, discharging their duties and associating with the learned persons acquire friendship with God. As a result of that friendship, there is light of wisdom in their souls. Then being enlightened and engaging themselves in doing noble deeds, they become illustrious by leading all beings to happiness.

THE COMMENTATOR'S NOTES

(अग्ने) स्वप्रकाश विज्ञानस्वरूपेश्वर ।

= Resplendent Omniscient God.

(अंगिराः) पृथिव्यादीनां ब्रह्माण्डस्य शिर आदीनां शरीरस्य रसः—अन्तर्यामिरूपेणावस्थित: आंगिरसः अंगानां हि रसः (शतपथ १४.३.९.२१०) ।

= The life of life of the earth and essence, pervading all.

[ऋषि:] सर्वविद्यावित् वेदोपदेष्टा ।

= Knowing all and Revealer of the Vedas.

[व्रते] धर्माचारपालनाज्ञानियमे

= In the commands and Laws (of God).

[विद्मनापसः] वेदनं विद्म तद् विद्यते येषु तानि विज्ञान-निमित्तानि समन्तात् अपांसि कर्माणि येषां ते ।

= Whose actions are guided by true knowledge or wisdom.

[मरुतः] धर्मप्राप्ता मनुष्याः मरुत इति पदनामसु पाठितम् [निघं० ५.५] = Righteous persons.

[भ्राजदृष्टय:] भ्राजत् प्रकाशमाना विद्या ऋष्टिर्ज्ञानं येषां ते

= Men of brilliant knowledge.

TRANSLATOR'S NOTES AND COMMENTS

It is very wrong on the part of Wilson, Griffith and others to take Angiras as the name of a Rishi. It means the Life or Essence as clearly stated in the Shatapath Brahmana 14.3.1.21) quoted by Rishi Dayananda in his commentary. अंगानां हि रसः Rishi Dayananda has interpreted मरुत: as

धर्मप्राप्ता मनुष्याः । मरुत इति पदनामसु पठितम् (निघ० ५.५) पद-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च ।

Here the third meaning of प्राप्ति has been taken. But Wilson, Griffith and others take these Maruts to be Storm Gods. Though Wilson has left the word Maruts as it is, without trying to translate here, Griffith in his foot-note explains Maruts as Storm Gods. Now according to Wilson's faulty translation also these Maruts are the wise, the all-diescerning, with the brightweapons. In Griffith's own translation, the Maruts are Sages, active through Wisdom with their glittering spears, which last expression he (Griffith) wrongly considers to be lightning flashes. All the adjectives विद्मनापस:, कवय:, भ्राजदृष्टय: used in the Vedic Mantra and even as translated by Wilson and Griffith clearly substantiate Rishi Dayananda's interpretation as धर्मप्राप्ता मनुष्याः or righteous persons and not the so-called Storm Gods of Prof. Maxmuller, Griffith and other Western Scholars.

विद्मनापस:-विद् ज्ञाने, अप इति कर्मनामसु (निघ०) पुनः स कीदृश इत्युपदिश्यते ।

How is that Agni is taught further in the secong Mantra.

Mantra—2

त्वम॑ग्ने प्रथमो अङ्गि॑रस्तमः क॒विर्दे॒वानां॒ परि॑ भूषसि व्र॒तम् ।
वि॒भुर्विश्व॑स्मै॒ भुव॑नाय॒ मेधि॑रो द्वि॒मा॒ता श॒युः क॑ति॒धा चि॑दा॒यवे॑ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने यतः त्वम् प्रथमः शयुः मेधिरः द्विमाता अंगिरस्तमः विभुः असि तस्मात् चित् (एव) आयवे (मनुष्याय) विश्वस्मै भुवनाय च देवानां व्रतं परिभूषसि ॥

TRANSLATION

O God, Destroyer of all miseries and burner of all internal and external enemies, as Thou art the first or Eternal, Superior to the soul Prana or man, who givest rest to all beings at the time of dissolution, Unifier of all, the Creator of both kinds of worlds shining and not shining, Omnipresent and Omniscient, Thou ordainest the eternal Law of the earth, the sun and other worlds and enlightened persons.

PURPORT

God adorns (or ordains) the laws of all worlds through the Vedas and a wise man does the same through the teachings of the Vedas to men and by keeping them in just laws. God who has created this world consisting of shining things like the sun and not shining like the earth is all-pervading. It is only those who can reveal the science of God and His creation can become enlightened. None can create this world exeept the omnipresent God and none can reveal this science to others except a highly learned and wise person.

THE COMMENTATOR'S NOTES

(अग्ने) सर्वदुःखप्रणाशक, सर्वशत्रुप्रदाहक
= God the Destroyer of all miseries and Burner of all focs.

(अंगिरस्तमः) अतिशयेनांगिराः अंगिरस्तमः । जीवात् प्राणात् अन्यमनुष्यात् अत्यन्तोत्कृष्ट
= The Best of all.

(मेधिरः) संगमकः = Unifier.

(शयुः) यः प्रलये सर्वाणि भूतानि शाययति सः
= He who gives rest to all beings, at the time of dissolution.

पुनस्तौ कीदृशावित्युपदिश्यते ।

How are they is taught further in the 3rd Mantra.

Mantra—3

त्वमग्ने प्रथमो मातरिश्वन आविर्भव सुक्रतूया विवस्वते ।
अरेजेतां रोदसी होतृवूर्येऽसघ्नोर्भारमयजो महो वसो ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे अग्ने (जगदीश्वर विद्वन् वा) प्रथमः त्वं येन सुक्रतूया मातरिश्वना होतृवूर्ये रोदसी (द्यावापृथिव्यौ) अरेजेतां तस्मै मातरिश्वने विवस्वते च आविर्भव (एतौ प्रकटीभावय) हे वसो याभ्यां महो भारम् अयजः (यजसि) तौ नो बोधय ॥

TRANSLATION

(1) O Omniscient God, Thou art eternal and it is under Thy direction, that the air which enables us to do many noble deeds causes the movement of the earth and the heaven which are accepted as good by all performers of the Yajnas (non-violent sacrifices). Reveal to us the knowledge of the air and the sun. O Support of the Universe, enlighten us about the real nature of these two (the air and the sun) by which Thou upholdest the great burden of the heaven and the earth and dost not allow us to suffer.

PURPORT

It is the Agni (fire) in the subtlest causal form that takes the form of the sun and dispels darkness and thus upholds the earth and the shining worlds. Being the cause of the Yajna and industries, when used methodically in the machines, it moves the heavy vehicles rapidly.

THE COMMENTATOR'S NOTES

(मातरिश्वने) यो मातरि आकाशे श्वसिति सोऽयं मातरिश्वा वायुस्तस्मै = For the air.

(सुक्रतुया) शोभनः क्रतुः प्रज्ञा कर्म वा यस्मात् तेन । अत्र सुपां सुलुक् इति याडादेशः

= Which enables us to do noble deeds.

(विवस्वते) सूर्यलोकाय = For the solar world.

(अयजः) संगमयसि = Thou Unifiest.

(वसो) वासयति सर्वान् यस्तत्सम्बुद्धौ ।

= The Support of all.

पुनः स ईश्वरः कीदृश इत्युपदिश्यते ।

How is that God is taught in the fourth Mantra.

Mantra—4

त्वमग्ने मनवे द्यामवाशयः पुरूरवसे सुकृते सुकृत्तरः ।
श्वात्रेण यत्पित्रोर्मुच्यसे पर्या त्वा पूर्वमनयन्नापरं पुनः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने (जगदीश्वर) सुकृत्तरः त्वं पुरूरवसे सुकृते मनवे-द्याम् अवाशयः श्वात्रेण सह वर्तमानं त्वां (विद्वांसः) पुनः अपरं च देहं विज्ञापयन्ति यत् (यत) समन्तात् दुःखात् मुक्तः भवसि (यस्य च नियमेन त्वं पित्रोः सकाशात् महाकल्पान्ते पुनः आगच्छसि) तस्य सेवनं ज्ञानं च कुरु ॥

TRANSLATION

O God Illuminator of all, Thou Who art always the Doer of the best deeds, gavest knowledge about the sun and other objects to a person full of the light of Wisdom and thoughtful speech, engaged in doing meritorious acts. The enlightened persons attain Thee who art endowed with perfect Wisdom and the Lord of all wealth, in this or in the next life. O souls, acquire the knowledge of that Lord and adore Him who enables you to get emancipation and after enjoying it for a very long period

known as Maha-Kalpa, again sends you to this earth through the parents. Serve and honour those wise men also who instruct you already learned about this and the next life.

PURPORT

The attainment of God Who has created the sun and other objects of the world and of the wise men who impart true knowledge is possible only through meritorious acts. Good wealth in the form of Vast good Government can also be got only through noble deeds.

THE COMMENTATOR'S NOTES

(मनवे) मन्यते जानाति विद्याप्रकाशेन सर्वं व्यवहारं तस्मै ज्ञानवते मनुष्याय

= To a person full of knowledge.

(पुरूरवसे) पुरवः-बहवः रवाः—शब्दा यस्य विदुषस्तस्मै पुरूरवा बहुधा रोरूयते (निरु० १०.४६)
पुरूरवा इति पदनामसु पठितम् निघ० ५.४)
अनेन ज्ञानवान् मनुष्यो गृह्यते । अत्र पुरूपपदाद् रु—शब्द इत्यस्मात् पुरूरवाः । उणादि० ४. २३७ इत्यसुन् प्रत्ययान्तो निपातितः ।

= An enlightened person who makes noble speech.

(श्वात्रेण) धनेन विज्ञानेन वा श्वात्रमिति धननामसु पठितम् (निघ० २.१०) पदनामसु च (निघ० ४.२)

= With wealth or knowledge.

TRANSLATOR'S NOTES AND COMMENTS

Rishi Dayananda has interpreted मनवे as मन्यते जानाति विद्याप्रकाशेन सर्वं व्यवहारं तस्मै ज्ञानवते मनुष्याय as it is derived from मन-अवगमे मन् (man) to know. In the Shatapath Brahman 8.6.3.18 it is clearly stated ये विद्वांसस्ते मनवः (शत०८.६.३.१८) But Sayanacharya forgetting the Meemansa Principle of परन्तु

श्रुति सामान्यमात्रम् (मीमांसा १.३१)
wrongly takes it as the name of a particular person and says मनोरनुग्रहार्थम् i. e. for showing kindness to Manu.

Prof. Wislon also follows him and translates the first stanza as "Thou Agni, hast announced heaven to Manu."

In the foot-note, he says further that "It is said that Agni explained to Manu that heaven was to be gained by pious acts."

How can Agni (if it is to be taken to mean fire) explain to Manu or any other person ? Griffith's translation is a bit better when he translates Manu as mankind. Agni, thou makest heaven to thunder for mankind."

But it is also wrong as the word Manu derived from मन् (Manu) to know does not stand for mankind as such, but only thoughtful or enlightened person as Rishi Dayananda explains and the passage from the Shatapath Brahmana 8.6.3.18 clearly shows.

Rishi Dayananda interprets पुरूरवा as पुरव:- बहव: रवा: शब्दा यस्य विदुषस्तस्मै and quotes from Yaskacharya's Nirukta 10.46 to substantiaet his interpretation, but Sayanacharya, Wilson, Griffith and others take Pururava to be the name of a particular King and refer to a story about him given in Vishnu Purana. How absurd it is to give preference to a Purana ignoring the interpretation given by Yaskacharya in Nirukta which Rishi Dayananda has quoted.

पुनः स उपदिश्यते

The same subject (of Agni) is continued.

Mantra—5

त्वम॑ग्ने वृष॒भः पु॑ष्टि॒वर्ध॑न॒ उद्य॑तस्रुचे भवसि श्र॒वाय्य॑: ।
य आहु॑तिं॒ परि॒ वेदा॒ वष॑ट्कृति॒मेका॑यु॒रग्रे॒ विश॑ आ॒विवा॑ससि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने (जगदीश्वर) यत् त्वम् अग्रे उद्यतस्रुचे श्रवाय्यः वृषभः एकायुः पुष्टिवर्धनः भवसि यः च वषट्कृतिम्

आहुतिं विज्ञापयसि विशः (सर्वाः प्रजाः) पुष्टिवृद्ध्या त्वां सुखानि च परि आविवासति ॥

TRANSLATION

Thou O Omniscient God, art the Showerer of happiness and bliss and augmenter of strength of the performer of Yajnas (non-violent sacrifices) and worthy of being heard about and and peached. Thou art absolutely True and Knowest fully the good actions of the people like the Yajnas and teachest them (through the Vedas). All Thy subjects (people) developing their strength, worship Thee and enjoy happiness.

PURPORT

Men should know well God who is the First cause of the Universe and the properties of the articles that are put in the fire. After knowing them, if they put in the fire substances that purify the air, rain and water, they enjoy much happiness in this world along with others.

THE COMMENTATOR'S' NOTES

(उद्यतस्रुचे) उद्यता-उत्कृष्टतया गृहीता स्रुग् येन तस्मै यज्ञानुष्ठात्रे–

= For the performer of the Yajnas.

(एकायुः) एकं सत्यगुणस्वभावम् आयुः यस्य सः ।

= Absolutely True.

(आविवासति) समंतात् परिचरति विवासतीति परिचरण-कर्मसु पठितम् । (निघ० ३.५) = Worships.

(आहुतिम्) समन्ताद् हूयन्ते- गृह्यन्ते शुभानि यया ताम्

= The activity in which good qualities are accepted from all sides.

हु-दानादनयोः आदाने च

अथेश्वरोपासकः प्रजारक्षकः किं कुर्यादित्युपदिश्यते ।

What should a man who is true devotee of God and the protector of the people do is taught in the 6th Mantra.

Mantra—6

त्वमंग्ने वृजिनवर्तनिं नरं सक्मन्पिपर्षि विदथे विचर्षणे ।
यः शूरसाता परितक्म्ये धने दभ्रेभिश्चित्समृता हंसि भूयसः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

हे सक्मन् विचर्षणे अग्ने (सेनापते) यः न्यायविद्यया प्रकाशमानः त्वं विदथे शूरसातौ (युद्धे) दभ्रेभिः (अल्पैः अपि साधनैः) वृजिनवर्तनिं नरं भूयसः (शत्रून्) च हंसि सम् ऋता-समृतानि कर्माणि पिपर्षि (स त्वं नः सेनाध्यक्षः भव) ॥

TRANSLATION

O unifier, Protector and observer of all in true form, "O commander-in-chief of fire-like nature, you destroy in the battle a mighty un-righteous person and many foes with even limited resources and means shining with justice and the light of knowledge. You preserve and guard truthful acts. It is therefore that we request you to be the Commander-in-Chief of the army.

PURPORT

This is the nature of God that He establishes those persons in Dharma (righteousness) who want to give up un-righteousness and observe the rules of righteousness and protecting those who want to wage righteous war (to remedy injustice and tyranny etc.) and acquire wealth with righteous means. He gives them wealth also according to their actions. He punishes those persons who are unrighteous by giving them the fruit of their actions. He gives victory to those righteous persons even with limited resources, who obey His commands and commence a righteous war and not to others.

THE COMMENTATOR'S NOTES

(वृजिनवर्तनिम्) वृजिनस्य बलस्य वर्तनिर्मार्गो यस्य तम्। अह सह सुपेति समासः। वृजिनमिति बलनामसु पठितम् (निघ० २.९) = Mighty.

(विदथे) धर्म्ये युद्धे यज्ञे वा, विदथ इतिसंग्रामनामसु पठितम् (निघ० ३.१७)

= In a righteous war or Yajna.

(परितक्म्ये) परितः सर्वतो हर्षनिमित्ते = Delightful

(तक-हसने इति भौवादिकधातोः Tr.)

(दभ्रेभिः) अल्पैर्युद्धसाधनैः अत्र दभ्रमिति ह्रस्वनामसु पठितम् (निघ० ३.२) दभ्रम् अर्भकम् इत्यल्पस्य दभ्रं दम्नोतेः सुदंभं भवति अर्भकमवद् वृत्तं भवति। (निरु० ३.२०) अत्र बहुलं छन्दसीति भिस ऐस् न

= Little or insignificant, limited.

पुनरीश्वरो जीवेभ्यः किं करोतीत्युपदिश्यते।

What does God do for the souls is taught in the seventh Mantra.

Mantra—7

त्वं तमग्ने अमृतत्व उत्तमे मर्तं दधासि श्रवसे दिवेदिवे।
यस्तातृषाण उभयाय जन्मने मयः कृणोषि प्रय आ च सूरये॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

हे अग्ने (जगदीश्वर) त्वं यः सूरिः (मेधावी) दिवे दिवे श्रवसे (सन्मोक्षम् इच्छति) तं मर्तं (मनुष्यम्) उत्तमे अमृतत्वे (मोक्षपदे) दधासि यः च सूरिः (मेधावी) मोक्षसुखम् अनु-

भूय पुनः उभयाय जन्मने तातृषाणः सन् तस्मात् पदात् निवर्तते तस्मै सूरये मयः प्रयः च आकृणोषि ॥

TRANSLATION

O God, Giver of emancipation and other kinds of happiness, Thou sustainest every day the wise mortal who worships Thee that art ever to be heard about, in the best state of immortality or deliverance. To the wise person who has enjoyed for a long time the bliss of emancipation and longs for a birth in the human form, Thou bestowest happiness (both spiritual and material).

PURPORT

For the enlightened righteous persons who attain emancipation, God is the only Support. The birth that is past, the further, the present and got from the association of the knowledge and the Acharya (preceptor) that is the fourth. All these four constitute one birth. By second birth in this context is meant the birth in human form that is got after enjoying the bliss of emancipation for a very long period. All souls endeavour for the birth of these two kinds. This order is maintained by God alone.

THE COMMENTATOR'S NOTES

(श्रवसे) श्रोतुमर्हाय श्रवते— = To Thee (God) who art worthy of being heard about.

(तातृषाणः) पुनः पुनः जन्मनि तृष्यति । अत्रछन्दसि लिट् इति लडर्थे लिट् लिटः कानज् वा इति कानच् वर्णव्यत्ययेन दीर्घत्वं च = Longing for, thirsting.

(मयः) सुखम् . मय इति सुखनामसु पठितम् (निघ० ३.६) = Happiness, paritcularly spiritual.

(प्रयः) प्रीयते काम्यते यत् तत् सुखम्

= Material happiness got from food and water etc.

(प्रयः) इति अन्न नाम (निघ० २.७) = Food.

प्रयः इति उदक नाम (निघ० १.१२) = Water.

(सूरये) मेधाविने। सूरिति मेधाविनामसु पठितम्। (निघ० ३.१६) = A wise man.

पुनस्तदुपासकः प्रजायै कीदृशः इत्युपदिश्यते ।

How is God's devotee for the people is taught in the 8th Mantra.

Mantra—8

त्वं नो अग्ने सनये धनानां यशसं कारुं कृणुहि स्तवानः ।
ऋध्याम कर्मापसा नवेन देवैर्द्यावापृथिवी प्रावतं नः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे अग्ने त्वं स्तवानः सन् नः (अस्माकं) धनानां सनये (संविभागाय) यशसं कारुं कृणुहि (सम्पादय) (यतः वयं पुरुषार्थिनः भूत्वा) नवेन अपसा सह कर्म कृत्वा ऋध्याम (नित्यं वर्द्धेम) विद्याप्राप्तये देवैः सह युवां नः (अस्मान्) द्यावापृथिवी च प्रावतम् (नित्यं रक्षतम्) ॥

O devotee of God, augmenter of fame and zeal, glorifying God, you should render illustrious and performer of good actions enthusiastically, every man among us for the proper and just distribution of wealth in the form of knowledge, gold and vast but good government, so that being industrious, we may grow with new enterprises along with enlightened persons, for the acquisition of knowledge, preserve and guard us and both the earth and the light of the sun.

PURPORT

Men should pray in the following manner:—

O God, create among us such noble learned persons who are the knowers of all arts and sciences that lead to good wealth, so that we may be able to establish an admirable administration on earth by undertaking new enterprises and taking benefit from all substances.

THE COMMENTATOR'S NOTES

(सनये) संविभागाय

= For good, proper or just distribution.

(कारुम्) यः उत्साहेन उत्तमानि कर्माणि करोति तम्

= Performer of noble deeds with zeal.

(अपसा) पुरुषार्थयुक्तेन कर्मणा सह

= With an act done enthusiastically.

अप इति कर्मनामसु पठितम् (निघ० २.१) (द्यावापृथिवी) भूमिसूर्यप्रकाशौ

= The earth and the light of the sun.

(धनानाम्) विद्यासुवर्णचक्रवर्तिराज्यप्रसिद्धानाम्

= Of the wealth of various kinds consisting of knowledge gold and good and vast government.

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is further taught in the 9th Mantra.

Mantra—9

त्वं नो॑ अग्ने पि॒त्रोरु॒पस्थ॒ आ दे॒वो दे॒वेष्व॑नवद्य॒ जागृ॑विः ।
त॒नू॒कृद्बो॑धि॒ प्रम॑तिश्च का॒रवे॒ त्वं क॑ल्याण॒ वसु॒ विश्व॒मोपि॑षे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

अनवद्य अग्ने (सभास्वामिन) जागृविः देवः तनूकृत् त्वं देवेषु पित्रोः उपस्थे नः (अस्मान्) ओपिषे (वपसि सर्वतः प्रादुर्भावयसि) हे कल्याण प्रमतिः त्वम् कारवे मह्यं विश्वम् आबोधि (समन्तात् बोधय) ॥

TRANSLATION

O irreproachable Agni (President of the Assembly) being vigilant or awake to your duties and illuminator of justice and wisdom, disseminator of knowledge about the earth and other worlds, make us illustrious among the enlightened and devoted to our parents. O auspicious being a wise person, enlighten me an artist about all wealth to be gained from knowledge, gold and vast and good Government.

PURPORT

God should be prayed thus—

Whenever thou grantest us birth, grant us the association of enlightened persons and make us full of knowledge of all sciences, so that having acquired all knowledge, we may enjoy happiness.

THE COMMENTATOR'S NOTES

(देवः) सर्वस्य न्यायविनयस्य द्योतकः

= Illuminator of all justice and wisdom.

(जागृविः) यो नित्यं धर्मेण पुरुषार्थे जागर्ति सः

= Ever awake to righteous exertion.

(अनवद्य) न विद्यतेऽवद्यं निन्द्यं कर्म यस्मिन् तत्सम्बुद्धौ अनवद्यपण्यवर्यं (अष्टा० ३.१.१०) अनेन गर्ह्योऽवद्यशब्दो निपातितः। = Irreproachable.

(तनूकृत) यस्तनुषु पृथिव्यादि विस्तृतेषु लोकेषु विद्या करोति।

= Receiver of knowledge aout the earth and other vast worlds.

(ओपिषे) वपसि (सर्वतः प्रादुर्भावयसि)।

= Thou makest us illustrious.

(अग्ने) विज्ञानस्वरूप

= Embodiment of knowledge.

(अदाभ्य) दभितुं हिंसितुं योग्यानि दाभ्यानि तान्यविद्यमानानि यस्य तत् सम्बुद्धौ । अत्र दभेश्चेति वक्तव्यम् (अष्टा० ३.१.१२४) अनेन वार्तिकेन दभ इति सौत्राद् धातोर्ण्यत् ॥

= Inviolable or irreproachable.

पुनः स कीदृश इत्युपदिश्यते ।

How is He (God) is told in the tenth Mantra.

Mantra—10

त्वमग्ने प्रमतिस्त्वं पितासि नस्त्वं वयस्कृत्तव जामयो वयम् ।
सं त्वा रायः शतिनः सं सहस्रिणः सुवीरं यन्ति व्रतपामदाभ्य ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अदाभ्य अग्ने (सभाध्यक्ष) प्रमतिः त्वं नः (अस्माकं) पिता (पालकः)असि त्वं नः [अस्माकं] वयः कृत् असि तव कृपया वयं जामयः यथा भवेम तथा कुरु यथा च शतिनः सहस्रिणः [विद्वांसो] मनुष्याः व्रतपां सुवीरं त्वाम् आसाद्य रायः [धनानि] संयन्ति तथा त्वाम् आश्रित्य वयम् अपि तानि धनानि समिमः ॥

TRANSLATION

O inviolable enlightened president of the council of ministers thou art of exalted wisdom. Thou being kind-hearted art our father. Thou art giver of new life to us endowed with knowledge and happiness. By thy grace, may we be like thy good children endowed with knowledge. As hundreds and thousands of highly learned persons obtain good wealth having approached thee who art very brave and observer of truth and other vows, so let us also acquire much wealth of all kinds.

PURPORT

As a father is to be honoured and revered by his

TRANSLATOR'S NOTES

Rishi Dayananda explains मधु as मधुरगुणविशिष्टं विज्ञानम् for it is derived from मन्-ज्ञाने मनेर्धश्छन्दसि (उणादि० २.११६) मन्यते बुध्यते यत् येन या तद् मधु Sweet knowledge छदसे has been interpreted by the Rishi as अविद्यारोगान्धकारविनाशकबलाय as the word is derived from छदति:– शकलीकरणार्थ: In Apte's well-known Sanskrit-English Dictionary, we find the following note on छद Ved. To cut, to kill, to consume. So Rishi Dayananda's interpretation is substantiated by the root-meaning.

पुनस्ते किं किं कुर्युरित्युपदिश्यते

What also should they (the teachers and the taught) do is told in the 18th Mantra.

Mantra—18

दर्शं नु विश्वदर्शतं दर्शं रथमधि क्षमि ।
एता जुंषत मे गिरः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे मनुष्याः) यूयम् अधिक्षमि स्थित्वा विश्वदर्शतं वरुणं (परेशम्) दर्श रथं नु दर्शं मे (मम) एताः गिरः (वाणीः) (नित्यं सेवध्वम्) ॥

TRANSLATION

O Ye men, being established in the conduct full of forgiveness and endurance, you should lovingly listen to these my words which are refined on account of the noble Vedic teaching, in order to see God who is worthy of being realised by all wise men and also to visualise charming aeroplanes and other suitable vehicles for your happiness.

PURPORT

Because it is not possible to know God and the nature of the vehicles manufactured with the help of the arts and sciences without personal contact in the form of questions and answers with the learned persons of forgiving sweet nature, therefore

men should always acquire such knowledge with the assistance of the wise.

THE TRANSLATOR'S NOTES

(विश्वदर्शतम्) सर्वैर्विद्वद्भिः द्रष्टव्यं जगदीश्वरम् ।

= To God who must be seen (realised) by all wise men.

(दर्शम्) पुनः पुनर्द्रष्टुम् ।

= To see or realise again and again.

(रथम्) रमणीयं विमानादियानम् ।

= Charming vehicles like the aeroplane etc.

(क्षमि) क्षाम्यन्ति सहन्ते जना यस्मिन् व्यवहारे तस्मिन स्थित्वा । अत्र कृतो बहुलम् इति करणे क्विप् । वा छन्दसि सर्वे विधयो भवन्तीत्यनुनासिकस्य क्विब् झलो-रिति दीर्घो न भवति ॥

TRANSLATOR'S NOTES

दर्शतः—दृशेः भृम दृशियजिपर्वि पच्यमितमिनमि हर्य्येभ्यो-ऽतच् (उणा० ३.११०) इति अतच् प्रत्ययः ।

= Worth seeing.

(रथः) रंहतेर्गतिकर्मणः स्थिरतेर्वा स्याद् विपरीतस्य रममाणोऽस्मिंस्तिष्ठतीति वा (रमु-क्रीडायाम् इति धातोः) रणतेर्वा रसतेर्वा (निरुक्ते ९.११) ॥

= Charming or beautiful vehicle.

(क्षमि) Rishi Dayananda's interpretation given above is based upon the root meaning of क्षमूष्-सहने to endure or forgive. Other commentators have generally interpreted it as 'on earth' depending on क्षमेति पृथिवी नामसु (निघ० १.१) But they have to change क्षमि into क्षमायाम् as Sayanacharya, Shri Kapali Shastri and others have done. क्षमि-क्षमायाम् (आतोऽभावः छान्दस इति श्री कपालि शास्त्रिणः)

Though Shri Kapali Shastri explains all these Mantras

of a modern (belonging to a particular time) person in the Vedas. This interpretation is opposed to the Vedic Lexicon highantn also where the word नहुष stands afor men in general.

नहुषइति मनुष्य नामसु पठितम् (निघ० २.३)

The second blunder committed by Sayanacharya is regarding the interpretation of इडा Sayanacharya interprets it as the daughter of Manu saying.

मनुषस्य—मनोः इलाम्-एतन्नामधेयां पुत्रीम् ॥

or the daughter of Manu.

Rishi Dayananda rightly rejects this interpretation saying अत्रापि सायणाचार्येण मनोः पुत्री गृहीता तदप्यशुद्धमेव । i. e. Sayanacharya has taken इडा to mean the daughter of Manu which is wrong. The word इडा has been interpreted in the Vedic Lexicon Nighantu as इडेति वाङ्नामसु पठितम् (निघ० १.११) = Ida means (Vedic) Speech.

As has been pointed out before, the Vedas being eternal, can not have historical references. This interpretation given by Sayanacharya is opposed to his own introduction to the Rigveda commentary based upon the aphorism of the meemansa like आख्या-प्रवचनात् परन्तु श्रुतिसामान्यमात्रम् and others.

पुनः स एवोपदिश्यते

The same (Agni) is taught further in the 12th Mantra.

Mantra—12

त्वं नो अग्ने तव देव पायुभिर्मघोनो रक्ष तन्वश्च वन्द्य ।
त्राता तोकस्य तनये गवामस्यनिमेषं रक्षमाणस्तव व्रते ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे देव वन्द्य अग्ने (सभेश्वर) तव व्रते वर्तमानान् मघोनः नः (अस्मान्) तव तन्वः (तनून् च) पायुभिः त्वम् अनिमेषं रक्ष तथा रक्षमाणः त्वं तव व्रते वर्तमानस्य तोकस्य गवाम् अस्य संसारस्य च अनिमेषं च तनये त्राता भव ॥

O worthy of praise, President of the Assembly, Presserve us who possess good wealth (earned righteously) and always remain under your true laws. Preserve the bodies of our children also who are always engaged in developing their knowledge and physique with your preserving powers and means incessantly protecting in your holy way. Guard our mind and other senses as well cattle and other animals and other articles of the world. You are our true protector.

PURPORT

The king who is the President of the Assembly should always preserve and guard all lawful people with the attributes of protection etc. of God and following Him with all noble virtues.

THE COMMENTATOR'S NOTES

(देव) सर्वसुखदातः

= The Giver of all Happiness.

(तोकस्य) अपत्यस्य तोकमित्यपत्यनामसु पठितम् (निघं० २.२) = Of the Off-spring.

(तनये) विद्याशरीरबलवर्धनाय प्रवर्तमाने पुत्रे (तनयम् इत्यपत्यनामसु निघं० २.१)

= In the son trying to develop the power of his knowledge and body.

(गवाम्) मन आदीन्द्रियाणां चतुष्पदां वा

= Of mind and other senses or quadrupeds.

(व्रते) सत्यपालनादिनियमे

= In the laws of the observance of truth etc.

TRANSLATOR'S NOTES

The word देव is derived from दा-दाने besides दिवु and द्युत् as pointed out by Yaskacharya in the Nirukta 1.15.

देवो दानाद् वा दीपनाद् वा द्योतनाद् वा द्युस्थानो भवति वा (निरु० ७.१५)

Hence Rishi Dayananda has interpreted it as सर्व सुखदाता. तनयः is derived from तनु-विस्तारे to expand or grow, hence Rishi Dayananda's interpretation.

तनये विद्याशरीरबलवर्धनाय प्रवर्तमाने पुत्रे ।

That shows how deep Rishi Dayananda went to understand and interpret the correct significance of the Vedic words.

पुनरग्निगुणः सभापतिरुपदिश्यते ।

The atrributes of the President of the Assembly as "Agni" in his nature are further taught in the 13th Mantra.

Mantra—13

त्वमग्ने यज्यवे पायुरन्तरोऽनिषङ्गाय चतुरक्ष इध्यसे ।
यो रातहव्योऽवृकाय धायसे कीरेश्चिन्मन्त्रं मनसा वनोषि तम् ॥

सन्धिच्छेदसहितोऽन्वयः (भृषिकृतः)

अग्ने (हे सभापते) मनसाचित् (इव) रातहव्यः अन्तरः चतुरक्ष त्वम् अनिषंगाय अवृकाय धायसे यज्यवे (यज्ञकर्त्रे) इध्यसे (दीप्यसे) किं च यं वनोषि (संभजसि) तस्य कीरेः सकाशात् (विनयम्) अधिगम्य प्रजाः पालयेः) ॥

O President of the Assembly, shining like the Agni (fire), you who even in mind are Charitable and selfless, having given everything for the good of others, supervising the four divisions of the army, are kindled (elected) for the benefit of a person who is free from prejudice or attachment, who is perfectly honest, harmless, benevolent protector of all good actions and performer of the Yajnas. You should protect all your subjects having received education and training from a true devotee who induces all with his speech, and whom you serve properly.

PURPORT

There is Upamalankar or simile used in this Mantra. As students acquire knowledge from their teachers sincerely, in the same manner, O king, you should also discharge the duties of an administrator in accortance with the instructions of the persons who are true in thought, word and deed.

THE COMMENTATOR'S NOTES

(अग्ने) योऽग्निरिव देदीप्यमानः

= Shining like fire.

(यज्यवे) होमादिशिल्पविद्यासाधकाय विदुषे

= For the sake of a learned person who accomplishes Havan and the science of industries and arts.

(अनिषंगाय) अविद्यमानो नितरां संगः पक्षपातो यस्य

= Free from attachment and prejudice.

(कीरेः) किरति विविधतया वाचं प्रेरयतीति कीरिः स्तोता तस्मात् कीरिरिति स्तोतृनाम (निघ० ३.१६)

(वनोषि) यज़से संभजसि वा

= Beg or serve.

TRANSLATOR'S NOTES

वन–संभक्तौ भ्वा० वनु–याचने तना०

पुनः स एवोपदिश्यते ।

The same subject (of Agni) is continued—

Mantra—14

त्वम॑ग्न उरुशंसा॑य वा॒घते॑ स्पा॒र्हं यद्रेक्णः॑ पर॒मं व॒नोषि॒ तत् ।
आ॒ध्रस्य॑ चि॒त्प्रम॑तिरुच्यसे पि॒ता प्र पाकं॒ शास्सि॒ प्र दिशो॑ वि॒दुष्ट॑रः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे अग्ने (विज्ञानयुक्त न्यायाधीश) यत् (यतः) प्रमतिः

विदुष्टरः त्वम् उरुशंसाय वाघते स्पार्हं परमं रेक्णः (धनं) पाकं दिशः (उपदेशकान् च) वनोषि धर्मेण आध्रस्य सर्वान् पिता चित् (इव) प्रशास्सि [तस्मात् सर्वैः मानार्हः असि] ॥

TRANSLATION

O learned and just king you who are very wise and remover of all difficulties and miseries, desire that a learned many-commended priest may acquire that most desirable wealth (spiritual as well as secular). You are called the well-intentioned protector and father of the State which is to be well-guarded. You who are the wisest, instruct or teach your subjects about the righteous proper conduct and appoint highly learned people true in thought, word and deed, to set the example of and preach about good character.

PURPORT

There is Upamalankar or simile used in the Mantra, As a father protects, maintains, educates and gives necessary wealth to his children, in the same manner, a king should protect all his subjects and by proper and just distribution of wealth, according to their actions should reward and punish the people under him.

THE COMMENTATOR'S NOTES

(वाघते) वाक् हन्यते ज्ञायते येन तस्मै विदुषे ऋत्विजे मनुष्याय वाघत इति ऋत्विङ्नामसु पठितम् (निघ० ३.१८) = For a learned priest.

(रेक्णः) धनम् रेक्ण इति धननामसु पठितम् (निघ० २.१०) रिचेर्धने किच्च । (उणादि ४.२०६) अनेन रिच् धातोर्धनेर्थेऽसुन प्रत्ययः नुडागमश्च । = Wealth.

(वनोषि) याचसे = Ask for a desire.

(आध्रस्य) समन्ताद् ध्रियमाणस्य राज्यस्य अत्र आङ्

पूर्वकाद् धाञ् धातोर्बाहुलकात् औणादिको रक् प्रत्ययः आकारलोपश्च ॥

= Of the State to be well-guarded.

(पाकम्) पचन्ति परिपक्वं ज्ञानं कुर्वन्ति यस्मिन् धर्मे व्यवहारे तम् ॥

= In the righteous conduct where knowledge is ripened.

(दिशः) दिशन्ति उपसृजन्ति सदाचारं तान् आप्तान् ।

= Those learned persons who are true in thought, word and deed. and who teach about good character.

(विदुष्टरः) यो विविधानि दुरिष्टानि तारयति प्लावयति सः ॥

= Destroyer of all difficulties and miseries.

TRANSLATOR'S NOTES

हन्–हिंसागत्योः गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च

Hence Rishi Dayananda has interpreted हन्यते as ज्ञायते ।

तॄ - प्लवन सन्तरणयोः

Rishi Dayananda has interpreted वाघते as वाक् हन्यते ज्ञायते येन तस्मै विदुषे ऋत्विजे मनुष्याय

= For a learned priest, but as in the Nighantu the famous Vedic Lexicon, the word वाघतः, has got another meaning of a genius or wise man वाघत इति मेधाविनाम (निघ० ३.१५) it may be taken here also in the sense of a wise man besides a learned priest.

पुनः स किं करोतीत्युपदिश्यते ।

What does he (Agni) do is taught in the fifteenth Mantra.

Mantra—15

त्वमग्ने प्रयतदक्षिणं नरं वर्मेव स्यूतं परि पासि विश्वतः ।
स्वादुक्षद्मा यो वसतौ स्योनकृज्जीवयाजं यजते सोपमा दिवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

हे अग्ने (राजधर्मराजमान) त्वं वर्म इव यः स्वादुक्षद्मा स्योनकृत् मनुष्यः वसतौ (विविधैः यज्ञैः) यजते तं जीवयाजं स्यूतं नरं विश्वतः परिपासि स भवान् दिवः उपमा भवति ॥

TRANSLATION

O King shining in your duties of kingship, you protect from all sides like well-stitched armour the humble man who gives presents to the priests and delivers sermons about Dharma and right knowledge to the people; you defend a man who keeps good food and water in his dwelling, is benevolent to all and performs various Yanjas (non-violent sacrifices urging upon them to do them(the Yajnas)and making them righteous. You are the likeness of the light of the sun i. e. you are like the sun, dispeller of all darkness (of ignorance).

PURPORT

There is Upamalankara in this Mantra. Those people of benevolent nature who being industrious are engaged in making others happy and performing Yajnas, are like the sun which gives happiness to all by its light. As the armour protects the fighting heroes from the onslaughts of the weapons, so the king and officers of the state should shield all righteous persons from all miseries.

THE COMMENTATORS NOTES

(अग्ने) सत्यन्यायप्रकाशमान ।

= Shining on account of Truth and justice.

(प्रयतदक्षिणम्) प्रयता: प्रकृष्टा यता विद्या धर्मोपदेशाख्या दक्षिणा येन ।

= Who has given presents to the priests and delivered sermons to preach righteousness to the people.

(वर्म) देहरक्षकं कवचम्

= Armour that guards the body.

(स्वादुक्षद्मा) स्वादूनि क्षद्मानि जलानि अन्नानि यस्य सः क्षद्मेत्युदक नामसु पठितम् (निघ० १.१२) अन्ननामसु च (निघ० २.७)।

= He who has got delicious food and good pure water.

(जीवयाजम्) जीवान् याजयति धर्मे च संगमयतीति तम्।

= He who officiates over the Yajnas or induces others to perform them and unites them with Dharma. (Righteousness and duties).

(दिवः) सूर्यप्रकाशस्य = Of the light of the sun.

TRANSLATOR'S NOTES AND COMMENTS

Sayanacharya has committed two mistakes in his commentary on this Mantra.

He has interpreted स्वादुक्षद्मा as स्वादून्क्षदतीति स्वादुक्षद्मा क्षदतिरत्तिकर्मा । अन्येभ्योऽपि दृश्यत इति मनिन् ॥
Rishi Dayananda pointing out Sayanacharya's mistake says—

इदं पदं सायणाचार्येण अन्यथैव व्याख्यातं तत् असंगतम् ॥

i. e. Sayanacharya has interpreted this word स्वादुक्षद्मा wrongly.

The interpretation given by Rishi Dayananda is simple and in accordance with the Vedic Lexicon Nighantu which clearly states in 1.12 क्षद्मेत्युदक नामसु पठितम् (निघ० १.१२) i.e. क्षद्म means water. In Nighantu 2.7 it is stated क्षद्मेति अन्न नामसु पठितम् (निघ० २.७) i. e. क्षद्म means food. Therefore Rishi Dayananda's interpretation as स्वादूनि क्षद्मानि जलानि अन्नानि यस्य सः He who has delicious food and good or pure water is quite correct. The other mistake committed by Sayanacharya is with regard to the meaning of the word जीवयाजम्. His first interpretation is better जीवा ऋत्विजः इज्यन्ते दक्षिणाभिः पूज्यन्ते अत्रेति अधिकरणे घञ् i. e. where priests are honoured with sacrificial presents. It is not so objectionable or absurd as the second one when he says—

यद्वा जीवैः—पशुभिर्यजनं जीवयज्ञः

= Yajna with the animals. It is wrong as it is against the spirit of the Vedic Yajnas which are termed as अध्वर or

non-violent अध्वर इति यज्ञनाम ध्वरति हिंसाकर्मा तत्प्रतिषेधः (निरुक्ते १.७) = A non-violent act (निरुक्ते १.७) How significant is Rishi Dayananda's interpretation as जीवान् याजयति धर्मं च संगमयति तम् ।

= He who prompts others to perform Yajnas (or Officiates over them)and unites them with Dharma or righteous conduct.

यज्–देवपूजासंगतिकरणदानेषु

Among the three meanings of the root यज् here Rishi Dayananda has mainly taken the second meaning of संगतिकरण or uniting.

पुनः स एवार्थः प्रकाश्यते

The same subject is continued—

Mantra—16

इमामग्ने शरणिं मीमृषो न इममध्वानं यमगाम दूरात् ।
आपिः पिता प्रमतिः सोम्यानां भृमिरस्यृषिकृन्मर्त्यानाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे अग्ने (विद्वन्) त्वं सोम्यानां मर्त्यानाम् आपिः पिता प्रमतिः भृमिः ऋषिकृत् असि नः इमां शरणिं मीमृषः वयं दूरात् अध्वानम् अतीत्य आगाम (नित्यम् अभिगच्छेम) (तं त्वं वयं च सेवेमहि) ॥

TRANSLATION

O learned man, you are kith & kin, father and protector of persons of quiet nature, most wise, going from place to place to preach Dharma, making mortal people seers, please dispel the darkness of our ignorance. May we who have left the path of un- righteousness and come to the path of righteousness always follow it.

PURPORT

When men sincerely desire to get the true path, then God creates in them love and desire to know the Truth from the

association with noble persons. Then they being full of faith, having approached truly learned and truthful Yogis, acquire true knowledge and become righteous.

THE COMMENTATOR'S NOTES

(अग्ने) सर्वंसह अनुत्तम विद्वन्

= Learned best person, bearing all with equanimity.

(शरणिम्) विद्याद्यदोषहिंसिकां विद्याम्

= True knowledge which dispels the darkness of evil.

(मीमृषः) अत्यन्तं निवारयसि = Dispel.

(आपिः) यः प्रीत्या प्राप्नोति सः

= Kith & Kin who approach lovingly.

(ऋषिकृत्) ऋतवतो मन्त्रार्थद्रष्टॄन् कृपया ध्यानोपदेशाभ्यां करोति अत्र कृत्यो बहुलमिति करणे क्विप्

= He who makes people the seers of the Vedic Mantra--the knowers of their secret.

पुनः स एवोपदिश्यते ।

The same subject of Agni is continued.

Mantra—17

मनुष्वदग्ने अङ्गिरस्वदङ्गिरो ययातिवत्सदने पूर्ववच्छुचे ।
अच्छ याह्या वहा दैव्यं जनमा सादय बर्हिषि यक्षि च प्रियम्॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे शुचे अंगिरः अग्ने (सभापते) त्वं विनयन्यायाभ्यां मनुष्वत् अंगिरस्वत् ययातिवत् पूर्ववत् प्रियं दैव्यं जनम् अच्छा याहि तं च विद्याधर्मं प्रतिआवह बर्हिषि सादय सदने यक्षि (यजस्व) ॥

TRANSLATION

O Agni (President of the Assembly going to all places for supervision etc.) O pure upholder of the earth like the Prana, (Vital breath) like good men, like the Pranas, like industrious persons doing good deeds, like experienced old people, approach a dear learned person with humility and justice. Lead him towards knowledge and Dharma (righteousness) and with their help towards emancipation. Ask him to sit in a proper place like the Yajna Shala or altar and make him perform the Yajna (non-violent sacrifice).

PURPORT

The President of the Assembly, when served by men with the acquisition of knowledge, the observance of the Dharma (rules of righteousness) and with love, urges upon them to discharge their duties properly.

THE COMMENTATOR'S NOTES

(मनुष्वत) यथा मनुष्या गच्छन्ति तद्वत् ।

= Like the conduct of good men.

(अंगिरस्वत्) As the Pranas (vital airs in the body).

(अंगिरः) पृथिव्यादीनाम् अंगानां प्राणवद्धारक ।

= Upholder of the earth etc. as the vital breath.

(ययातिवत्) यथा प्रयत्नवन्तः पुरुषाः कर्माणि प्राप्नुवन्ति प्रापयन्ति च ।

= As industrious persons perform actions and cause others to do.

(बर्हिषि) उत्तमे मोक्षपदेऽन्तरिक्षे वा ।

= In the best state of emancipation or in the firmament.

TRANSLATOR'S NOTES

In this Mantra, the words like मनुष्वत् अंगिरस्वत् and ययातिवत् are found, which Sayanacharya, Wilson, Griffith and many

other commentators of the East and the West have misinterpreted taking the words मनु, अंगिरा and Yayati as proper nouns denoting the names of some individuals. According to all the shastras (including the Brahmanas, Six Systems of Philosophy the Smritis, the Upanishads, the Ramayana, the Maha Bharat and others) the Vedas being eternal, cannot have any historical references, therefore this historical interpretation can not hold good and is directly opposed to the principles of Meemansa of the sage Jaimini who is an authority on the system of interpretation of the Vedas. Jaimini has clearly stated

आख्या प्रवचनात् । परन्तु श्रुति सामान्यमात्रम् ।

(Meemansa by Acharya Jaimini Chap. 1)

As to the derivative meanings given by Rishi Dayananda for the words like Manush, Angiras and Yayati that occur in the Mantra, they are authentic being based upon the Brahmanas and the root-meaning. Manush is from मनु-अवबोधे or ज्ञाने so it means a thoughtful man.

In the Shatapath Brahmana 8.6.3.18 it is stated ये विद्वांसस्ते मनवः i. e. learned persons are called Manus. (शत० ८. ६. ३. १८)

In the Aitareya Brahmana 2.34 it is stated while explaining the Mantra portion अग्निहोता मनुवृतः– अयम् अग्निर्हि सर्वतो मनुष्यैः वृतः Rishi Dayananda has interpreted अंगिरस्वत् in the Mantra as यथा शरीरे प्राणा गच्छन्त्यागच्छन्ति तद्वत्

So Angiras has been taken to mean प्राण or vital breath. This is well-authenticated as based upon the Shatapath Brahmana 6.1.2.28 and 6.5.2.3-4 where it is clearly stated—

प्राणो वा अंगिराः (शत० ६.१.२८.६ ५.२.३.४)

Angira means Prana, or Vital breath. The word Yayati is derived from यती-प्रयत्ने so it means an industrious person as explained by Rishi Dayananda. He has rightly remarked about Sayanacharya's interpretation that it is wrong as he (Sayana) considers Yayati to be a historical personge.

इदं सायणाचार्येण भूतपूर्वस्य कस्यचिद् ययातेः राज्ञः कथासम्बन्धे व्याख्यातं तदशुद्धम् ॥

The reason has been pointed out above. Such an interpre-

tation is also against Sayanacharya's own Introduction to his commentary of the Rigveda where he has proved that the Vedas are eternal.

पुनः स कीदृशो भवेदित्याह

How should that Agni be is taught in the 18th Mantra.

Mantra—18

एतेनाग्ने ब्रह्मणा वावृधस्व शक्ती वा यत्ते चकृमा विदा वा।
उत प्रणेष्यभि वस्यो अस्मान्त्सं नः सृज सुमत्या वाजवत्या॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने (विद्वद्वर्य) त्वं ब्रह्मणा वाजवत्या सुमत्या शक्ती (शक्त्या) अभि वस्यः अभि सृज त्वम् उत विदा वावृधस्व ते (तव) यत् प्रियाचरणं तत् वयं चकृम त्वं च अस्मान् प्रणेषि (सद्बोधं प्रापयसि) ॥

TRANSLATION

O best among the learned and the teachers, grow with the Vedic knowledge, with good intellect combined with good food and wisdom, with physical and spiritual power and knowledge of various kinds accompanied by Yoga and urge upon others to do so. We always try to obey and please you with the best of our power and ability. Please lead us onward to wealth (spiritual as well material) by imparting us true education and proper instruction. Endow us with right understanding.

PURPORT

Those persons who act righteously according to the Vedic teachings, become wise, intelligent and righteous. The righteous, good learned person whom they serve, makes them full of good knowledge and power.

THE COMMENTATORS NOTES

(अग्ने) पाठशालाध्यापक = A teacher.

(वस्यः) अतिशयेन धनम् (अत्र वसुशब्दात् ईयसुन् प्रत्ययः। छान्दसो वर्णलोपो वेतीकारलोपः ॥ = Abundant wealth.

(वाजवत्या) वाजः—प्रशस्तमन्नं विज्ञानं वा विद्यते यस्यां तथा = Full of good food and wisdom.

TRANSLATOR'S NOTES

वाज इत्यन्न अन्न नाम (निघ० २.७) = Food.

The word वाज is derived from वज-गतौ गतेस्त्रयोऽर्थाः ज्ञानंगमनं प्राप्तिश्च Here the first meaning of ज्ञान or knowledge has been taken by Rishi Dayananda. This hymn is connected with the previous hymn as the Devata or subject matter is Agni or Indra with various meanings. Here ends the 31st hymn of the first Mandala of Rigveda Sanhita.

अथ द्वात्रिंशं सूक्तम्

HYMN XXXII

अस्य सूक्तस्य आंगिरसो हिरण्यस्तूप ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः । धैवतः स्वरः ।

Seer—Hiranya Stoopa, Devata or subject-Indra, Metre-Trishtup. Tune-Dhaivata.

तत्रादाविन्द्रशब्देन सूर्यलोकः दृष्टान्तेन राजगुणा उपदिश्यन्ते ।

In the first Mantra, the attributes of a king are taught by the illustration of the Sun.

Mantra—1

इन्द्र॑स्य॒ नु वी॒र्या॑णि॒ प्र वो॑चं॒ यानि॑ च॒कार॑ प्रथ॒मानि॑ व॒ज्री ।
अह॒न्नहि॒मन्व॒पस्त॑तर्द॒ प्र व॒क्षणा॑ अभिन॒त्पर्व॑तानाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

[हे विद्वांसो मनुष्याः] यूयं यथा यस्य इन्द्रस्य [सूर्यस्य] यानि प्रथमानि वीर्याणि (पराक्रमान्) तानि अहं नु प्रवोचम् यथा स वज्री अहिम् अहन् तदवयवाः अपः अधः ऊर्ध्वं चकार तं ततर्द पर्वतानां सकाशात् प्र वक्षणाः अभिनत् [तथा अहं शत्रून् हन्याम्] तान् अधः ऊर्ध्वम् अनु तर्दयम् [दुर्गादीनां सकाशाद् युद्धाय आगताः सेना भिन्द्याम्] ॥

TRANSLATION

1. O learned person, as you declare the former valorous deeds of Indra (Sun) which he the upholder of the thunderbolt in the form of his rays has achieved, he clove the cloud, he cast the waters down to earth, he broke the way for the torrents of the mountain or the cloud.

2. As the Sun destroys the clouds, so a king or President of the Assembly should destroy his wicked enemies and thus should become praise-worthy like the Sun. He should be full of vigour and spendour like the Sun. He should strike down all enemies that come from the fort or other safe places.

PURPORT

There is Upamalankar or simile used in the Mantra. As the sun created by God does all his natural works like giving heat, light, attraction, raining, burning etc. day and night, in the same way, all officers and workers of the state should discharge their duties properly, being engaged day and night in protecting and preserving their subjects.

THE COMMENTATOR'S NOTES

[इन्द्रस्य] सर्वपदार्थविदारकस्य सूर्यलोकस्येव सभापते राज्ञः ।

= Of the king who is the president of the Assembly and who is like the Sun.

[वज्री] सर्वपदार्थविच्छेदक किरणवान् इव शत्रुच्छेदी ।

= The destroyer of his enemies like the Sun dispelling hall darkness by his rays.

(अहिम्) मेघम् अहिरिति मेघनामसु पठितम् (निघ० १.१०) = Cloud.

(ततर्द) तर्दति–हिनस्ति अत्र ळडर्थे लिट् ।

= Destroys, strikes down.

(वक्षणाः) वहन्ति जलानि यास्ता नद्यः = Rivers.

(वक्षणा) इति नदी नाम (निघ० १.१३) Tr.

(पर्वतानाम्) मेघानां गिरीणां वा पर्वत इति मेघनामसु पठितम् (निघ० १.१०)

= Of the clouds or mountains.

पुनः स किं करोतीत्युपदिश्यते ।

What does he (Indra) do is further taught in the second Mantra.

Mantra—2

अहन्नहिं पर्वते शिश्रियाणं त्वष्टास्मै वज्रं स्वर्यं ततक्ष ।
वाश्रा इव धेनवः स्यन्दमाना अञ्जः समुद्रमव जग्मुरापः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

यथा अयं त्वष्टा (सूर्यलोकः) पर्वते शिश्रियाणं स्वर्यम् अहिम् अहन् (हन्ति) अस्मै मेघाय वज्रं ततक्ष (तक्षति)। एतेन कर्मणा वाश्रा धेनवः इव स्यन्दमानाः अंजः आपः समुद्रम् अवजग्मुः (अवगच्छन्ति) । तथैव सभाध्यक्षः राजदुर्गाश्रितं शत्रुं हन्यात् अस्मै शत्रवे वज्रं तक्षेत तेन वाश्राः धेनवः इव स्यन्दमानाः अंजः आपः समुद्रम् अवगमयेत् ॥

TRANSLATION

1. The Sun who is disintegrator by his rays,strikes down the thundering cloud seeking refuge on the mountain; he sharpens his far-whirling bolt in the form of his rays; then the flowing waters quickly hasten to the occean like cows hastening to their calves.

2. The king who is the President of the Assembly should be full of vigour and splendour like the Sun. He should be destroyer of his un-righteous enemies with his splendour and force. He should smite the foe who has taken shelter in the royal fort with his powerful and destructive weapons. He should put an end to the life of such wicked and unrighteous enemies.

PURPORT

There is Upamalankar or simile used in the Mantra. As the Sun gives new life to all beings by striking down the cloud

in the firmament and bringing it down on the earth, in the same manner, the Commander of the army should strike down wicked enemies who take shelter in the mountains or the forts and thereby should gladden the people constantly.

THE COMMENTATOR'S NOTES

(अहिम्) मेघमिव शत्रुम

= Enemy like the cloud.

(पर्वते) मेघमण्डले इव गिरौ

= On the mountain like the Clouds.

पर्वत इति मेघनामसु पठितम् (निघ० १.१०)

(त्वष्टा) (१) स्वकिरणैः छेदनसूक्ष्मकर्ता सूर्यः, (२) स्वतेजोभिः शत्रुविदारको वा सेनासभाध्यक्षः

(1) The disintegrator of the articles-the Sun.

(2) The disintegrator or destroyer of enemies-the Commander of the army or the President of the Assembly.

(स्वर्यम्) स्वरे गर्जने वाचि वा साधुम्

= Thundering or speaking loudly.

स्वर इति वाङ् नामसु पठितम् (निघ० १.११)

इदं पदं सायणाचार्येण मिथ्यैव व्याख्यातम् ॥

= Sayanacharya has explained this word wrongly.

(वाश्रा इव) वत्सप्राप्तिमुत्कण्ठिताः शब्दायमाना इव गावः

= Like the lowing cows eager to meet their calves.

(अंजः) व्यक्ता गमनशीला वा

= Manifest or moving.

अंजू—व्यक्तिम्रक्षणकान्तिगतिषु इत्यस्य प्रयोगः

(समुद्रम्) जलेन पूर्णसागरम् अन्तरिक्षं वा

= To the ocean full of water or the firmament.

(आपः) जलानि शत्रुप्राणा वा

= Waters or the lives of the enemies.

TEANSLATOR'S NOTES

Rishi Dayananda in his commentary has pointed out the mistake of Sayanacharya regarding स्वर्यम् Sayanacharya seems to be himself un-certain about the correct derivation and interpretation. He gives two derivations quite different from each other and Rishi Dayananda's main objection seems to his first arbitrary interpretation which is—

ऋ–गतौ अस्मात् सुपूर्वकात् ऋहलोर्ण्यत् इति ण्यत् । संज्ञापूर्वको विधिरनित्य इति वृद्ध्यभावः ।

This derivation is arbitrary and faifetched. Being himself dissatisfied with this interpretation (to which Rishi Dayananda has rightly objected) Sayanacharya gives another derivation or interpretation saying.

(२) यदा स्वृ–शब्दोपतापयोः इत्यस्मात् ण्यति पूर्ववद् वृद्ध्यभावः । तित् स्वरितम् इति स्वरितत्वम् ॥

Rishi Dayananda's own interpretation based upon the Vedic Lexicon-Nighantu (1.II) is akin to this, which is natural and direct.

आप: has been interpreted by Rishi Dayananda as जलानि शत्रुप्राणा वा

The first meaning of waters is too well-known to require any authority. The second meaning of शत्रुप्राणा: is based upon the following and other Brahmanic passages.

प्राणा वा आपः ॥ तैत्तिरीय० ३.२.५.२ ॥ ताण्ड्यमहाब्राह्मणे ९.९.४ आपो वै प्राणाः ॥ शत० ३.८.२.४ ॥ प्राणो ह्यापः ॥ जैमिनीयोपनिषद् ब्राह्मणे ३.१०.९

पुनः स कीदृश इत्यपदिश्यते ।

How is that Indra is further taught in the third Mantra

Mantra—3

वृषायमाणोऽवृणीत सोमं त्रिकद्रुकेष्वपिबत्सुतस्य ।
आ सायकं मघवादत्त वज्रमहन्नेनं प्रथमजामहीनाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

यथा वृषायमाणः इन्द्रः (सूर्यलोकः) मेघः इव सुतस्य त्रिकद्रुकेषु सोमं रसम् अवृणीत (स्वीकरोति) अपिबत् (पिबति) मघवा सायकं वज्रम् आदत्त इव अहीनां प्रथमम् एनं मेघम् अहन् (हन्ति)। एतादृशगुण कर्मस्वभावपुरुषः सैनापत्यम् अर्हति ॥

TRANSLATION

Impetuous like a bull, the Sun takes with his rays the sap of all substances in the world which have their birth, sustenance and disintegration like the cloud. He smites the first formed cloud with his rays. A person acting like the Sun and possessing 'sun-like vigour and splendour, deserves to be the commander of an army.

PURPORT

There is Upamalankar or simile in this Mantra. As a bull increasing his vitality becomes powerful and happy, in the same way, this commander of an army should become mighty by taking the juice of the fruits and other substances and enjoy happiness and health. As the Sun draws the water with his beams, keeps it in the firmament and causes it to rain, in the same manner, the commander of an army should draw out or lessen the power of his enemies, should cause to grow or develop the power of his own army and should shower happiness on the people.

THE COMMENTATOR'S NOTES

[त्रिकद्रुकेषु] त्रयः उत्पत्तिस्थितिप्रलयाख्याः कद्रवः विविध-

कला येषां तेषु कार्यपदार्थेषु । अत्र कदिधातोः औणादिकः क्रन् प्रत्ययः पुनः समासान्तः कप् च ।

= In the substances which have their birth, sustenance and disntegration.

(सुतस्य) उत्पन्नस्य जगतो मध्ये

= In the world created by God.

(वज्रम्) किरणसमूहम् इव अस्त्रम्

= The band of weapons like the rays of the sun.

[अहीनाम्] मेघानाम् = Of the clouds.

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted अहीनाम् here as मेघानाम् for which there is the clear authority of the Vedic Lexicon-Nighantu 1.10 अहिरिति मेघनाम (निघ० १.१०)

(सोमम्) = has been explained by the Rishi as

सूयते उत्पद्यते यस्तं रसम्

= The sap or juice that is produced.

It is derived from षू-प्रसवैश्वर्ययोः Here the first meaning of producing has been taken..

पुनः स कीदृश इत्युपदिश्यते ।

How is he (Indra) is further taught in the 4th Mantra.

Mantra—4

यदिन्द्राहन्प्रथमजामहीनामान्मायिनामिमिनाः प्रोत मायाः ।
आत्सूर्यं जनयन्द्यामुषासं तादीत्ना शत्रुं न किला विवित्से ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे सेनाराजन्) त्वम् इन्द्रः (सूर्यः) अहीनां प्रथमजां मेघम् अहन् तेषां मायिनाम् अहीनां मायादीन् प्रमिणाः तादीत्ना

तत् (यं) सूर्यं (किरणसमूहम) उषसं द्यां च प्रजनयन् (दिनं करोति) न (इव) शत्रून् विवित्से तेषां माया हन्याः (तदानीं न्यायार्कं प्रकटयन् सत्यविद्याचाराख्यं सवितारं जनय ॥

TRANSLATION:—

O commander of the army, as the sun destroys the first born clouds and dispels the darkness caused by them, so you should slay the wicked and destroy the delusions of the deluders. As the sun manifests his group of rays, the dawn and the the firmament, you should manifest your splendour like the sun, your vast and generous nature like the sky and your beautiful nature like the dawn dispelling the darkness of ignorance. Then you will not find any enemy to oppose you. You should manifest the sun of justice and true knowledge, good character and conduct.

PURPORT

There is simile used in the Mantra As a man having destroyed the force and the deceit of his enemy and having conquered him, manifests happiness and the light of justice in his kingdom or self-government, in the same manner, the sun destroys the solid cover on light caused by the cloud by expanding his rays, dispels darkness and manifests his own splendour.

THE COMMENTATOR'S NOTES

(इन्द्र) पदार्थविदारयितः सूर्य लोकसदृश

= The Commander of the army, splendid like the sun.

(अहीनाम्) सर्पस्येव मेघावयवानाम्

= Of the clouds like the serpents.

(मायिनाम्) येषां मायानिर्माणं घनाकारं सूर्यप्रकाशाच्छादकं वा बहुविधं कर्म विद्यते तेषाम्। अत्र भूम्न्यर्थे इनिः।

= The clouds which cover the light of the sun variously or the deluders.

(मायाः) अन्धकाराद्याः इव

= Darkness or ignorance etc.

पुनः स कीदृशं करोतीत्युपदिश्यते ।

How does he (Indra) do to him (Cloud or enemy) is taught further in the fifth Mantra.

Mantra—5

अहन्वृत्रं वृत्रतरं व्यंसमिन्द्रो वज्रेण महता वधेन ।
स्कन्धांसीव कुलिशेना विवृक्णाहिः शयत उपपृक्पृथिव्याः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे सेनापते अतिरथ त्वं यथा इन्द्रः महता वज्रेण कुलिशेन विवृक्णा (विच्छिन्नानि) स्कन्धांसि इव व्यंसं यथा स्यात् वृत्रम् अहन् वधेन हतः अहिः (मेघः) पृथिव्याः उपपृक् सन् शयते (शेते इव सर्वारीन् हन्याः) ॥

TRANSLATION

O mighty Commander of an army, as the sun with great and deadly thunderbolt of his rays smites into pieces the cloud that covers his light, in the same manner, you should strike down your wicked and un-righteous enemies.

As the trunks of trees are felled by the axe or the lightning falling upon them, so lies the cloud prostrate on the earth. You should smite all your wicked foes and make them lie down prostrate on the earth.

PURPORT

As a mighty person, having smitten into pieces the limbs of his enemy with sharp weapons fells him down on the ground and he lies prostrate on the earth, in the same manner, the sun or the lightning smites into pieces the parts of the cloud and fells it down on the earth, where it lies prostrate as a sleeping person.

THE COMMENTATOR'S NOTES

(वृत्रम्) मेघम् । वृत्रो मेघ इति नैरुक्ताः (निरु० २.१६) वृत्रो वृणोते र्वा वर्ततेर्वा वर्धतेर्वा यदवृणोत् तद् वृत्रस्य वृत्रत्वमिति विज्ञायते ॥ (नि० २.१७)

= Cloud as it covers the light of the sun.

(कुलिशेन) अतिशितधारेण खड्गेन । अत्र अन्येषामपि दृश्यत इति दीर्घः

= With very sharp-edged sword.

(अहिः) मेघः = Cloud.

(वृत्रतरम्) अतिशयेन आवरकम्

= Very much covering the light of the sun.

TRANSLATOR'S NOTES AND COMMENTS

There is one thing that has struck us as significant. Though Wilson has merely translated Sayanacharya who explains vritram (वृत्रम्) as एतन्नामकम् असुरम् a Rakshasa or Dragon of that name, both Wilson and Griffith have given a note disagreeing with his views on the subject. Prof. Wilson's foot note is worth-quoting. He says—

"In this and subsequent Suktas, we have an ample elucidation of the original purport of the legend of indra's slaying vritra, converted by the Pauranik writers into a literal contest between Indra and an asura or chief of the asuras, from what in the Vedas is merely an allegorical narrative of the production of rain. Vritra, some times also named Ahi, is nothing more than the accummulation of vapour condensed, or figuratively, shut up in or obstructed by a cloud. Indra with his thunderbolt, or atmospheric or electric influence, divides the aggregated mass, and vent is given to the rain, which then descends upon the earth, and moisons the fields, or passes of in rivers,"

(Wilson's notes on Vol. 1 Rigveda Translation P.249)

Griffith has appreciatively quoted this in his footnote on P. 43.

Rishi Dayananda's interpretation is more comprehensive. He takes Indra and vritra in the Cosmic sense for the sun and

the cloud, but in the Adhi-Bhautik or social sense, he takes them generally for the Commander of an army (or sometimes the president of the Assembly) and an un-righteous enemy. According to him, in this and many other hymns of the Vedas, Upamalankar or simile has been used in the Mantras combined with Shleshlankara or double entendre in some cases.

पुनस्तौ कथं युध्यते इत्युपदिश्यते ।

How do they (Indra and Vritra) fight is taught in the 6th Mantra.

Mantra—6

अयोद्धेव दुर्मद आ हि जुह्वे महावीरं तुविबाधमृजीषम् ।
नातारीदस्य समृतिं वधानां सं रुजानाः पिपिष इन्द्रशत्रुः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

यथा दुर्मदः अयोद्धा इव अयं मेघः ऋजीषं तुविबाधं महावीरम् इन्द्रं (सूर्यलोकम) आ जुह्वे अनेन हतः अयम् इन्द्रशत्रुः संपिपेष स मेघः अस्य इन्द्रस्य वधानां समृतिम् न अतारीत् (समन्तात् न उल्लंघितवान्) हि (खलु) अस्य वृत्रस्य शरीरात् उत्पन्ना रुजाना नद्यः (पर्वतपृथिव्यादिकूलान् छिन्दन्त्यः चलन्ति तथा सेनासु विराजमानः अध्यक्षः शत्रुषु चेष्टेत ॥

TRANSLATION

1. (Vritra) The cloud like a mad weak warrior, challenges Indra (the mighty sun) the destroyer of all darkness and helper by his light in earning much wealth. It has been crushed by the mighty sun. It has been unable to withstand the rays of the sun. The rivers born of this crushed cloud flow breaking the banks. A Commander of the army should behave like the mighty sun. He should smite down all his wicked foes vigorously and should attain reputation as a great hero, destroyer of his un- righteous enemies.

PURPORT

There is simile used in the Mantra. As the cloud fights with the sun giving light to the world and covers him for the time being, but cannot stand before the powerful sun for a long time; when destroyed by the sun, it falls down on the earth, then by the water which is a part of its body, the rivers are filled and they flow towards the sea; so should a king or a Commander of the army destroy his enemies with his might, so that they may never raise their heads.

THE COMMENTATOR'S NOTES

(तुविबाधम्) यो बहून् शत्रून् बाधते तम्

= Destroyer of many (enemies or clouds).

(ऋजीषम्) उपार्जकम्, अत्र अर्जेऋज् च (उणा० ४.२९) इत्यर्जधातोरीषन् प्रत्ययः ऋजादेशश्च (समृतिम्) संगतिम्।

= Association.

(रुजानाः) नद्यः, रुजाना इति नदीनामसु पठितम्।

(निघ० १. १२) = Rivers.

TRANSLATOR'S NOTES

तुवीति बहुनामसु पठितम् (निघ० ३.१) = many

समृतिम् ऋ-गतौ = To go.

पुनः स कीदृशो भूत्वा भूमौ पततीत्युपदिश्यते

How does the cloud fall down on the earth is further taught in the seventh Mantra.

Mantra—7

अपादहस्तो अपृतन्यदिन्द्रमास्य वज्रमधि सानौ जघान ।
वृष्णो वध्रिः प्रतिमानं बुभूषन्पुरुत्रा वृत्रो अशयद्व्यस्तः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत)।

(हे सर्वसेनास्वामिन्) त्वं यथा वृत्रः वृष्णः प्रतिमानं बुभूषन् वध्रिः इव यम् इन्द्रं प्रति अपृतन्यत् (यत् आत्मनः

पृतनाम् इच्छन्-तस्य अस्य वृत्रस्य सानौ अधि (शिखराकार उपरि) इन्द्रः (सूर्यलोकः) वज्रम् आजघान तेन हतः सन् वृत्रः अपात् अहस्तः व्यस्तः पुरुत्रा अशयत् (बहुषु भूमिदेशेषु) शयानः इव भवति तथा एव त्वम् एवं भूतान् शत्रून् भित्त्वा छित्त्वा सततं विजयस्व ॥

TRANSLATION

1. Foot-less and handless, still Virtra (cloud) challenges Indra (Sun), who smites him with his thunder bolt (of rays) between his mountain like shoulders.
2. This is figurative and graphic description of the battle between Indra and Vritra (the sun and the cloud), A commander of the army, should conduct himself like the mighty sun and should get victory of his un-righteous and wicked foes, having destroyed them with his mighty weapons.

PURPORT

As a weak person may desire to fight with a mighty hero, in the same way. vritra (cloud) wages war with the mighty sun.But as it falls down on the earth shattered or smitten into pieces by the sun, completely vanquished,in the same manner, the man who desires to fight with a righteous king meets the same fate.

THE COMMENTATOR'S NOTES

(अपृतन्यत्) आत्मनः पृतनां योद्धुम् इच्छतीति अत्र कव्यध्वर पृतनस्य (अष्टा ७.४.३९) इत्याकारादेशः

= Desires to fight with his army.

(इन्द्रम्) सूर्यलोकम् = The solar world.

(वज्रम्) स्वकिरणाख्यम्

= Thunderbolt in the firm of the rays of the sun.

(वृष्णः) वीर्यसेक्तुः पुरुषस्य = Of a virile person.

(वध्रिः) वध्यते सवध्रिः निर्वीयो नपुंसकमिव अत्र

वन्धधातोर्बाहुलकात् औणादिकः क्रिन् प्रत्ययः

= Emasculate.

(प्रतिमानम्) सादृश्यं परिमाणं वा

= Likeness or measure.

(व्यस्तः) विविधतया प्रक्षिप्तः = Thrown away.

अस–प्रक्षेपे = To throw.

TRANSLATOR'S NOTES

That Indra stands for the sun as interpreted by Rishi Dayananda is substantiated by authentic passages from the Brahmanans like

अथ यः स इन्द्रः असौ स आदित्यः (शतपथ ब्रा० ८.५ ३.२)

एष वा इन्द्रो य एष (सूर्यः) तपति ॥ (शत० २. ३. ४. १२)

इन्द्रः सूर्यः इति सायणाचार्योऽपि (ताण्ड्य महाब्राह्मणस्य १४.२.५) भाष्ये ।

पुनस्तौ परस्परं किं कुरुत इत्युपदिश्यते ।

What do they (Indra and virtra) do is taught in the 8th Mantra.

Mantra—8

नदं न भिन्नममुया शयानं मनो रुहाणा अति यन्त्यापः ।
याश्चिद्वृत्रो महिना पर्यतिष्ठत्तासामहिः पत्सुतः शीर्बभूव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(भो महाराज) त्वं यथा अयं वृत्रः (मेघः) महिना (स्वमहिम्ना) परि अतिष्ठत् निरोधकः भूत्वा सर्वतः स्थितः अहिः हतः सन् तासाम् अपां मध्ये स्थितः पत्सुतः शीर्बभूव (भवति) तस्य शरीरं मनोरुहाणाः याः चित् एव अन्तरिक्षस्थाः

आपः भिन्नशयानं यन्ति (गच्छन्ति) नदं न (इव) अमुया (भूम्या) सहवर्तन्ते (तथा एव सर्वान् शत्रून् बद्ध्वा नय ॥ ८

TRANSLATION

O great king, as the cloud with its greatness tries to cover the sun, and then vanquished by the sun, lies down recumbent on this earth, as a river bursts through its broken banks. This Ahi (cloud) has been prostrated beneath the feet of the waters that delight the minds of men and which vritra (cloud) by its might had obstructed. In the same manner, you should subdue all your wicked enemies by captivating them.

PURPORT

The water that goes to the sky with air, disintegrated by the Sun, becomes cloud. When the tanks and rivers become full of water, the cloud covers the light of the sun. When the sun, smites it into pieces with his rays, then it enters the banks, big rivers or the sea and sleeps there (so to say). It may be said that it is trampled under the feet of men. In the same manner, an un-righteous person goes to ruin, having grown much for some time.

THE COMMENTATOR'S NOTES

(रुहाणाः) प्रादुर्भवन्त्यश्चलन्त्यो नद्यः

= Flowing rivers.

(पत्सुतः) यः पदेष्वधः शेते सः । अत्र सप्तम्यन्तात् पाद-शब्दात् इतराभ्योऽपि दृश्यन्ते अष्टा ५.३.१४) इति तसिल् वा छन्दसि सर्वे विधयो भवन्तीति विभक्त्यलुक् । शीङ्धातोः क्विप् च ॥

= Prostrated beneath the feet.

पुनः स कीदृशो भवतीत्युपदिश्यते ।

How is Indra is taught further in the 9th Mantra.

Mantra—9

नीचावया अभवद्वृत्रपुत्रेन्द्रो अस्या अव वधर्जभार ।
उत्तरा सूरधरः पुत्र आसीद्दानुः शये सहवत्सा न धेनुः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

(हे सभाध्यक्ष) त्वं यथा वृत्रपुत्रा सूः (भूमिः) उत्तरा न्तरिक्षं वा अभवत् अस्याः पुत्रस्य वधः (वधम्) इन्द्रः अव जभार अनेन अस्याः पुत्रः नीचावयाः अधरः आसीत् । दानुः सहवत्सा धेनुः स्वपुत्रेण सह माता न (इव) च शये (शेते) तथा स्वशत्रून् पृथिव्या सह शयानान् कुरु) ॥

TRANSLATION WITH PURPORT

There is Upamalankar or simile used in the Mantra. There are two mothers of Vritra (cloud) the earth and the firmament (Antariksha or middle region), because Vritra is born from them. As there is a cow with her calf, so when the cloud goes up, its Mother (Antariksha or middle region) appears to be sleeping with her son (Cloud).

When through rain, the cloud comes down to the earth, then its mother (earth) seems to be sleeping with it. The sun is the father of the cloud, being its generator. The earth and the firmament are like two wives of the Sun. When the Sun draws the water and throws it through the air in the firmament, then his son cloud grows like a mad man. Then the sun smites it down and causes it to fall down on the earth. Thus the cloud sometimes goes up and again comes down on the earth. In the same manner, the King and other officers of the state should throw away the thorns of the people (wicked people) hither and thither and should safe-guard the interests of their subjects. They should protect and preserve them well.

THE COMMENTATOR'S NOTES

(नीचावयाः) नीचानि वयांसि यस्य मेघस्य सः
= The cloud.

(सूः) सूयते उत्पादयति सा माता = Mother.

(उत्तरा) उपरिस्था अन्तरिक्षा
= The firmament that is above.

(दानुः) ददाति या सा । अत्र दाभ्यां नुः (उणा० ३.३१) इति नुः प्रत्ययः । = Giver·

पुनस्तस्य शरीरं कीदृशं क्व तिष्ठतीत्युपदिश्यते ।

How is the body of that Vritra (Cloud) and where does it stand is taught further in the 10th Mantra.

Mantra—10

अतिष्ठन्तीनामनिवेशनानां काष्ठानां मध्ये निहितं शरीरम् ।
वृत्रस्य निण्यं वि चरन्त्यापो दीर्घं तम आशयदिन्द्रशत्रुः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

भो सभेश त्वया यथा यस्य मेघस्य अनिवेशनानाम् अतिष्ठन्तीनाम् अपां निण्यं शरीरं काष्ठानां दिशां मध्ये निहितम् अस्ति यस्य च शरीराख्या आपः दीर्घं तमः विचरन्ति स इन्द्रशत्रुः मेघः तासाम् अपां मध्ये समुदायावयविरूपेण आशयत् (समन्तात् शेते) तथा प्रजायाः द्रोग्धारः ससहायाः शत्रवः बद्ध्वा काष्ठानां मध्ये शाययितव्याः ॥

TRANSLATION

O President of the Assemtly, as the nameless hidden body of the never-stopping, never resting currents of the Vritra (Cloud) lies in the midst of various directions and whose body in the form of the waters is covered by long-lasting darkness (is in un-conscious and inanimate state), that vritra (Cloud) the enemy of the Sun lies among the waters on all sides) in the same manner, all enemies of the people (who come in the way of their real progress) should be captivated along with all their helpmates and should be kept in prisons.

PURPORT

It is the duty of the President of the Assembly, to minimise the force of the mighty enemies and keep them under his subjection. As the cloud is not visible when it is lying among the waters of the sky in subtle form, but then through rain it takes a concrete form as a mass of waters, it becomes visible. But these waters which never stop for a moment, but always go up and down below and which form the body of the Vritra (Cloud) are not seen in the firmament, as they are very subtle, similarly

the mighty foes should be overcome by making their power less and less day by day.

THE COMMENTATOR'S NOTES

(निण्यम्) निश्चितान्तर्हितम्। निण्यमिति निर्णीतान्तर्हित-नामसु पठितम् (निघ० ३.२५)

= Hidden or secret.

(काष्ठानाम्) काश्यन्ते प्रकाश्यन्ते यासु ता दिशः काष्ठा इतिदिङ्नामसु पठितम्। (निघ० १.६) अत्र हनि कुषिनी उणा २.२ इति क्थन् प्रत्ययः ॥

= Directions.

(अनिवेशनानाम्) अविद्यमानंनिवेशनम् एकत्र स्थानं यासां तासाम्।

= Never stopping at a place.

पुनः सूर्यस्तं प्रति किं करोतीत्युपदिश्यते।

What does the Sun do towards the cloud is taught further in the 11th Mantra.

Mantra—11

दासपत्नीरहिगोपा अतिष्ठन्निरुद्धा आपः पणिनेव गावः।
अपां बिलमपिहितं यदासीद्वृत्रं जघन्वाँ अप तद्ववार ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे सभापते) यथा पणिना इव गावः दासपत्न्यः अहिगोपाः येन वृत्रेण निरुद्धाः आपः अतिष्ठन् (तिष्ठन्ति) तासाम् अपां यत् बिलम् अपिहितम् आसीत् (अस्ति) तं सविता जघन्वान् (हन्ति) हत्वा तत् जलगमनद्वारम् अपववार (अपवृणोति उद्घाटयति) तथैव दुष्टाचारान् शत्रून् निरुध्य न्यायद्वारं प्रकाशितं रक्ष) ॥

O President of the Assembly, as the cows are confined by the cowherd or a trader in a cowshed, the waters, whose husband

is the cloud by which they are covered, stand obstructed, but by slaying vritra (Cloud), Indra (the Sun) sets open the cave that confines them and after he (Sun) has killed the cloud, he sets open the door of their going out, in which the floods had been imprisoned, in the same manner, you should capativate and keep in prison un-righteous enemies and should keep open always the door of justice.

PURPORT

As a cowherd keeps his cows confined for some time in a suitable place and sets them free by opening the door of the cowshed, as by vritra (cloud) the waters are kept under control (so to speak) by imprisoning them in a way, as the Sun destroys the cloud and sets free the imprisoned waters by opening their door, in the same way, the officers of the state should captivate and keep under subjugation their un-righteous enemies and should constantly guard and preserve their subjects.

THE COMMENTATOR'S NOTES

(दासपत्नीः) दास आश्रयदाता पतिर्यासां ताः ।

= Waters whose husband (cloud) is giver of shelter to them

(अहिगोपाः) अहिना मेघेन गोपाः—गुप्ताः आच्छादिताः

= Covered by the cloud.

विलम्-गर्तम् = Pit or hole.

(वृत्रम्) सूर्यप्रकाशावरकं मेघम्

= The cloud which covers the light of the sun.

(पणिना) गोपालेन वणिग्जनेन वा

= By cowherd or a trader.

पण—व्यवहारे = A dealer

पुनस्तौ किं कुरुतः इत्युपदिश्यते ।

What do these (Indra and vritra) do is further taught in the 12th Mantra.

Mantra—12

अश्व्यो वारो अभवस्तदिन्द्र सृके यत्त्वा प्रत्यहन्देव एकः ।
अजयो गा अजयः शूर सोममवासृजः सर्तवे सप्त सिन्धून् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

(हे शूर सेनेश) इन्द्र त्वं यथा यत (यः) अश्व्यः वारः एकः देवः मेघः सूर्येण सह योद्धा अभवः (भवति) सृके स्वघनदलं प्रत्यहन् (किरणान् प्रतिहन्ति । सूर्यः तं मेघं जित्वा गाः अजयः (जयति) सोमम् अजयः (जयति) एवं कुर्वन् सूर्यः जलानि सर्तवे (सर्तुम् उपरिअधः गन्तुम्) सप्तसिन्धून् अवासृजः (सृजति) तथा एव शत्रुषु चेष्टसे तत् तस्मात् त्वा (त्वां युद्धेषु वयम् अधिकुर्मः) ॥

TRANSLATION

O heroic Commander of the army, you behave towards your enemies as the Sun destroys the moving and active cloud which fights like a warrior, but which the Sun smites into pieces with his rays. Thereby the Sun wins the cows and wins the Soma and other herbs and sends the water to seven places of water consisting of seas, rivers, wells and tanks on the earth and near places in the firmament lying, distant and mid between them.

PURPORT

There is Upamalankara or simile used in the Mantra. As when the cloud covers the light of the Sun, the latter strikes it with his rays and causes it to fall down on earth in the form of the rain. He (Sun) is therefore the cause of the seas which store the mass of waters that come and go. In the same manner, a king who is the protector of his subjects should subdue his foes, should smite them with his weapons and thus by humbling them, he becomes the instrument in their treading upon the path of righteousness.

THE COMMENTATOR'S NOTES

(अश्व्यः) यः अश्वेषु—वेगादिगुणेषु साधुः

= Moving rapidly.

(सृके) वज्रे इव किरणसमूहे सृक इति वज्रनामसु (निघ० २.२०)

= In the group of rays like the thunderbolt.

(देवः) दानादिगुणयुक्तः = Giver.

(एकः) असहायः = Helpless (Cloud.)

(सोमम्) पदार्थरससमूहम्

= The collected Juice of various substances.

(सर्तुम्) गन्तुम् । अत्रतुमर्थे से–सेन् तवेतवेन् इति तुमर्थे तवेन् प्रत्ययः = To flow.

(सप्तसिन्धून्) भूमौ महाजलाशयसमुद्रनदीकूपतडाग-स्थान् चतुरः अन्तरिक्षे निकट मध्य दूरदेशस्थान् त्रीन् च इति सप्त जलाशयान् ।

Seven places of water consisting of the seas, rivers, wells and tanks on the earth and those standing near, distant and mid between in the firmament.

एतयोरस्मिन् युद्धे कस्य विजयो भवतीत्युपदिश्यते ।

In this battle of Indra and vritra, who gets victory is taught in the 13th Mantra.

Mantra—13

नास्मै॑ वि॒द्युन्न त॑न्य॒तुः सि॑षेध॒ न यां मिह॒मकि॑रद्ध्रा॒दुनिं॑ च ।
इन्द्र॑श्च॒ यद्यु॑यु॒धाते॒ अहि॑श्चो॒ताप॒रीभ्यो॑ म॒घवा॒ वि जि॑ग्ये ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

(हे सेनापते) त्वं यथा येन अहिना अस्मै इन्द्राय प्रयुक्ता विद्युत् एनं न सिषेध (निवारितुं न शक्नोति) तन्यतुः (गर्जना) अपि अस्मै प्रयुक्ता न सिषेध (निषेद्धुं समर्था न भवति) यः अहिः यां ह्रादुनिं मिहं (वृष्टिं) च अकिरत् (प्रक्षिपति) सा अपि अस्मै न सिषेध । अयम् इन्द्रः परीभ्यः (पूर्णाभ्यः सेनाभ्यः) युक्तः उत अपि अपरीभ्यः सेनाभ्यः युक्तः अहिः (मेघः) च परस्परं

Killed by the sun, the cloud falls down on the earth and by its waters are filled many rivers. As a pigeon freightened by the hawk, the cloud struck by the Sun, lays prostrate on the earth transversing ninety-nine or indefinite number of streams like a hawk. Because the sun is great and mighty on account of his light, attraction and piercing powers, therefore he is superior to all other worlds. He surpasses them all. Therefore O hero, thou shouldst also be mighty and splendid like the sun and kill all enemies whom thou seest or imaginest in Thy heart. Fear should never enter thy heart. When fear enters the heart of even a mighty person, he flees away to distant places.

PURPORT

There is Upamalankara or simile used in the Mantra. The heroes of a state should get victory over their enemies. As a freightened or alarmed hawk when attacked by some one, goes hither and thither, in the same manner, the cloud destroyed by the sun falls down here and there. By its waters which are like its body, it fills up many streams in the world. There is no cause for the existence of the cloud except the Sun. As fear enters the heart of some weak beings in dark, in the same way, the lightning and thunder of the cloud cause fear and their remover or dispeller also is the Sun. He (sun) is the cause of the dealings of all worlds on account of his light and attraction etc. Bearing all this in mind, heroes should behave like the Sun.

THE COMMENTATOR'S NOTES

[इन्द्र] शत्रुदलविदारक योद्धः

= O warior destroyer of your enemies.

[स्रवन्तीः] गमनं कुर्वन्तीर्नदीः नाडीर्वा स्रवन्त्य इति नदीनामसु पठितम् [निघ० १.१३] स्रुधातोर्गत्यर्थत्वाद् रुधिर प्राणा गमनमार्गा जीवनहेतवः नाड्यः अपि गृह्यन्ते ।

Flowing rivers or nerves which cause the movement of the blood or prana.

[रजांसि] =All worlds.

पुनः सूर्यः कीदृश इत्युपदिश्यते ।

How is the sun is taught in the fifteenth Mantra.

Mantra—15

इन्द्रो यातोऽवसितस्य राजा शमस्य च शृङ्गिणो वज्रबाहुः ।
सेदु राजा क्षयति चर्षणीनामरान्न नेमिः परि ता बभूव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

सूर्यः इव वज्रबाहुः इन्द्रः यातः सभापतिः अवसितस्य शमस्य शृंगिणः चर्षणीनां च मध्ये अरान् नेमिः न (इव) ता (तानि) रजांसि परिक्षयति स च इत् उ—उत अपि सर्वेषां राजा बभूव (भवतु) ॥

TRANSLATION

The President of the Assembly who like the sun is shining among all men of peaceful nature and of horned creatures like the cattle, wielder of the thunderbolt and other weapons in his arms, king of the whole world-moving and un-moving, causing or controlling the movement of all, containing all as spokes within the felly, be our protecter.

PURPORT

There is Upamalankara or simile used in this Mantra. As the felly moves the spokes, as the Sun shining in the whole universe whether peaceful or otherwise, upholding all worlds, causes them to move in their axis and without him the sustenance, attraction, heat and rain etc. are not possible, so the king or the President of the Assembly should rule over all righteously.

This hymn is connected with the previous hymn as there is figurative description of the battle between Indra (sun) and Vritra (cloud) or good and evil here.

Here ends the 32nd hymn and the seventh Anuvaka of the Ist Mandala and the second chapter.

THE COMMENTATOR'S NOTES

(इन्द्रः) सूर्यलोकः इव सभासेनापतिः राज्यं प्राप्तः

The President of the Assembly or Commander of the army shining like the Sun.

(अवसितस्य) निश्चितस्य चराचरस्य जगतः ॥

= Of the world moving and un-moving.

(राजा) न्यायप्रकाशकः सभाध्यक्षः

= The President of the Assembly as dispenser of justice.

(क्षयति) निवासयति गमयति

= Controls or moves.

TRANSLATOR'S NOTES

क्षि—निवास गत्योः राजृ—दीप्तौ

Sayanacharya and other orthodox commentators take this hymn to be the description of the battle between Indra (the Chief of the Gods) and vritra (a demon). Prof. Wilson and Griffith have also followed them, only mentioning in their foot-notes the allegorical or figurative nature of this fight between the Sun and the cloud. Rishi Dayananda has given both the natural senses as battle between the Sun and the cloud, and also a political sense representing Indra as a righteous President of the Assembly सभाध्यक्षः or the Commander of the army सेनाध्यक्षः. fightning against un-righteous and wicked persons represented by Vritra or Ahi-men of serpent-like nature.

It is worthwhile to note how Shri Madhvacharya and his follower-Raghavendra Yati have given a spiritual interpretation to the words used in the Mantras of this hymn besides orthodox or Pauranik interpretation which can not be accepted by rationalists.

अहिनामादैत्यो लोकोपद्रवाय पर्वतेषु नदीद्वाराणि रुद्ध्वा मेघपतितं चोदकम् अन्तरिक्षे प्रतिबध्य स्थितः—तं हत्वा

इन्द्रः नद्‌द्वाराणि विवृत्य प्रवाहाय उदकमार्गं खनितवान् (राघवेन्द्र यती मन्त्रार्थ मंजर्यां श्री माध्वभाष्यानुसारिण्याम्) ॥

The spiritual interpretation given by Shri Madavacharya and explained by Raghavendra Yati of some important words of this hymn is as follows—

(अहिम्) हीति निश्चयवाचित्स्यात् इति वचनान्निश्चय विरोधिनम्—भक्तानां संशयम् ।

= The doubt in the minds of the devotees.

(इन्द्रस्य) प्रसिद्धस्य, वासुदेवस्य वा म० ४ (इन्द्र) परमेश्वर (पर्वतानाम्) जन्माख्य पर्ववतां जीवानाम्

= Of the souls.

(वज्रम्) ज्ञानाख्यवज्रम् = Weapon of knowledge

(समुद्रम्) समुद्रिक्तं देवं प्रति

= To God, the Occan of virtues.

(सोमः) मनः = Peaceful mind

(त्रिकद्रुकेषु) बुद्ध्यादिस्थानेषु

= In three places like the intellectetc

(सायकम्) अविद्यादीनां लयकृत् ज्ञानम्

= Knowledge that dispels ignorance.

(वृत्रम्) वृत्रं नाम दैत्यम् अज्ञानम्

= A demon named virtra or ignorance.

(मायिनाम्) मायावादिनाम् = Of illusionists

(सूर्यम्) ज्ञानहेतुम् आचार्यम = Preceptor

(उषसम्) ज्ञानम् = Wisdom

(द्याम्) मोक्षम् = Liberation

(वृत्रतरम्) वृत्रादधिकं वृत्रतरनामकं च दैत्यं, मिथ्याज्ञानं वा (कुलिशेन) वज्रेण, अध्यात्मंतु कुलमस्यास्तीति कुली ब्रह्म ज्ञानी, स्वकुलस्य सुखहेतुतया कुली इत्युच्यते तस्य कुलिन: शं सुखं यस्माद् भवति तेन कुलिशेन ज्ञानेन
= By thunderbolt or knowledge.

(पृथिव्या:) बुद्धे: = of the intellect

Some of these meanings are very significant and suggestive from the spiritual point of view which has been almost ignored by Shri Sayanacharya and Western Scholars. Though Rishi Dayananda has given natural and political interpretation of the Mantras, he has given the spiritual meanings for some of these words.

For instance, in his commentary on the Rigveda 1.30.11 he has interpreted वज्र and वज्रिन् as वज्र: अविद्यानिवारक: प्रशस्तो बोधोविद्यते यस्य तत्सम्बुद्धौ । अत्र वजेर्गत्यर्थात् ज्ञानार्थं औणादिको रन् तत: प्रशंसायां मतुबर्थे इनि: ॥

In his commentary on Rig. 1.30.12 also he has interpreted वज्रिन् as वज्र: – सर्वदु:खनाशको बहुविधो दृढोबोधो यस्यास्तीति तत्सम्बुद्धौ ।

In both these places, Rishi Dayananda has taken वज्र to mean knowledge which dispels all ignorance and misery. In his commentary on Rig. 4. 18. 11 Rishi Dayananda has interpreted वृत्रम्' as मेघमिवाविद्याम् i.e. ignorance like the cloud.

Thus we find that Rishi Dayananda's interpretation is very comprehensive giving natural, political, social and spiritual significance of the Vedic words.

ओ३म्

अथ तृतीयोऽध्यायः प्रारभ्यते

त्रयस्त्रिंशं सूक्तम्

HYMN XXXIII

ओ३म् विश्वानि देव सवितर्दुरितानि परासुव । यद् भद्रं तन्न आसुव ॥

अथ पंचदशर्चस्य त्रयस्त्रिंशस्य सूक्तस्यांगिरसो हिरण्यस्तूप ऋषिः इन्द्रो देवता । १,२,४,८,१२,१३ निचृत् त्रिष्टुप् । ३,६,१० त्रिष्टुप् । ५,७, ११ विराट्, १४, १५ भुरिक् पंक्तिश्छन्दः । पंक्तेः पंचमः । त्रिष्टुभो धैवतः स्वरश्च ।

Seer—Hiranya Stoopa, Devata or subject Indra. Metres—Trishtup, Virat, Pankti and others. Tune— Dhaivata.

तत्रादाविन्द्रशब्देनेश्वरसभापती उपदिश्येते ।

In the first Mantra, by Indra, God and the President of the Assembly are meant.

Mantra—1

एतायामोप गव्यन्त इन्द्रमस्माकं सु प्रमतिं वावृधाति ।
अनामृणः कुविदादस्य रायो गवां केतं परमावर्जते नः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः यथा गव्यन्तः वयं यः अस्माकम् अस्य जगतः च कुवित् रायः वावृधाति यः च आत् (अनन्तरं) नः (अस्मभ्यम्) अनामृणः गवां परं केतं वावृधाति अज्ञानं च आवर्जते सुप्रमतिम् इन्द्रं परेशं न्यायाधीशं वा शरणम् उपायाम तथा एव यूयम् अपि एत ॥

TRANSLATION

O men, come, desiring the protection and purification of your senses. Let us approach God. He exhilirates our intellects, being inviolable, Kind and devoid of malice. He bestows upon us perfect knowledge of mind and other senses, the earth and the cattle etc.

PURPORT

Men should increase the power of their body and soul by obeying the commands of and the communion with that God who causes the growth of our real wealth by dispelling our darkness and augmenting our knowledge. Without His aid, none can attain the fruit of Dharma (righteousness) wealth, fulfilment of noble desires and emancipation).

THE COMMENTATOR'S NOTES

(गव्यन्तः) आत्मनो गाः इन्द्रियाणि इच्छन्तः। अत्र गोशब्दात् सुप आत्मनः क्यच् (अष्टा० ३.१.८) इति क्यच्। गौरिति पदनामसु पठितम् (निघ० ४.१)

= Desiring the protection and purification of the senses.

(अनामृणः) अविद्यमानाः समन्तात् मृणाः हिंसका यस्य सः।

= Inviblable.

(कुवित्) बहुविधानि। कुविदिति बहुनामसु पठितम् (निघ० ३.१) = Much, perfect.

(गवाम्) मन आदीनाम् इन्द्रियाणाम्, पृथिव्यादीनां पशूनां वा।

= Of mind and other senses, of the earth and other worlds and cattle and other beasts.

(आवर्जते) समन्तात् वर्जयति त्याजयति। अत्र आङ् पूर्वकात् वृजीधातोर्लट् बहुलं छन्दसीति शपोलुङ् न अन्तर्गतो ण्यर्थश्च ॥

= Causes to leave or destroys.

पुनः स कीदृशः इत्युपदिश्यते ।

How is He (Indra) is taught in the second Mantra.

Mantra—2

उपेदहं धनदामप्रतीतं जुष्टां न श्येनो वसतिं पतामि ।
इन्द्रं नमस्यन्नुपमेभिरर्कैर्यः स्तोतृभ्यो हव्यो अस्ति यामन् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

यः हव्यः स्तोतृभ्यः धनप्रदः अस्ति तम् अप्रतीतं धनदाम् इन्द्रं नमस्यन् अहं जुष्टः वसतिं श्येनः न (इव) यामन् (गमनशीले अस्मिन् संसारे) उपमेभिः अर्कैः इत् (एव) उपपतामि (अभ्युपगच्छामि) ॥

TRANSLATION

I fly to God and seek Him who is worthy of being accepted, Giver of wealth (material as well as spiritual) to His worshippers and Who can not be grasped with these external senses. I fly to that Invisible wealth-giver as the falcon does to its cherished nest. With fairest hymns of praise, adoring God I approach Him, Whose glory is known through many solar worlds in this universe.

PURPORT

There is Upamalankara or simile used in this Mantra. As a hawk reaches its cherished pleasant nest from other places quickly, in the same manner, men should adore God bowing before Him and verifying His glory through the illustration of the solar worlds and other wonderful things. All the created substances in the world ensure the presence of the Creator. Nothing can be created without a creator. As in this world, nothing can be made unless there is a maker, in the same way, we should know about the creation made by God. That being the case, how absurd and foolish it is on the part of those who denying the existence of God become atheists ? It shows their

profound ignorance. Here Prof. Wilson has not understood the simile of the Hawk and has taken it to mean cow, which is wrong.

THE COMMENTATOR'S NOTES

(अप्रतीतम्) यः चक्षुरादीन्द्रियैः न प्रतीयते तम् अगोचरम् = Invisible or that cannot be grasped with the eyes and other senses.

(उपमेभिः) उपमीयन्ते यैस्तैः। अत्र माङ् धातोर्घञर्थे कविधानम्। इति वार्तिकेन करणे कः प्रत्ययः। बहुलं छन्दसीति भिस ऐस् न॥ = By illustrations.

(यामन्) याति गच्छति प्राप्नोति स यामा तस्मिन् अस्मिन् संसारे।

TRANSLATOR'S NOTES

Rishi Dayananda has criticised Prof. Wilson for wrongly translating the word श्येनः which means hawk as cow. In the edition that I have been using in this translation now and then, Prof. Wilson's translation is—

"I fly, like a hawk to its cherished nest, to that Indra, who is to be invoked by his worshippers in battle, glorifying with excellent hymns, him who is invincible and the giver of wealth."

(Rigveda—Sanhita Vol. 1 Translated by H. H. Wilson M. A., F. R. S., Published by the Banglore Printing and Publishing Co. Ltd., Bangalore City. May 1946.)

Therefore it may be that in Rishi Dayananda's days, there was an edition (as it was printed for the first time in 1850 and there after) which contained the horrible mistake pointed out by the Rishi.

अथेन्द्रशब्देन शूरवीरगुणा उपदिश्यन्ते।

Now by the use of the term Indra, the attributes of a hero are taught.

Mantra—3

नि सर्वसेन इषुधीँरसक्त समर्यो गा अंजति यस्य वष्टि ।
चोष्कूयमाण इन्द्र भूरि वामं मा पणिर्भूरस्मदधि प्रवृद्ध ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे अधिप्रवृद्ध इन्द्र सर्वसेनः पणिः चोष्कूयमाणः त्वं भूरि इषुधीन् धृत्वा अर्यः गाः भूरि सम् अजति इव न्यायासक्तसज्जनः अस्मत् वामं मा भूः यस्मात् (यस्य भवतः प्रतापः) वष्टि विजयी च भवेः ॥

TRANSLATION

O Commander-in-chief of the army, destroyer of enemies, subduing all, you possessing a complete army honest and truthful in your dealing use your arrows and other arms whenever necessary, to keep your opponents under control, as a trader keeps his cattle. Being always just, be not be opposed to us. Let your splendour shine, so that you may always be victorious.

PURPORT

As a trader arranges to graze and feed his cattle properly and with their milk, his purpose is accomplished well, as the rays of the grand solar world created by God penetrate all the objects of the world like arrows and with the help of the air make them move upward and downward, making them full of sap and gladden all, in the same manner, a king should protect and preserve his subjects.

THE COMMENTATOR'S NOTES

(अर्यः) वणिग्जनः। अर्यः—स्वामिवैश्ययोः (अष्टा० ३.१.३) इत्ययं शब्दो निपातितः ॥ = A trader.

(चोष्कूयमाणः) सर्वान् आप्लावयन् स्कुञ्—आप्रवणे इत्यस्य यङन्तं रूपम् ॥

= Making all advance or leap, making all active.

(पणिः) सत्यव्यवहारः = Trauthful in his dealing.

TRANSLATOR'S NOTES

चोष्कूयमाण: has been explained by Rishi Dayananda as सर्वान् आप्रावयन् स्कुञ् - आप्रवणे In धातुरूप कल्पद्रुम of श्री गुरुनाथ विद्यानिधि. the meaning given for this verb in English is "to go by leaps."

In the Vedic Lexicon Nighantu 4.3 we find चोष्कूयमाण इति पदनाम पद-गतौ गतेस्त्रयोऽर्था: ज्ञानं गमनं प्राप्तिश्च So it may mean knowing, going or moving others and attaining.

पणि: has been interpreted by Rishi Dayananda as सत्यव्यवहार: or truthful in his dealing, as it is derived from पण-व्यवहारे स्तुतौ च

The text of the अन्वय in printed edition न्यायसवत सज्ज: seems to be corrupt. Most probably it may be न्यायासक्त सज्जन: = a just person. Indra means both the king from इदि परमैश्वर्ये lord of much wealth as well as commander-in-chief of an army. Here the etymology of the word as given in the Nirukra इन्द्रा-ऽयिता and quoted by Rishi Dayananda is शत्रूणां दारयिता i. e. destroyer of enemies.

In the Gopath Brahmana 2.9 it is stated. सेना इन्द्रस्य पत्नी i. e. army is the wife of Indra. So it is evident that Indra stands for the commander of an army.

इन्द्रशब्देन पुनः स एवार्थ उपदिश्यते ।

Mantra—4

वधीर्हि दस्युं धनिनं घनेनँ एकश्चरन्नुपशाकेभिरिन्द्र ।
धनोरधि विषुणक्ते व्यायन्नयज्वानः सनकाः प्रेतिमीयुः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र (शूरवीर) यथा ईश्वरः सूर्यलोकः च उपशाकेभिः एकःचरन् दुष्टान् हिनस्ति तथा एकाकी त्वं घनेन दस्युं वधीः (हिन्धि) विनाशय विषुणक् त्वं धनोः अधिवाणान् सक्त्वा दस्यून् निवार्य धनिनं वर्धयः यथा ईश्वरस्य निन्दकाः सूर्य-

लोकस्य शत्रवः घनेन (सामर्थ्येन किरणसमूहेन वा नाशं व्यायन वियन्ति तथाहि ते (तव) अयज्वानः प्रेतिम् ईयुः (यथा प्राप्नुयुः तथा एव यतस्व) ॥

TRANSLATION

O hero, as God destroys with His Powers the wicked, so you should even if alone or singly, slay an un-righteous person taking away others' wealth with force and injustice with your adamantine weapon. Being destroyer of unrighteous persons with your destructive bow and other arms, drive away the wicked and support the righteous wealthy persons. As atheistic un-righteous persons who revile God are ruined by His Powers or germs are destroyed by the rays of the sun, in the same manner, you should endeavour to put an and to the lives of those wicked persons who forcibly take away and enjoy others' aricles and who do not perform Yajnas and other noble deeds-who are utterly selfish.

PURPORT

As God is without any enemies or as the sun overcomes all clouds that cover his light, so men should also destroy all thieves and plunderers, protect righteous wealthy persons and should become so popular as to be without any enemies.

THE COMMENTATOR'S NOTES

(दस्युम्) बलान्यायाभ्यां परस्वापहर्तारम्–

= Taker of other's property and wealth with force and injustice.

(विषुणक्) वेविषति अधर्मेण ये ते विषवः तान् नाशयति सः । अत्रान्तर्गतो ण्यर्थः ॥

= Destroyer of un-righteous persons.

(सनकाः) सनन्ति सेवन्ते परपदार्थान् ये ते अत्र क्वुन् शिल्पिसंज्ञयोरपूर्वस्यापि–[उणा० २.३२]

= Those who enjoy other's articles.

षण—संभक्तौ

[प्रेतिम्] प्र यन्ति म्रियन्ते येन तं मृत्युम् = Death.

[घनेन] वज्राख्येन शस्त्रेण मूर्तौघनः [अष्टा० ३.३.७७] इति घनशब्दो निपातित तेन काठिन्यादि गुणयुक्तो हि शस्त्रविशेषो गृह्यते ।

= Destructive weapon like the thunderbolt.

अथेन्द्रशब्देनशूरवीरकृत्यमुपदिश्यते ।

The duties of a hero are taught by the use of the term Indra.

Mantra—5

परा चिच्छीर्षा ववृजुस्त इन्द्रायज्वानो यज्वभिः स्पर्धमानाः ।
प्र यद्दिवो हरिवः स्थातरुग्र निरव्रताँ अधमो रोदस्योः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत) ।

हे हरिवः [युद्धं प्रति प्रस्थातः] उग्र इन्द्र यथा प्रस्थाता उग्रेन्द्रः [सूर्यलोकः] रोदस्योः प्रकाशाकर्षणे कुर्वन वृत्रावयवान् छित्वा पराधमति तथैव त्वं यद् [ये] अयज्वानः यज्वभिः स्पर्धमानाः सन्ति ते यथा शीर्षा [शिरांसि] ववृजुः [त्यक्तवन्त] भवेयुः तान् अव्रतान् निरधमः [नितरां शिक्षय दण्डय] ॥

TRANSLATION

O hero starting for the battle, O fierce unyielding destroyer of the enemies, O possessor of the trained horses, elephants, as Indra, the sun, giving light to both heaven and earth and attracting (or possessing the power of gravitation) casts away clouds having cut them into pieces, in the same manner, you should cut the heads of those un-righteous persons who neglecting the Yajnas and other noble acts contend with the performers of those Yajnas (non-violent sacrifices) and are without any sacred vows of truthfulness etc. i. e. liars and unrighteous. You must punish them suitably.

PURPORT

There is Upamalankara or simile used in the Mantra. As the sun gives happiness to all beings by upholding the day, the earth and other worlds and the light, in the same manner, You should establish true Government and make people happy by upholding all good virtues, by giving up all vices, by duly punishing the un-righteous persons and by raining wisdom and good education and preaching righteousness day and night.

THE COMMENTATOR'S NOTES

(दिवः) प्रकाशस्य = Of the light.

(हरिवः) हरयोऽश्वहस्त्यादयः प्रशस्ताः सेनासाधका विद्यन्ते यस्य स हरिवान् तत्सम्बुद्धौ ।

= Possessing trained horses and elephants etc. in the army.

(अव्रतान) व्रतेन सत्याचरणेन हीनान मिथ्यावादिनो दुष्टान् ।

= The wicked devoid of truthfulness and other vows.

(उग्र) दुष्टान प्रति तीक्ष्णव्रत–

= Fierce only to the un-righteous or wicked persons.

पुनस्तस्य किं कृत्यमित्युपदिश्यते ।

What is again his duty is taught in the 6th Mantra.

Mantra—6

अयुयुत्सन्ननवद्यस्य सेनामयातयन्त क्षितयो नवग्वाः ।
वृषायुधो न वध्रयो निरष्टाः प्रवद्भिरिन्द्राच्चितयन्त आयन् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

हे नवग्वाः वृषायुधः चितयन्तः क्षितयः (मानुषाः) भवन्तः यस्य अनवद्यस्य सेनाम् अयातयन्त दुष्टैः शत्रुभिः सह

अयुयुत्सन यस्मात् इन्द्रात् (सेनाध्यक्षात्) बध्रयः न (इव) शत्रवः चितयन्तः निरष्टाः सन्तः प्रवद्भिः मार्गैः आयन् (पलायेरन्) (तं सेनाध्यक्षं स्वीकुर्वन्तु)॥

TRANSLATION

O heroes, having received good education and giving it to others, fighting under a powerful commander, knowing all the rules of the military science, you should accept him as the Chief Commander of the army when fighting with un-righteous foes, who is irreproachable and before whom, scatter all his foes, conscious of their inferiority, like the emasculated weaklings contending with mighty men. They fly before him by precipitous paths, as they can never dare stand before him. Under his command, you should try to make your army invincible in every respect.

PURPORT

There is Upamalankara or simile in the Mantra. Those men who accept as their commander-in-chief a person who is endowed with physical and spiritual power and who is a righteous hero and make their army ideally powerful and the best, when they begin to fight with un-righteous enemies, their foes fly before them as the sheep and goats from a lion and as clouds disappear before that power of the sun, having lost their happiness and turning their backs. Therefore all men should enjoy a Government after acquiring such wonderful strength.

THE COMMENTATOR'S NOTES

(अयातयन्त) सुशिक्षया प्रयत्नवतीं संस्कुर्वन्तु

= Should try to train and making it (army) industrious.

(क्षितयः) क्षियन्ति क्षयं प्राप्नुवन्ति निवसन्ति ये ते मनुष्याः। क्षितय इति मनुष्यनामसु पठितम् (निघ० २.३), क्षि-निवास गत्योरर्थयोर्वर्तमानाद् धातोः क्तिच् क्तौ च संज्ञायाम् (अष्टा० ३.३.१७४) अनेन क्तिच्। = Men.

(नवग्वाः) नवीनशिक्षाविद्याप्राप्ताः प्रापयितारश्च, नवगतयो नवनीतगतयो वा (निरु० ११-१९)

= Having received good education and trained others.

(बध्रयः) ये बध्यन्ते निर्वीया नपुंसका वीर्यहीनास्ते।

= Emasculated weak persons.

(निरष्टाः) ये नितराम् अश्यन्ते व्याप्यन्ते शत्रुभिर्बलेन ते—

= Overcome by the enemies.

(चितयन्तः) धनुर्विद्यया प्रहारादिकं संजानन्तः

= Knowing how to give a blow according to the millitary Science.

(चिती—संज्ञाने

पुनरिन्द्रशब्देन शूरवीरकर्तव्यमुपदिश्यते।

By the use of the word Indra, the duties of a hero are taught.

Mantra—7

त्वमेतान्रुदतो जक्षतश्चायोधयो रजस इन्द्र पारे।
अवादहो दिव आ दस्युमुच्चा प्र सुन्वतः शंसमावः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

हे इन्द्र (सेनैश्वर्ययुक्त सेनाध्यक्ष) त्वम् एतान् दुष्टकर्मकारिणः रुदतः (रोदनं कुर्वतः शत्रून् जन्तून् वा) दस्युं च स्वकीयभृत्यान् जक्षतः (बहुविधभोजनादिप्रापितान्कारितहर्षान्) अयोधयः। एतान् (धर्मशत्रून) रजसः पारे कृत्वा अवादहः। एवं दिवः (उत्कृष्टानि कर्माणि) प्रसुन्वतः (आस्तुवतः) तेषां शंसं च प्रावः॥

TRANSLATION

O Commander of the army, you should tnduce your servants or sub-ordinates whom you feed properly and gladden

to fight with those unrighteous persons who commit sins, who unjustly take away other's property and then have to weep as a consequence. You should send these enemies of righteousness far away from the world and burn them up or consume. You should protect and preserve those persons who are engaged in doing noble deeds and who praise God.

PURPORT

Men should do various acts in connection with a war. The first is to please and feed properly the soldiers of one's own army and the second to diminish the force and zeal of the un-righteous foes. As the sun gives light to all and dispels all darkness, in the same way, a person should manifest all noble virtues and eliminate all evils and defects.

THE COMMENTATOR'S NOTES

(इन्द्र) सेनैश्वर्ययुक्त

= O commander of the army, possessing wealth.

(दस्युम्) बलात् अन्यायेन परपदार्थहर्तारम्

= Robber who takes away other's property un-justly and forcibly.

(रजसः) पृथिवीलोकस्य— = Of the earth.

लोका रजांस्युच्यन्ते (निरु० ४.१४)

TRANSLATOR'S NOTES

इन्द्र--इदि परमैश्वर्ये

= Lord of wealth and Commander of an army.

सेना इन्द्रस्य पत्नी (गोपवाब्रह्मणे उ० २.९)

According to this Brahmanic passage, सेना or army is the wife of Indra. Therefore it is evident, that the word Indra stands for the Commander of an army as pointed out before. It is stated in the Aitareya Brahmana 7.16, 8. 12.

इन्द्रो वै देवानामोजिष्ठो बलिष्ठः सहिष्ठ सत्तमः पारयिष्णुतमः (ऐतरेय ब्रा० ७.१६.८.१२)

It is stated in the Kaushitaki Brahmana of the Rigveda 6.14.

इन्द्रो वै देवानामोजिष्ठो बलिष्ठः (कौषीतकी ब्रा० ६.१४)

In both these passages, Indra is said to be the mightiest and most powerful among all the devas, which also means soldiers who desire to conquer from दिवु-क्रीडाविजिगीषा Thus also it is clear that in the Vedic Literature, the word Indra is used for the Chief Commander of an army.

पुनरिन्द्रकृत्यमुपदिश्यते ।

The duities of Indra are taught further.

Mantra—8

चक्राणासः परीणहं पृथिव्या हिरण्येन मणिना शुम्भमानाः ।
न हिन्वानासस्तितिरुस्त इन्द्रं परि स्पशो अदधात्सूर्येण ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

यथा यान् सूर्यः परिअदधात् (परिदधाति) ते वृत्रावयं वा घनाः सूर्यस्य प्रकाशं स्पशः (बाधमानाः) पृथिव्याः परिणहं चक्राणासः हिरण्येन मणिना इव सूर्येण शुम्भमानाः हिन्वानासः इन्द्रं न तितिरुः (न प्लवन्ते)—न उल्लंघयन्ति तथा स्वसेनाध्यक्षादीन् जनान् शत्रवः बाधितुं समर्थाः यथा न स्युः तथा सर्वैः अनुष्ठेयम् ॥

TRANSLATION

As the clouds trying to cover the light of the sun and to envelop the earth, can not overcome the sun who is decorated with gold and jewels (so to speak) in the same manner, all should endeavour in such a way that the enemies may not be able to harm the commanders of their armies.

PURPORT

As God has endowed the Sun with light, attraction and gravitation etc. He has enjoined upon all to appoint only such

persons for ruling as are endowed with knowledge, Dharma (righteousness) justice and brave army etc. It is only they that can rule over men on account of their extra-ordinary ability.

THE COMMENTATOR'S NOTES

(परीणसम्) परितः सर्वतः प्रबन्धनं मुखाच्छादकत्वेन व्यापनं वा । णह्बन्धने इत्यस्मात् क्विप् चेति क्विप् नहि वृतिवृषि व्याधि रुचि सहित नुषु क्वौ (अष्टा० ३.११६) अनेनादेर्दीर्घः = Enveloping on all sides.

(हिरण्येन) न्यायप्रकाशेन सुवर्णादिधातुमयेन वा = With the light of justice or with gold etc.

(हिन्वानासः) सुखं सम्पादयन्तः = Causing happiness.

(इन्द्रम्) सबलं सेनाध्यक्षम् = Mighty commander of the army.

(तितिरुः) प्लवन्ते उल्लंघयन्ति । अत्र लडर्थे लिट् । = Overcome.

(स्पशः) ये स्पशन्ति ते ।

TRANSLATOR'S NOTES

हिरण्येन has been explained by Rishi Dayananda as न्यायप्रकाशेन for which the following passages from the Brahamanas may be quoted—

ज्योतिर्हिरण्यम् ॥ गोपथ् पू० २.२१,
ज्योतिर्हिहिरण्यम् ॥ (शतपथे ४.३.१.२१)
ज्योतिर्वैहिरण्यम् । ताण्ड्यब्राह्मणे ६.६.१०, १८.७.८,
शत० ६.७.१.२ ।

In all these passages हिरण्यम् has been interpreted as ज्योतिः or light. So Rishi Dayananda's interpretation as the light of justice is well-authenticated.

पुनरिन्द्रस्य कृत्यमुपदिश्यते ।

The duties of Indra are further taught—

Mantra—9

परि यदिन्द्र रोदसी उभे अबुभोजीर्महिना विश्वतः सीम् ।
अमन्यमानाँ अभि मन्यमानैर्निर्ब्रह्मभिरधमो दस्युमिन्द्र ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे इन्द्र त्वं यथा इन्द्रः (सूर्यलोकः) महिना (महिम्ना) उभे रोदसी सीं (विश्वतः) परि अबुभोजीः । मन्यमानैः ब्रह्मभिः (बृहत्तमैः किरणैः दस्युं वृत्रं (मेघम्) अमन्यमानान् मेघावयवान् धनान् यत् यस्मात् अभि निरधमः । अभितः नितरां स्वतापाग्नियुक्तान् कृत्वा निवारयति तथा विश्वतः महिम्ना सीमा उभे रोदसी परि अबुभोजीः (सर्वतः भुंग्धि) एवं च हे इन्द्र मन्यमानैः ब्रह्मभिः अमन्यमानान् मनुष्यान् दस्युं दुष्टपुरुषं च अभि निरधमः आभिमुख्यतया निश्चय ॥

TRANSLATION—

As the sun enjoys or surpasses both heaven and earth, investing the universe with his magnitude destroys with his grand rays the clouds that try to veil his light, in the same manner, O Commander of the army, you who shine in both worlds on account of your glory and enjoy them properly, should dispel the ingornace of those wicked thieves or robbers who are ignorant and prejudiced, with the help of those wise men who are endowed with wisdom and straight forwardness, being free from prejudice or partiality.

PURPORT

As the solar world illuminates the earth and other worlds and upholds them by its power of gravitation, dispelling the darkness of the clouds and the night, in the same manner, O men, you should enjoy the happiness of vast and good Government with the help of the Vedas, and the highly educated per-

sons removing the ignorance of the foolish and teaching good lessons to your opponents.

THE COMMENTATOR'S NOTES

(सीम्) सुखप्राप्तिः । सीमिति पदनामसु पठितम् (निघ० ४.२) अनेन प्राप्त्यर्थो गृह्यते ।

सीमिति परिग्रहार्थीयः (निरुक्ते १.७)

= Enjoyment of happiness on all sides.

(अमन्यमानान्) अज्ञानहठाग्रहयुक्तान् सूर्यप्रकाशनिरोधकान् मेघावयवान् ।

= (1) Persons full of ignorance and prejudice.

(2) The clouds that cover the light of the sun.

(मन्यमानैः) विद्यार्जवयुक्तैः, दुराग्रहरहितैः मनुष्यैः ज्ञान सम्पादकैः किरणैर्वा ।

= (1) With those persons who are endowed with wisdom and straight forwardness, being free from prejudice

(2) With the rays that illuminate all objects.

(ब्रह्मभिः) वेदैः, ब्रह्मविद्भिर्ब्राह्मणैर्वा

= With the Vedas, or the Brahmanans i. e. the knowers of the Vedas.

ब्रह्म हि ब्राह्मणः (शतपथ० ५.१.१.११)

(दस्युम्) दुष्टकर्मणा सह वर्तमानं परद्रोहिणं परस्वहर्तारं चोरं शत्रुं वा ।

= Wicked persons or enemies who take away other's property and bear malice toward others

पुनरिन्द्रकर्माण्युपदिश्यते ।

The acts of Indra are further taught-

Mantra—10

न ये दिवः पृथिव्या अन्तमापुर्न मायाभिर्धनदां पर्यभूवन् ।
युजं वज्रं वृषभश्चक्र इन्द्रो निर्ज्योतिषा तमसो गा अदुक्षत् ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

(हे सभेश) त्वं यथा अस्य वृत्रस्य ये घनादयः अवयवाः दिवः (सूर्यप्रकाशस्य) पृथिव्याः अन्तरिक्षस्य च अन्तं न आपुः मायाभिः धनदां न पर्यभूवन तान उपरि वृषभः इन्द्रः युजं वज्रं प्रक्षिप्य ज्योतिषा तमसः आवरणं निश्चक्रे गाः अधुक्षत (तथा शत्रुषु वर्तस्व) ।।

TRANSLATION

O President of the Assembly, as the clouds can never reach the end of the light of the sun, the earth and the middle regions and they cannot cover for ever the sun with all their thunder, darkness and lightning, in the same way, thieves, robbers and other wicked foes cannot attain the end of the splendour of your justice, force and might, of your vast government on earth, with all their deceit, cunningness and unrighteousness like the thunder and darkness of the clouds. They can not comprehend your politics which is like the rain, showering happiness on the people.

The brave President of the Assembly or the council of ministers who is splendid like the Sun and showerer of arms like the rain on his un-righteous enemies grasps powerful weapons like the thunderbolt and with the light of the good education and justice dispels the darkness of ignorance, cunningness and un-righteous conduct and fills like the earth, mind and other senses.

PURPORT

There is वाचक लुप्तोपमालंकार or implied simile used in the Mantra. Men should righteously enjoy the happiness of good Government by acting like the sun bearing splendour and light (of wisdom) dispelling the darkness of injustice done by

the enemies of the State. There can not be any stability in the rule of deceitful and cunning people. Therefore, highly educated persons should be prepared to administer the state, being themselves free from deception, but at the same time, removing or displacing the cunningness used by their opponents.

THE COMMENTATOR'S NOTES

(दिवः) सूर्यप्रकाशस्येव न्यायबल पराक्रमदीप्तेः

= Of the light of justice, force and might.

(मायाभिः) गर्जनान्धकार विद्युदादिवत् कपट धूर्तताऽधर्मादिभिः ।

= Deceit, cunningness and un-righteousness which are like the thunder, darkness and lightning.

(वृषभः) जलवद् वर्षयति यः शस्त्रसमूहम्

= The showerer of the arms like the rain.

(इन्द्रः) सूर्यलोकसदृक् शूरवीरः सभाध्यक्षो राजा

= The Brave President of the Assembly or the council of Ministers like the sun.

(ज्योतिषा) प्रकाशवद्विद्यान्यायादिसद्गुणप्रकाशेन

= With the light of the knowledge, justice and other noble virtues.

(तमः) अन्धकारवत् अविद्याछलाधर्मव्यहारस्य ।

= The darkness of ignorance, cunningness and un-righteous conduct.

पुनस्तस्येन्द्रस्य कृत्यमुपादिश्यते ।

The act of the Indra is taught further.

Mantra—11

अनु स्वधामक्षरन्नापो अस्यावर्धत मध्य आ नाव्यानाम् ।
सध्रीचीनेन मनसा तमिन्द्र ओजिष्ठेन हन्मनाहन्नभि द्यून् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

(हे सेनाधिपते) यथा अस्य वृत्रस्य शरीरं नाव्यानां मध्ये आवर्धत यथा अस्य आपः सूर्येण छिन्ना अनु स्वधाम् अक्षरन् । यथा च अयं वृत्रः सध्रीचीनेन ओजिष्ठेन हन्मना मनसा अस्य सूर्यस्य अभिघ्नून् अहन (हन्ति) । यथा इन्द्रः (विद्युत्) सध्रीचीनेन ओजिष्ठेन बलेन तं हन्ति । अभिघ्नून स (प्रकाशान्) दर्शयति तथा नाव्यानां मध्ये नौकादिसाधनसहितं बलम् आवर्धय (अस्य युद्धस्य मध्ये प्राणादीनीन्द्रियाणि) अनु स्वधां चालय सैन्येन तम् इमं शत्रुं हिन्धि न्यायादीन् प्रकाशय च ॥

TRANSLATION

O Commander-in-chief of the army, as the body of this vritra (cloud) waxed mighty among the navigable streams, tanks, rivers and seas, as his waters dispersed by the Sun go to the production of the food, as this Vritra with straight going and rapid force like the mind, covers the light of the—Sun and then Indra (in the form of lightning) with most powerful fatal weapon strikes it and shows the light, in the same manner, you should increase your Naval force among rivers, tanks and seas with boats, steamers etc. should take proper food during the war also and with your strong and indomitable army, slay your enemies and manifest justice and other virtues.

PURPORT

There is implied simile (वाचकलुप्तोपमालंकार) used in this Mantra.

As the rain produced by the lightning after the destruction of the vritra (cloud) causes to grow the barley and other articles of food and the water of the rivers, tanks and oceans, in the same manner, men should rain down or shower all noble virtues on all sides, give happiness to the people, slay their enemies, illuminate or manifest knowledge and other virtues and should always follow Dharma or righteousness.

THE COMMENTATOR'S NOTES

(स्वधाम्) अन्नम् = Food.

(नाव्यानाम्) नाव्या तार्याणानदीतडाक समुद्राणाम् नौ क्यो धर्मेत्यादिना यत् (अष्टा०

(सध्रीचीनेन) सह अंचति गच्छति तत् सध्यङ् सध्यङ् एव सध्रीचीनं तेन । सहस्य सध्रिः (अष्टा० ६.३.९५) अनेन सध्र्यादेशः । विभाषांचरकादिक् स्त्रियाम् (अष्टा० ६.३.१३८) इति दीर्घत्वम् ।

= Going together or straight—going.

(मनसा) मनोवद्वेगेन = Rapidly like the mind.

(इन्द्रः) विद्युत् = Lightning.

(हन्मना) हन्ति येन तेन अत्र कृतो बहुलम् इति अन्येभ्योऽपि दृश्यन्ते इति करणे मनिन् प्रत्ययः । न संयोगाद् वनन्तात् (अष्टा० ६.४.१३७) इत्यल्लोपो न ।

= With powerful weapon.

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted स्वधाम् as अन्नम् For this interpretation, there is the clear authority of the Vedic Lexicon-Nighantu स्वधा इति अन्ननाम (निघ० २.५) Rishi Dayananada has interpreted इन्द्रः (Indra) as विद्युत् for which there is the authority of the Kausheetaki Brahmana 6.9

यदशनिरिन्द्रस्तेन (कौषीतकी ब्राह्मणे ६.९)

पुनरिन्द्रस्य कृत्यमुपदिश्यते ।

Again the function of Indra is taught.

Mantra—12

न्याविध्यदिलीबिशस्य दृळ्हा वि शृङ्गिणमभिनच्छुष्णमिन्द्रः ।
यावत्तरो मघवन्यावदोजो वज्रेण शत्रुमवधीः पृतन्युम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

हे मघवन् वीर त्वं यथा इन्द्रः स्तनयित्नुः इलीविशस्य वृत्रस्य स्वस्य यावत् तरः यावत् ओजः अस्ति तेन सह युजा वृत्रेण शृंगिणं शुष्णं न्यविध्यन् (निहन्ति) पृतन्युं वृतम् शत्रून् अवधीः (हन्ति) तथा शत्रुषु चेष्टस्व ॥

TRANSLATION

O brave person, as Indra (sun) or lightning cuts into pieces the strong parts of vritra (cloud) sleeping in the cavern of the earth, with all his light, with the thunderbolt of the rays, slays the horny (mighty) cloud, in the same manner, you should also kill all those enemies who want to attack you with their armies... You must behave like the sun and the lightning.

PURPORT

There is वाचकलुप्तोपमालंकार or implied simile used in the Mantra. As the lightning gladdens all by striking the clouds and producing water, in the same manner, men should constantly shower or rain down all happiness on people, by teaching wicked persons or punishing them properly and by overcoming enemies by severe punishment and use of powerful weapons.

THE COMMENTATOR'S NOTES

(इलीविशस्य) इलायाः पृथिव्या विलेगर्ते शेते तस्य वृत्रस्य इलेति पृथिवी नामसु पठितम् (निघ० १.१) इदमभीष्टं पदं पृषोदरादिना सिद्ध्यति। इलीविशस्य--इला बिलशयस्य (निरु० ६.१९)

= Of the cloud sleeping in the caverns of the earth.

(शृंगिणम्) शृंगवत् उन्नत विद्युद्गर्जना कारणघनीभूतं मेघम्

= The cloud thundering and powerful like the horn.

(शुष्णम्) शोषणकर्तारम् = Powerful.

(इन्द्रः) विद्युत् = Lightning.

TRANSLATOR'S NOTES

शुष्णम् इति बलनाम (निघ० २.९)

इलीविश इति पदनाम (निघ० ४.३)

पद-गतौ गतेस्त्रयोऽर्थाः—ज्ञानं गमनं प्राप्तिश्च

Taking the third meaning of प्राप्ति it may mean that which causes happiness by raining on the earth. Hence it has been explained by Shri Yaskacharya in his famous Nirukta as (इलाबिलशयस्य मेघस्य) Of the cloud, sleeping in the caverns of the earth.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the 13th Mantra.

Mantra—13

अभि सिध्मो अंजिगादस्य शत्रून्वि तिग्मेनं वृषभेणा पुरोऽभेत् ।
सं वज्रेणासृजद्वृत्रमिन्द्रः प्र स्वां मतिमंतिरच्छाशंदानः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

यथाअस्य (स्तनयित्नोः) सिध्मो वेगः तिग्मेन वृषभेण शत्रून् व्यजगात् (विजिगाति) अस्य पुरः भेत् पुराणि विभिनत्ति । यथा अयं शाशदानः इन्द्रः वृत्रं वज्रेण समसृजत् (संसृजति-संयुक्तं करोति तथा मतिं ज्ञापिकां रीतिं प्रातिरत् (प्रकृष्टतया) तथैव अनेन सेनाध्यक्षेण भवितव्यम् ॥

TRANSLATION

As the conquering impetus of the lighning with sharp and rain-bringing force conquers the enemies in the form of the clouds and destroys their cities (so to say) the sun with his

disintegrating power attacks vritra (cloud) with his sharp thunder bolt (of his rays) and manifests understanding or exhilirates mind dispelling darkness caused by the cloud, so should the commander of an army behave.

PURPORT

There is implied simile used in the Mantra. As the lightning with its sharp impetus strikes down the solid cloud and its parts and makes it fall down on earth, in the same manner, the President of the assembly or the Chief Commander of the army should destroy his enemy with the power of his intellect and body, should cause him to fall down on the ground and if he is alive, should bring him to his side.

THE COMMENTATOR'S NOTES

(सिध्मः) सेधति प्राप्नोति विजयं येन गुणेन स अत्र षिधु—गत्यामित्यस्माद्दौणादिको मक् प्रत्ययः ।

= Conquering quality.

(वज्रेण) गतिमता तेजसा = With moving splendour.

(इन्द्रः) सूर्यः = Sun.

(शाशदान) अतिशयेन शीयते शातयति छिनत्ति यः सः

= Disintegrating or cutting into pieces.

पुनरिन्द्रकृत्यमुपदिश्यते ।

The function of Indra is taught further.

Mantra—14

आवः कुत्संमिन्द्र यस्मिंञ्चाकन्प्रावो युध्यंन्तं वृषभं दशंद्युम् ।
शफच्युतो रेणुर्नक्षत द्यामुच्छ्वैत्रेयो नृषाह्याय तस्थौ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे इन्द्र भवता यथा सूर्यलोकः यस्मिन युद्धे युध्यन्तं वृषभं दशमं वृत्रं प्रति कुत्सं (वज्रं) महृत्य जगत् । प्रावः श्वैत्रेयो मेघः

प्रच्युतः रेणुः च द्यां नक्षत (प्राप्नोति) नृषाह्याय चाकन् यत् तस्थौ (सुखानि) आवः (प्रापयति) तथा ससभेन राज्ञा प्रयतितव्यम् ॥

TRANSLATION

O Indra (Commander-in-chief of the Army or the President of the Assembly).

As the sun protects the world by striking with thunder--bolt in the form of his rays the powerful cloud fighting with him and shining in all directions, as the cloud-the son of the earth, the dust falling from the hoofs of the cows and horses ascend to heaven, in the same manner, a king with his assembly or the council of ministers should always desire to do good to the people and to help them in every way.

PURPORT

There is implied simile used in the Mantra. As the Sun gives happiness to all beings by causing the fall of the cloud with his rays, in the same manner O Commander of the army, you should also constantly protect and preserve all subjects by subduing all enemies by the use of the army, military education and arms.

THE COMMENTATOR'S NOTES

[कुत्सम्] वज्रम् कुत्स इति वज्रनामसु [निघ० २.२०]

= Thunderbolt or powerful weapon.

सायणाचार्येणात्र भ्रान्त्या कुत्सगोत्रोत्पन्न ऋषिर्गृहीतोऽसम्भवादिदं व्याख्यानमशुद्धम् ॥

[इन्द्र] सुशीलसभाध्यक्ष ।

= The good natured President of the Assembly.

(चाकन) चंकन्यते काम्यत इति चाकन् । कनी दीप्तिकान्ति गतिषु । इत्यस्य यङ् लुगन्तस्य क्विबन्तं रूपम् । वा

छन्दसि सर्वे विधयो भवन्तीति नुगभावः। दीर्घोऽकित इत्यभ्यासस्य दीर्घत्वं च सायणाचार्येणेदं भ्रमतो मित्संज्ञकस्यण्यन्तस्य च कनीधातो रूपमशुद्धं व्याख्यातम्। (आव.) (१) रक्षेत। अत्र लिङर्थेलङ् – (२) प्रागिनः सुखे प्रवेशयेत् श्वैत्रेयः श्वित्राया वर्णकत्र्या भूमेरपत्यं श्वैत्रेयः ॥

= The cloud, the son of the earth.

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted कुत्सम् as वज्रम्—Thunderbolt or a powerful weapon. He has pointed out the mistake of Sayanacharya in taking the word as the name of particular Rishi. The same mistake has been committed by Prof. Wilson, Griffith and other Western translators. It has been pointed out how inconsistent it is with the eternity of the Vedas to take Kutsa, Dashadyu and Shvaitreya as the proper nouns. It is against the fundamental principle of the Vedic terminology enunciated by Acharya Jaimini and others through the aphorisms like आख्या प्रवचनात् परन्तु श्रुति सामान्यमात्रम् (मीमांसा १.३१.३२) etc. Sayanacharya' interpretation of कुत्सम् as कुत्सम् एतन्नामकं गोत्र प्रवर्तकम् ऋषिम् दशद्युम् श्वैत्रेयः is opposed to his own views on the subject expressed in his introduction to his commentary of the Rigveda .It is therefore to be rejected as self- contradictory.

The same is the case with the words दशद्युम् and श्वैत्रेय which Sayanacharya has taken as the name of a particular Rishi. It is really strange how great scholars like Sayanacharya could contradict their own statements made implicitly in the Introduction strongly substantiating the eternity of the Vedas. It is only Rishi Dayananda that has been consistent throughout and he has substantiated his interpretation with proper quotations from the Vedic Lexicon Nighantu, Nirukta of Yaskacharya and other Vedic Literature.

पुनरिन्द्रस्य किं कर्तव्यमित्युपदिश्यते

What is the function of Indra is taught further in the fifteenth Mantra.

Mantra—15

आव॒: शर्मं वृष॒भं तुग्र्या॑सु क्षेत्रजे॒षे म॑घव॒ञ्छ्वि॒त्र्यं॒ गाम् ।
ज्योक् चि॒दत्र॑ तस्थि॒वांसो॑ अक्रञ्छत्रूय॒ताम॑ध॑रा॒ वेद॑नाकः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मघवन् सभेश त्वं यथा सूर्यः क्षैत्रजेषे श्वित्र्यं वृषभं तुग्र्यासु अप्सु गां किरणसमूहम् आवः (प्रवेशयति शत्रूयतां तेषां (मेघावयवानाम्) अधरा (नीचानि) वेदना (वेदनानि पाप फलानि दुःखानि तस्थिवांसः (किरणाः) छेदनं ज्योक् अक्रन् अत्र भूमौ निपातनम् अकः क्षेत्रजेषे आसु क्रियासु श्वित्र्यं वृषभं शम् आवः (शान्तिं प्रापयति) गां (पृथिवीम् आवः दुःखानि अक्रंश्चित् इव (शत्रुं निवार्य प्रजाः सदा सुखय) ।

TRANSLATION

O wealthy President of the council of ministers, as the Sun causes his rays to enter the raining clouds which are inimical to him in order to help the enjoyment of the earth with food etc. and causes pain to the wicked as a result of their unrighteous deeds, he causes the cloud to fall down on the earth and gives happiness and peace to all through his action in the waters, protects the earth and removes misery, in the same manner, you should always make your people happy by subduing or removing all your enemies.

PURPORT

There is implied simile used in the Mantra. As the sun gives happiness to all beings by causing the fall of the water of the cloud from the firmament, in the same manner, the co-mmander of the army and other persons should constantly enjoy happiness by captivating and imprisoning wicked enemies and protecting the righteous people.

THE COMMENTATOR'S NOTES

(वृषभम्) वर्षणशीलं मेघम् = The cloud that rains.

(तुग्यासु) अप्सु हिंसनक्रियासु

= In the waters that destroy diseases.

(गाम्) ज्योतिः पृथिवीं वा = The light or the earth.

TRANSLATOR'S NOTES

Here again Sayanacharya has committed the mistake of taking श्वित्र्यम् as the proper noun श्वित्र्यायाः पुत्रं पूर्वोक्तं वृषभम् wilson has followed him by translating "Thou hast protected the excellent son of Shvitra-Griffith followed Sayana and Wilson in taking Dashadyum in the 14th. and Shwitra in the 15th Mantra though admitting in the foot note-Dashadyum is also said to have been a Rishi, but nothing is known of him. The same may be said of Swaitreya or Svitrya, the son of a woman named Shvitra.

How un-certain and un-reliable are the explanations of many Western translators in clear from the following note given by Griffith on the word Tugryas which he translates as Tugra's Houses. He says "The meaning of Tugryas in the text is not clear. Sayana explains it in the waters "Benfey Translates "among Tugra's daughters" and the Petersburg Lexicon takes it to mean " "among the families of the Tugryas.' P. 47.

In this hymn Rishi Dayananda has taken Indra besides God to mean in some Mantras as सभेश, राज्यैश्वर्य युक्त (President of the Assembly or the council of ministers) and in others as सेनाध्यक्षः, शत्रूणां दारयिता the Chief Commander of the Army, the destroyer of enemies. Both these meanings are substantiated clearly by the Brahmanic passages like इन्द्रो वै देवानामोजिष्ठो बलिष्ठः सहिष्ठः सत्तमः पारयिष्णुतमः ॥ ऐतरेय ७. १६ ॥ ८. १२)

These adjectives are applicable to the President of the Assembly or the council of ministers as the mightiest and the best among enlightened persons.

इन्द्रो वै देवानामोजिष्ठो बलिष्ठः ॥ (कौषीतकी ब्राह्मणे ६.१४ गोपथ उ० १.३)

The two adjectives used here are chiefly applicable to the commander-in-Chief of an army as the mightiest or the most powerful among the heroes desiring to conquer.

In some mantras the word Indra stands for the sun for which there is the authority of the Brahmnas saying.

स यः स इन्द्रः एष एव स य एष (सूर्यः) एव तपति ॥ (जैमिनीयोपनिषद् ब्रह्मणे १.२८.२)

अथयः स इन्द्रोऽसौ स आदित्यः ॥ शतपथ ब्रा० ८.५.३.२ एष एवेन्द्रः य एष (सूर्यः) तपति ॥ शतपथ० १.६.४.१८)

Concluding remarks of the commentator—

पूर्व सूक्तार्थेन सहात्र सूर्यमेघयुद्धार्थवर्णनेनोपमानोपमेया-लङ्कारेण मनुष्येभ्यो युद्धविद्योपदेशार्थस्यैतत् सूक्तार्थस्य संगतिरस्तीति बोध्यम् ॥ इति त्रयस्त्रिंशं सूक्तम् ।

In this hymn also by the simile of the battle between the Sun and the cloud, the military science is taught, hence it has direct connection with the previous hymn. Here ends the thirty third hymn of the first Mandala of the Rigveda Sanhita.

अथ चतुस्त्रिंशं सूक्तम्

HYMN XXXIV

अथास्य द्वादशर्चस्य सूक्तस्य हिरण्यस्तूप आंगिरस ऋषिः । अश्विनौ देवते । १-६ विराड् जगती छन्दः २.३.७.८ निचृज्जगती । ५.१०.११ जगती छन्दः । निषादः स्वरः । ४ भुरिक् त्रिष्टुप् । १२ निचृत् त्रिष्टुप् छन्दः । धैवतः स्वरः । ९ भुरिक् पंक्तिश्छन्दः पंचमः स्वरः ।।

Seer—Hiranya Stoopa; Devata or subject Ashvinau Metres Jagati and Trishtup of various forms.

Tunes—Dhaivata and Panchama.

तत्रादिमेन मन्त्रेणाश्विदृष्टान्तेन शिल्पिगुणा उपदिश्यन्ते ।

In the first Mantra, by the illustration of अश्विनौ (Ashvinau) the attributes of artists are taught.

Mantra—1

त्रिश्चिन्नो अ॒द्या भ॑वतं नवेदसा वि॒भुर्वां॒ याम॑ उ॒त रा॒तिर॑श्विना।
यु॒वोर्हि य॒न्त्रं हि॒म्येव॒ वास॑सोऽभ्याय॒ंसेन्या॑ भवतं मनी॒षिभिः॑।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे परस्परम् उपकारिणौ अभ्यायंसेन्या न वेदसौ अश्विनौ युवां मनीषिभिः सह दिनैः सह सखायौ शिल्पिनौ हिम्या इव नः [अस्माकम्] अद्य [अस्मिन् वर्तमाने अहनि शिल्पकार्यसाधकौ भवतं हि यतः वयं युवोः सकाशात् यंत्रं (संसाध्य यान समूहं चालयेम) येन नः (अस्माकम्) वाससः रातिः प्राप्येत उत (अपि) वां (युवयोः सकाशात्) विभुः यामः (रथः) च प्राप्तः सन् अस्मान् देशान्तरं सुखेन (त्रिः) त्रिवारं गमयेत् अतः युष्मत्संगं कुर्याम ।।

TRANSLATION

O learned persons, helping one another and conducting yourselves like the shining Sun and the moon, highly intelligent, accomplish the works of art and industries with the co-operation of other wise artists being friendly to them like day and night, so that we may be able to conduct various vehicles having learnt from you their proper use and utilise our time. From your association, may we manufacture various chariots and cars (including the aeroplanes) which may enable us to travel to distant places comfortably and which may take us to far off countries-even thrice round the world in a day. Therefore we keep company with you.

PURPORT

Men should use various machines in proper order and co-ordination like the day and the night. We should manufacture vehicles which may travel on earth, in oceans and the sky by making various machines, pegs and wedges etc. and moving them with the combination of the water, air and other elements. Without this science, it is not possible for any one to eradicate poverty and attain prosperity. Therefore all men should greatly endeavour to acquire the knowledge of this science. As men use clothes to cover their bodies in winter, in the same manner, vehicles should be properly fastened with nails, pegs and machines etc.

THE COMMENTATOR'S NOTES

(नवेदसा) न विद्यते वेदितव्यं ज्ञातव्यमवशिष्टं ययोस्तौ विद्वांसौ । न वेदा इति मेधाविनामसु पठितम् (निघ० ३.१५) = Highly educated persons.

(विभुः) सर्वमार्गव्यापनशीलः = Going everywhere.

(यानः) याति गच्छति येन स यामो रथः

= Vehicle or chariot, car, aeroplane etc.

(अश्विना) स्वप्रकाशेन व्यापिनौ सूर्याचन्द्रमसाविव सर्वविद्याव्यापिनौ ।

= Well-versed in various sciences and behaving like the shining Sun and moon, dispelling darkness of ignorance.

(हिम्या इव) हेमन्ततौभवा महाशीतयुक्ता रात्रय इव भवे च छन्दसि इतियत् । हिम्येतिरात्रिनामसु पठितम्(निघ० १.७) हन्तेर्हि च (उणादि ३.११६) इति हन् धातोर्मक् ह्यादेशश्च । = The nights of the winter season.

(वाससः) वसन्ति यस्मिन् तद् वासः दिनम् तस्य मध्ये ।

= In day time.

(मनीषिभिः) मेधाविभिः विद्वद्भिः शिल्पिभिः मनीषीति मेधाविनामसु पठितम् (निघ० ३.१५) ।

= With the wise or highly intelligent artisans.

पुनस्ताभ्यां तत्र किं किं साधनीयमित्युपदिश्यते ।

What should be accomplished by wise artists is taught further in the 2nd Mantra.

Mantra—2

त्रयः पवयो मधुवाहने रथे सोमस्य वेनामनु विश्व इद्विदुः ।
त्रयः स्कम्भासः स्कभितास आरभे त्रिर्नक्तं याथस्त्रिर्वश्विना दिवा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे अश्विनौ इव (समग्र शिल्पविद्याव्यापिनौ पुरुषौ) युवां यस्मिन् मधुवाहने रथे त्रयः पवयः त्रयः स्कम्भासः स्कभितासः भवन्ति (तस्मिन् स्थित्वा) त्रिःनक्तं (रात्रौ) त्रिः दिवा (दिवसे च) अभीष्टस्थाने याथः (उपगच्छथः)

तत्रापि युवाभ्यां विना कार्यसिद्धिर्न जायते। मनुष्याः यस्य-मध्ये स्थित्वा सोमस्य चन्द्रस्य वा वेनां (कमनीयां कान्तिं) सद्यः प्राप्नुवन्ति यं च आरम्भे विश्वेदेवाः इत् (एव) विदुः (जानन्ति) (तम् उ रथं संसाध्य यथावत् अभीष्टं क्षिप्रं प्राप्नुतम्)॥

TRANSLATION

O highly educated persons, behaving like the sun and the moon, for the production of smooth, graceful motion in a car and for swift locomotion, there should be attached three sets of strong wheels and mechanical appliances and the artisans should construct three supports to make it firm and steady and to keep the various mechanical parts in their places. The learned mechanics know that these cars lead to comfort and the fulfilment of desires. They should construct these cars with the help of the Ashvinau (fire and water etc.) because by their use alone, they can obtain success in manufacturing such cars as will traverse the greatest distances within three days and three nights.

PURPORT

Those persons who desire to travel on the earth, the ocean and the firmament, should construct aeroplanes and other vehicles with three sets of wheels and supports. Sitting in such cars, they can travel by the route of the earth, the ocean and the firmament thrice in a day and a night. The pillars or supports should be of such a nature that all parts of the machines and the parts of the pillars made of wood and iron may have their proper place. These cars or vehicles should be moved with the proper use of the fire and water. None can travel on the earth, the ocean and the middle regions, without such vehicles. Therefore special efforts should be made for the construction of such cars.

THE COMMENTATOR'S NOTES—

(पवयः) वज्रतुल्यानि चालनार्थानि कलाचक्राणि। पविरिति वज्रनामसु पठितम् (निघ० २.२०)।

The wheels of the machines for locomotion like the thunderbolt.

(वेनाम्) कामितां यात्राम्।
घाप्ल वस्यज्यतिभ्यो नः॥ (उणादि० ३.६)
इत्यजधातोर्नः प्रत्ययः = The desired journey.

(अश्विना) अश्विनाविव सकलशिल्पविद्याव्यापिनौ।

= Expert artisans behaving like the Sun and the moon.

(मधुवाहने) मधुरगुणयुक्तानां द्रव्याणां वेगानां वा वाहनं प्रापणं यस्मात् तस्मिन्।

= Causing the attainment of seet substances or speed.

(रथे) रमन्ते येन यानेन तस्मिन्।

= Car, chariot, aeroplane or any other vehicle by which a persons can get enjoyment.

TRANSLATOR'S NOTE

This mantra is very significant showing the most advanced views on the scientific and technical subjects found in the Vedas-admittedly 'the oldest books in the library of mankind. Such a vehicle or conveyance by which a man can comfortably travel on the earth, the sea and the sky round the world thrice in a day has not yet (1973 A. D.) been invented, so far as I know.

पुनस्ताभ्यां कृते याने किं किं साधनीयमित्युपदिश्यते।

What all should be accomplished with these conveyances made by expert artisans is taught in the next Mantra.

Mantra—3

समाने अहन्त्रिरवद्यगोहना त्रिरद्य यज्ञं मधुना मिमिक्षितम् ।
त्रिर्वाजवतीरिषो अश्विना युवं दोषा अस्मभ्यमुषसश्च पिन्वतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे अश्विनौ अवद्यगोहनौ (अध्वर्यू) युवं (युवां) समाने अहनि यज्ञं त्रिः मिमिक्षतम् अद्य अस्मभ्यम् दोषा उषसः त्रिः यामानि पिन्वतम् वाजवतीः इषः च त्रिः पिन्वतम् ॥

TRANSLATION

O expert artisans, the manufacturers and conductors of the conveyances like the fire and water, you who are dispellers of all evils and miseries thrice every day, sprinkle thrice the Yajna (in the form of an industrial enterprise or undertaking beneficial to all) with water and other necessaries. Provide us thrice with suitable vehicles in day time and at night and provide us with speedy boats and steamers which give us desirable happiness.

PURPORT

Learned artisans and conductors of vehicles with machines should manufacture verious conveyances artistically for the happiness and pleasure of the body, mind and soul. They should earn money and make all beings happy, so that every one may learn this science and make progress in it day and night industriously, giving up indolence and endeavour to preserve it with zeal.

THE COMMENTATOR'S NOTES

(अवद्यगोहना) अवद्यानि गर्ह्याणि निन्दितानि दुःखानि गूहतः आच्छादयतः दूरीकुरुतः तौ । अवद्य पण्यवर्या गर्ह्य पणितव्यानिरोधेषु (अष्टा० ३.१०१) इत्ययं निन्द्यार्थे निपातः यन्तात् गुहू संवरणे इत्यस्माद्

धातोः ण्यासश्रन्थोयुच् । (अष्टा० ३.३.१०७) इतियुच् ॥

= Removers of all evils and consequent miseries.

(यज्ञम्) ग्राह्यशिल्पादिसिद्धिकरम्

Yajna—Accomplisher of art and industry etc.

(इषः) याः इष्यन्ते ताः इष्टसुखसाधिकाः नौकादयः

= Boats and steamers, givers of desirable happiness.

(अश्विना) वह्निजलवद् यानसिद्धं सम्पाद्य प्रेरक चालकौ अध्वर्यू । अश्विनावध्वर्यू । (शतपथे १.१.२.१७) ।

The impellers and conductors of various vehicles with fire and water etc.

(दोषा) रात्रिषु । अत्र सुपां सुलुक् (अष्टा० ७.१.३९) इति सुब् व्यत्ययः । दोषेति रात्रिनामसु (निघ० १.७)

= At nights.

The same subject is continued.

Mantra—4

त्रिर्वर्तिर्यातं त्रिरनुव्रते जने त्रिः सुप्राव्ये त्रेधेव शिक्षतम् ।
त्रिर्नान्द्यं वहतमश्विना युवं त्रिः पृक्षो अस्मे अक्षरेवपिन्वतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना युवं (युवाम्) अस्मे (अस्माकम्) वर्तिः (मार्गम्) त्रिः यातम् । त्रिवारं प्रापयतम् । शिष्याय त्रेधाहस्तक्रिया रक्षण चालन ज्ञानाख्यं शिक्षयन्नध्यापकः इव अस्मान् त्रिः शिक्षतम् अस्मान् नान्द्यंत्रिः वहतम् (त्रिः प्रापयतम्) यथा नदीतडागसमुद्रादयः जलाशयाः मेघस्य

सकाशात् । अक्षराणि (जलानि) व्याप्नुवन्ति तथा अस्मान् पृक्षः (विधासम्पर्कं) त्रिः पिन्वतम् ॥

TRANSLATION

O givers and receivers of education, please lead us to the path of righteousness thrice. Come also and take us to the desirable man who is well-disposed towards us, has taken the vow of truth and gives good advice. Like a teacher who gives practical education in works of art with hand, its preservation and theoretical knowledge, you kindly teach us in three ways by giving instruction, by giving suitable advice and by practical training. Give us thrice the knowledge of art and industry which is to be always developed. As rivers, tanks and oceans, get water from the clouds, impart us proper education in the above three kinds and thrice a day.

PURPORT

It is the duty of the persons well-versed in various arts, to make those intelligent men who desire to acquire the knowledge of these arts, to give proper theoretical and practical training and thereby enable them to accomplish many works by acquiring the knowledge of these arts, with dexterity and labour.

THE COMMENTATOR'S NOTES

(वर्तिः) वर्तन्ते व्यवहरन्ति यस्मिन् मार्गे हृ पिषिरुहि वृतिविदिछिदिकीर्तिभ्यश्च ॥ (उणादि० ४.११६) इत्यधिकरणे इ प्रत्ययः = Path.

(त्रेधा इव) यथा त्रिभिः पाठनज्ञापनहस्तक्रियादिभिः प्रकारैस्तथा ।

= By three methods of teaching, advising and giving practical training.

(नान्द्यम्) नन्दयितुं योग्यं शिल्पज्ञानम् ।

= The knowledge of art that is always to be developed.

(अश्विना) विद्यादाता प्रतिग्रहीतारौ अध्वर्यू । = The givers and receivers of education.

(अक्षरा इव) यथा अक्षराणि जलानि तथा अत्र शेश्छन्दसीति शेर्लोपः । अक्षरम् इत्युदकनामसु पठितम् । (निघ० १.१२) = Like the waters.

(पिन्वतम्) प्रापयतम् = Cause to attain.

TRANSLATOR'S NOTES

Here Ashvinau (अश्विना) has been interpreted by Rishi Dayananda as विद्यादातताप्रतिग्रहीतारौ अध्वर्यू = Givers and receivers of education.

The expression अश्विनाध्वर्यू is found in the Yajurveda (14. 2. 3).

In the Aitareya Brahmana 1.18 in Shatapath Br. 1.1.2.17 Taittiriya Br. 3.2.2.1 and Gopath Br. 11.2.6 we come across the significant passage.

अश्विनावध्वर्यू (ऐत० १.१८, शत० १.१.२.१७ तैत्ति०ब्रा० ३.२.२.१ गोपथ उ० २.६)

The word Adhvaryu (अध्वर्यु) has been explained by Yaskacharya in Nirukta 1.3 . 8. as अध्वर्यु अध्वरयुः अध्वरं युनक्ति अध्वरस्य नेता अध्वरं कामयते इति वा (नि०१.३.८)

According to this interpretation, Adhvaryu means one who desires the Yajna (non-violent sacrifice) and one who organises it and is its leader. Among the five daily great Yajnas the first is ब्रह्मयज्ञ which includes Sandhya and Svadhyaya or study of the Vedas. The students who desire it and teachers who are its leaders both are Adhvaryus of this first Yajna and therefore Rishi Dayananda's interpretation of अश्विनौ अध्वर्यू as विद्यादाताप्रतिग्रहीतारौ the givers and receivers of knowledge is well-authenticated.

पिन्वतम् is from पिवि–सेचने sprinkle and establish contact.

वर्तिः has been interpreted as वर्तन्ते व्यवहरन्ति यस्मिन् मार्गे Path. Sayanacharya has explained it as अस्मदीय वर्तनं साधनं गृहम्

Which Prof. Wilson has translated as "Dwelling" and Griffith as "home".

It is very significant to find the Vedas lay so much stress on theoretical and practical knowledge of various arts and industries along with spiritual education. This harmony is not found in any other so-called religious book.

The same subject is continued—

Mantra—5

त्रिर्नो रयिं वहतमश्विना युवं त्रिर्देवताता त्रिरुतावतं धियः ।
त्रिः सौभगत्वं त्रिरुत श्रवांसि नस्त्रिष्ठं वां सूरे दुहितारुहद्रथम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे देव तातावश्विनौ युवं (युवाम्) नः (अस्मभ्यं) रयिं त्रिः वहतम् नः (अस्माकं) धियः (बुद्धीः) उत (अपि बलम्) त्रिः अवतम् नः अस्मभ्यम् त्रिस्थं सौभगत्वं त्रिः वहतम् (प्राप्नुतम्) उत (अपि) श्रवांसि त्रिः वहतम् (प्राप्नुतम्) वां ययोः अश्विनोः सूरे दुहिता पुत्रीव सुविद्या नः (अस्माकं) रथं त्रिः आरुहत् (त्रिवारम् आरोहेत्) तौ वयं शिल्पकार्येषु सं प्रयुज्महे ॥

TRANSLATION

O learned husband and wife whose relation is like that of the sky and the earth, teachers and preachers who extend the field of noble virtues, thrice bestow upon us excellent wealth which consists of the attainment and preservation of knowledge, administration and prosperity. Preserve our intellects and strength in three ways i. e. physical, mental and spiritual. Cause us to obtain exertion which is connected with physical, mental and spiritual happiness and which makes men prosperous in three ways i. e. training servants, army and wife etc. and enable us to get the knowledge of the Vedas and other

Shastras in three ways hearing, reflection and meditation. Let us utilies properly the Ashvinau (fire and waterJ in all works of arts and industries by whose association, the daughter of the sun-beauty accompanies the band of aeroplanes etc. constructed scientifically.

PURPORT

Men should always enjoy happiness by accomplishing the works of arts with the help of the ashvinau (fire and water), developing their intellects, food and prosperity and travelling to distant places in the vehicles manufactured by expert artisans.

THE COMMENTATOR'S NOTES

(देवताता) शिल्पक्रियायज्ञसम्पत्तिहेतू यद्वा देवान् विदुषो दिव्यगुणान् वा तनुतः तौ । अत्र दुतनिभ्यां दीर्घश्च (उणा० ३.८८) इति क्तः प्रत्ययः । देवतातेति यज्ञनामसु पठितम् (निघ० ३.१७) ।

= Increasers of divine virtues.

(त्रिःरयिम्) विद्याराज्यश्रीप्राप्तिरक्षणक्रियामयं परमोत्तमं धनम् ।

= Good wealth that consists of the attainment and preservation of knowledge, administration and prosperity.

(त्रिः सौभगत्वम्) त्रिवारं भृत्य सेना स्वात्मभार्यादि शिक्षाकरणम् ।

= Training servants, army and wife etc.

(त्रिःश्रवांसि) श्रूयन्ते यानि तानि वेदादिशास्त्रश्रवणानि त्रिवारं श्रवणमनननिदिध्यासनकरणम् ।

= The study of the Vedas and shastras in three ways of hearing, reflection and meditation.

(त्रिष्ठम् रथम्) त्रिषु शरीरात्ममनः सुखेषु तिष्ठतीति त्रिस्थम् ।

Relating to the physical, mental and spiritual happiness.

(त्रिः अवतम्) त्रिवारं शरीरप्राणमनोभी रक्षणम् ।

= Protection of body, vital energy and mind.

TRANSLATOR'S NOTES

Sayanacharya and others commentators or translators have not taken pains to explain rationally the significance of the expression त्रि: Thrice or in three ways. They have simply used the expression several times without trying to explain its significance. It is only Rishi Dayanand who has endeavoured to explain it successfully.

Following Swami Ananda Tirtha (Madhvacharya) Raghavendra Yati in his Mantrartha Manjari has given the following spiritual interpretation of त्रिष्ठं वां सूरे दुहिता रुहन् वाम्-युवयोः प्रसादात् (सूरे) सूरेः विदुषो गुरोः दुहिता-बुद्धिः (त्रिष्ठम्) त्रिकालमवम् रथम् आरुहत्—भक्तदेहे ज्ञानोदयोऽभवत् इति ।

Knowledge dawned in the body of the devotees.

The same subject is continued—

Mantra—6

त्रिर्नो अश्विना दिव्यानि भेषजा त्रिः पार्थिवानि त्रिरु दत्तमद्भ्यः।
ओमानं शंयोर्ममकाय सूनवे त्रिधातु शर्म वहतं शुभस्पती ॥

सन्धिच्छेदसहितोऽन्वयः ।

हे शुभस्पती अश्विनौ युवां नः (अस्मभ्यम्) अद्भ्यः दिव्यानि भेषजा (ओषधानि) त्रिः दत्तम् उ इतिवितर्के पार्थिवानि भेषजा त्रिः दत्तम् ममकाय सूनवे शंयोः (सुखस्य दानम्) ओमानं च त्रिः दत्तम् त्रिधातु शर्म ममकाय सूनवे त्रिः वहतम् (प्रापयतम्) ॥

TRANSLATION

O Protectors of the auspicious good actions of men, O learned men, full of the light of knowledge, thrice grant us the medicaments like Soma etc. which manifest good virtues like

knowledge, by increasing intellect and those got from the earth and those got from the water, ever moving air and electricity. Grant unto our sons (whether physical or spiritual) prosperity, happiness and peace which protect and help in the acquisition of wisdom. Grant unto us the conveyances that enable us to travel on earth, sea and firmament which give us happiness and are made like our home.

PURPORT

Men should take for health, medicines which are in the water or on the earth, which destroy diseases. They should manufacture conveyances like the home of iron, copper and brass etc. store there barley and other corns, should burn fire, place water and by their combination should make them to move fast, going to distant places for business and work and coming back soon. In this way, they can enjoy much happiness.

THE COMMENTATOR'S NOTES

(अश्विनौ) विद्याज्योतिर्विस्तारमयौ

= Learned persons full of the light of vast knowledge.

(दिव्यानि) विद्यादिशुभगुणप्रकाशकानि

= Which manifest good virtues like knowledge.

(अद्भ्यः) सातत्यगन्तृभ्यो वायुविद्युदादिभ्यः

= From ever moving air, electricity and other articles.

[शंयोः] शं सुखं कल्याणं विद्यते यस्मिन् तस्य

= Of possessing happiness.

[त्रिधातु] त्रयोऽयस्ताम्र पित्तलानि धातवो यस्मिन् भूसमुद्रान्तरिक्षगमनार्थे याने तत् ।

= Made of iron, copper and brass.

A vehicle by which one can travel on earth, sea and firmament.

[शर्म] गृहस्वरूपं सुखकारकं वा । शर्मेति गृहनामसु [निघ० ३.४] = Home.

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted शर्म as गृहस्वरूपं सुखकारकं वा Home and happiness though he has quoted from Nighantu to show that the word शर्म means home. He thought perhaps that the other meaning of सुख or happiness was too well-known and therefore did not deem it necessary to quote from the Vedic Lexicon.

शर्म इति सुखनामसु [निघ० ३.६]

Sayanacharya has wrongly taken शंयो: to be the name of a person named Shanyu who was the son of Brihaspati. Wilson and Griffith have committed the same mistake. As has been pointed out several times, such interpretation is against the fundamental principles of the Vedic terminology as given in the meemansa in aphorisms like. परन्तु श्रुति सामान्यमात्रम् (मी० मां १.३१)

In the Nirukta has been explained as शमनं च रोगाणां यावनं भयानाम् (निरुक्ते ४.३)

= Removal of diseases and of fear.

यु—मिश्रणामिश्रणयो: अत्र अमिश्रणार्थः । त्रिधातु शर्म

has been explained by Sayanacharya as

वातपित्तश्लेष्मधातुत्रय शमनविषयं सुखम्

The happiness derived from the proper position of the wind, bile and phlegm in the body.

Though Rishi Dayananda has interpreted त्रिधातु शर्म here differently as given above, he has also given that meaning in his commentary on Rig.1.85.12 saying त्रिधातु—त्रिधातूनि वातपित्तकफा येषु शरीरेषु तानि This is akin to Sayanacharyas' interpretation. As in this hymn, there is clear reference to various fastgoing conveyances, Rishi Dayananda has given the above interpretation.

The same subject is continued

Mantra—7

त्रिर्नो अश्विना यजता दिवेदिवे परि त्रिधातु पृथिवीमशायतम् ।
तिस्रो नासत्या रथ्या परावत आत्मेव वातः स्वसराणि गच्छतम् ॥

सन्धिच्छेदसहितोऽन्वयः ।

हे नासत्यौ यजतौ रथ्यौ अश्विनौ इव [शिल्पिनौ] युवां पृथिवीं प्राप्य त्रिः परि अशायतम् आत्मा इव [प्राणः] च स्वसराणि दिवे दिवे गच्छति तद्वद् गच्छतम् नः (अस्माकं) त्रिधातु यानं परावतः मार्गात् तिस्रः गतीः गमयतम् ॥

TRANSLATION

O absolutely truthful respectable artisans who are like the fire and water useful for vehicles, go round the world and go to the firmament and then rest thrice.

(Three times more than usual on account of exhaustion).

As the soul goes to the middle region before taking another body or as the vital air is fast moving as we see every day, so you should also be active and take our aeroplane and other speedy vehicles made of gold, silver and other metals to distant places, with high, low and middle speed as is required.

PURPORT

There is Upamalankara or simile used in the Mantra. Those who desire worldly happiness, should construct vehicles with parts of the earth and other elements and mechanical devices and by the proper use and combination of the water and fire should go soon to distant countries, as the soul soon goes to another body by the path of the firmament after death. None can enjoy worldly happiness without this act.

THE COMMENTATOR'S NOTES

(अश्विना) जलाग्नी इव शिल्पिनौ

= Artisans like the water and fire

त्रिधातु सुवर्णरजतादिधातुसम्पादितम्
= A vehicle made of gold, silver and other metals.

(नासत्यौ) न विद्यतेऽसत्यं ययोः = Absolutely truthful

(स्वसराणि) स्वस्वकार्यप्रापकाणि दिनानि
= The days which lead us to our actions.

स्वसराणीति पदनामसु पठितम् (निघ० ४.२) अनेन प्राप्त्यर्थो गृह्यते ॥

TRANSLATOR'S NOTES

Though Rishi Dayananda has explained स्वसराणि as स्वस्वकार्यप्रापकाणि दिनानि and quoted only from the Nighantu 4.5 it can very well be quoted from the Nighantu 1.9 where it is clearly stated स्वसराणीति अहर्नाम (निघ० १.६) = Svasarani—Days.

When in the Nighantu 5.6 अश्विनौ is पदनाम पद-गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च ॥ by taking the 2nd and third meaning the word can very well be used for जलाग्नी water and fire, proper combination of which enables a man to have speedy locomotion, in the form of steam.

The same subject is continued—

Mantra—8

त्रिर॑श्विना सिन्धु॑भिः स॒प्तमा॑तृभि॒स्त्रय॑ आहा॒वास्त्रे॒धा ह॒विष्कृ॒तम् ।
ति॒स्रः पृ॑थि॒वीरु॒परि॑ प्र॒वा दि॒वो नाकं॑ रक्षेथे॒ द्युभि॑र॒क्तुभि॒र्हि॑तम् ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः]।

हे प्रवा गमयितारौ अश्विनौ (वायुसूर्यौ इव) शिल्पिनौ युवां सप्तमातृभिः सिन्धुभिः द्युभिः अक्तुभिः च यस्य त्रयः आहावाः सन्ति तत् त्रेधा हविष्कृतं (शोधितं) नाकं हितम् (द्रव्यम्) उपरि प्राक्षिप्य यत् तिस्रः पृथिवीः दिवः (प्रकाशयुक्तान

किरणान्) प्रापय्य तत् इतस्ततः चालयित्वा अधः वर्षयित्वा एतेन सर्वं जगत् त्री रक्षेथे त्रिवारं रक्षतम्) ॥

TRANSLATION

O learned artisans like the moving wind and sun or shining like the sun and the moon, you should protect this world with purified rivers which have the earth, fire, sun, air, electricity, gross water and space as their origins, with days and nights whose ways are of three kinds, up, below and middle. You should thrice purify the oblation which makes a man free from misery, put in the fire, load it towards the vast rays of the sun in the form of gross, Trasarenu and subtle atoms. Then cause it to go hither and thither, making it rain down on earth and thereby protect the world thrice.

PURPORT

Men should know that it is on account of the disintregrating, gravitative and rain-producing properties of the air and the sun, that the rivers flow. The oblation that is put in the fire, removes all bad smell and other impurities and causes happiness to all which is free from all misery and beneficial so that happiness and health grow day by day. Without it, none can live happily. Therefore men should perform this Yajna everyday with the object of purifying the air and water.

THE COMMENTATOR'S NOTES

[अश्विनौ [१] सूर्याचन्द्रमसाविव]

= Like the sun and the moon.

[२] वायुसूर्याविव =Like the air and the Sun.

[सप्तमातृभिः] सप्त अर्थात् पृथिव्यग्निसूर्यवायुविद्युदुद-कावकाशा मातरो जनका यासां ताभिः सिन्धुभिः

= Rivers which have the earth, fire, sun, air, lightning or electricity, water and space as their originators.

[तिस्रः] स्थूलत्रसरेणुपरमाण्वाख्याः ।
[दिवः] प्रकाशयुक्तान् किरणान्
= Shining rays of the sun.
[युवा]गमयितारौ = Moving or the causes of motion.
[अक्तुभिः] रात्रिभिः = With nights.
अक्तुरिति रात्रिनाम [निघ० १.७] (Tr.)

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted अश्विनौ here as सूर्याचन्द्रमसौ for which he has not quoted any authority, but which is quite clear in the Nirukta 12.1

The same Subject is continued—

तत्कावश्विनौ द्यावापृथिव्यावित्येके, अहोरात्रावित्येके सूर्याचन्द्रमसावित्येके । निघ० १.२.१

Mantra—9

क्व॒ त्री च॒क्रा त्रि॒वृतो॒ रथ॑स्य॒ क्व॑ त्र॒यो व॒न्धुरो॒ ये सनी॑ळाः ।
क॒दा योगो॑ वा॒जिनो॒ राम॑भस्य॒ येन॑ य॒ज्ञं ना॑सत्योप॒याथः॑ ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः]

हे नासत्यौ अश्विनौ शिल्पिनौ युवां येन विमानादियानेन यज्ञं संगन्तव्यंमार्गं कदा उपयाथः दूरदेशस्थं स्थानं समीपवत् प्रापयथः तस्य च रासभस्य वाजिनः त्रिवृतः रथस्य मध्ये क्व त्रीणि चक्राणि कर्तव्यानि क्व च अस्मिन् विमानादियाने ये सनीडाः त्रयः वन्धुराः [तेषां योगः कर्तव्यः इति त्रयः प्रश्नाः]

TRANSLATION

O absolutely truthful learned artisans, where are to be set up the three mechanical wheels of the triple chariot like the

aeroplane (which can travel on the earth, water and firmament) etc. whereby you come to your distant destination (as if it is near) ? Where are three wheels of the speed that produces noise ? Where are the three seats for the water, fire and men thereto firmly fastened ? These are the three questions you should consider and answer.

PURPORT

These are the answers of these questions hinted at above.

1. The persons who long for prosperity should fasten three things or have three seats in the beginning, middle and end of the vehicles. (1) A seat for men. (2) Second place for keeping the fire. (3) Third place for keeping water. Whenever there is desire to go out on tour, fuel etc. should be properly put to feed the fire, which should be burnt with the aid of the air produced by machines and with the force of the steam. In this way, men can go to distant places as if they are close by. Without such conveyances or chariots (aeroplane being one of them) no one can travel to distant places safely.

THE COMMENTATOR'S NOTES

(चक्रा) यानस्य शीघ्रं गमनाय निर्मितानि कलाचक्राणि

= Mechanical wheels for speedy locomation of the Vehicles.

(त्रिवृतः रथस्य) त्रिभिः रचनचालनसामग्रीभिः पूर्णस्य भूमिजलान्तरिक्षमार्गेषु रमन्ते येन तस्य ।

= Of the vehicle which is full of all material for manufacturing, driving and other requisites and which can travel on the earth, the waters and firmament.

(सनीडाः) समाना नीडाः बन्धनाधारा गृहविशेषा अग्न्यागारादयो येषु ते ।

= Possessing places for keeping fire etc.

(रासभस्य) रासयन्ति शब्दयन्ति येन वेगेन तस्य रास-भावश्विनोरित्यादि पदोपयोजननामसु (निघ० १.१५)

= Of the speed which causes noise.
The same subject is continued.

Mantra—10

आ नासत्या गच्छतं हूयते हविर्मध्वः पिबतं मधुपेभिरासभिः ।
युवोर्हि पूर्वं सवितोषसो रथमृताय चित्रं घृतवन्तमिष्यति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे अश्विनौ नासत्याभ्याम् अश्विभ्याम् इव युवाभ्यां यद् हविः हूयते तेन हविषा शोधितानि मध्वः (मधूनि जलानि) मधुपेभिः आसभिः पिबतम् । (अस्मदानन्दाय) घृतवन्तं चित्रं रथम् आगच्छतम् (समन्तात् शीघ्रं प्राप्नुतम्) (युवोः) युवयोः यः रथः उषसः पूर्वं सविता इव प्रकाशमानः इष्यति स हि ऋताय [अस्माभिः ग्रहीतव्यो भवति] ॥

TRANSLATION

O truthful expert artisans ! whatever fuel and oblations you put in the fire, drink the sweet and thereby purified water with lips that know the sweetness of all. Come for our delight to our pleasant dwelling place at the dawn before the rise of the sun with your wonderful chariot full of water etc. that sort of chariot or car is to be taken by us for true movement and speedy locomation.

PURPORT

When fire and water are put in proper proportion and duly combined in the vehicles, they take us soon to distant places. There should be such a place for the exit of the steam, that the speed may be accelerated. He can enjoy happiness well who knows this science.

THE COMMENTATOR'S NOTES

[हविः] होतुं प्रक्षेप्तुं दातुम् अर्हं काष्ठादिकम् इन्धनम् ।

= Anything to be put in the fire like the fuel.

(मध्वः) मधुर गुणयुक्तानि जलानि = Sweet waters.

मधुइति उदकनामसु पठितम् (निघ १.१२) अत्र लिंगव्यत्ययेन पुंस्त्वम् वा छन्दसि सर्वे विधयो भवन्तीति पूर्वसवर्णप्रतिषेधाद् यणादेशः (आसभिः) स्वकीयैः आस्यवत् छेदकगुणैः अत्रास्यस्य स्थाने पद्दन्नोमास (अष्ट० ६.१.६३) इत्यासन्नादेशः

What else is to be accomplished by them (Ashvinau) is taught further.

Mantra—11

आ नासत्या त्रिभिरेकादशैरिह देवेभिर्यातं मधुपेयमश्विना ।
प्रायुस्तारिष्टं नी रपांसि मृक्षतं सेधतं द्वेषो भवतं सचाभुवा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे शिल्पिनौ युवां नासत्यौ अश्विना सचाभुवौ इव देवेभिः विद्वद्भिः सह इह उत्तमेषु यानेषु स्थित्वा त्रिभिः अहोरात्रैः समुद्रस्य पारम् एकादशैः अहोरात्रैः भूगोलान्तं यातं द्वेषः रपांसि च निर्मृक्षतं मधुपेयम् आयुः प्रतारिष्टं सुसुखं सेधतं (विजयिनौ भवतम्)

TRANSLATION

O ye artisans of absolutely truthful character, you who are united like the heaven and the earth, go across the ocean along with other learned persons in three days and nights and to the end of the whole world in eleven days and nights. Prolong our charming sweet lives, efface our sins, make us happy, destroy our enemies and be ever victorious.

PURPORT

When men travel in such nice vehicles as mentioned above, they can comfortably go to the other end of the great ocean in three days and nights and go round the world in eleven days and nights. Doing this, attaining full age, casting aside all their miseries, conquering their enemies, they are entitled to enjoy the happiness of vast government.

THE COMMENTATOR'S NOTES

(अश्विना) द्यावापृथिव्यादिकौ द्वौ द्वौ
= The heaven and earth and other pairs.

(रपांसि—पापानि दुःखप्रदानि । रपो रिप्रम् इति पापनामनी भवतः । निरुक्ते ४.३.२२)
= Sins which cause misery.

मृक्षतम्) दूरीकुरुतम् = Remove, cast aside.

(सेधतम्) मंगलं सुखं प्राप्नुतम् = Attain happiness.

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted अश्विनौ here as द्यावापृथिव्यादिकौ द्वौ द्वौ By आदि etc. may be taken according to Nirukta 12.1 अहोरात्रौ, सूर्याचन्द्रमसौ Day and night, the Sun and the moon etc. मृक्षतम् Rishi Dayananda has not pointed out the verb. Sayanacharya explains it as निमृ क्षतम्-निःशेषेण शोधयतम् = Purify completely. He derives it from मृश-आमर्शने which means to touch. Shri Kapali Shastri ji also follows him, but it is not quite consistent with the रपांसि which Sayanacharya also has taken as पापानि = Sins. Rishi Dayananda interprets मृक्षतम् as दूरीकुरुतम् = Remove. From धातुकल्पद्रुम of Gurunath Vidya Nidhi, it is clear that मृश means आमर्शने or to touch, according to some, but आमर्दने इत्येके to destroy according to others. This is the meaning that Rishi Dayananda has taken, which is quite consistent with the context. It is not at all a farfetched interpretation. Sayanacharya and others including Shri Kapali Shastriji interpret सेधतम् as प्रतिषेधतम्

(which Wilson translates as restrain and say षिधुगत्याम् अत्र केवलोऽपि विधिः प्रतिपूर्वं स्यार्थेवर्तते

But Rishi Dayananda takes the verb षिधु-गत्याम् as it is and taking the third meaning of गति as प्राप्ति explains it as सुखं प्राप्नुतम् = attain happiness. This is quite simple and straight forward interpretation.

The same subject is continued.

Mantra—12

आ नो॑ अश्विना त्रि॒वृता॒ रथे॑ना॒र्वाञ्चं॑ र॒यिं व॑हतं सु॒वीर॑म्।
शृ॒ण्वन्ता॑ वा॒मव॑से जोहवीमि वृ॒धे च॑ नो भवतं॒ वाज॑सातौ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

(हे शिल्पविद्याविचक्षणौ) शृण्वन्ता (श्रावयितारौ) अश्विनौ युवां द्वौ द्वौ इव त्रिवृता रथेन नः (अस्मान्) अर्वाचं सुवीरं रयिम् आवहतं प्राप्नुतम् नः (अस्माकम्) वाजसातौ वृधे (वर्धनाय) च (विजयिनौ) भवतं यथा वाम् अवसे जोहवीमि (पुनः पुनः आ ददामि) तथा मां गृह्णीतम् ॥

TRANSLATION

O expert artisans ! You who are united like the heaven and the earth or water and fire and who listen to our requests, borne in your car or chariot traverse on the earth, the water and the middle region, bring to us present prosperity of vast Government with noble off-spring. I call upon you, listening to me for protection, Knowledge with ease and entry into wisdom. Please accede to my prayer.

PURPORT

No one can traverse by the paths of the earth, water and firmament without the car or vehicle prepared and yoked by expert learned artisans. Therefore men should attain propsperity of good Government, good army and brave persons and

should get victory in battles using such wonderful vehicles. So men should pay attention to this important matter also.

THE COMMENTATOR'S NOTES

(अश्विना) जलपवनौ। अत्र सर्वत्र सुपां सुलुक् इत्याकारादेशः

= The water and fire.

(त्रिवृता) यः त्रिषु स्थलजलान्तरिक्षेषु पूर्णगत्या गमनाय वर्तते तेन

= That can traverse speedily on the earth, in the water and in the firmament.

(रथेन) विमानादियानस्वरूपेण रमणसाधनेन

By any means of delight like the aeroplane.

(अवसे) रक्षणाय, सुखेनावगमाय, विद्यायां प्रवेशाय वा

For protection, for easy learning and entry into wisdom.

(जोहवीमि) पुनः पुनः आददामि।

= I call upon you or take you in (remember).

(वाजसातौ) संग्रामे = In the battle.

TRANSLATOR'S NOTES

The adjective of रथेन as त्रिवृता is very significant. Rishi Dayananda has interpreted it in this hymn serveral times as यः त्रिषु स्थलजलान्तरिक्षेषु पूर्णगत्या गमनाय वर्तते तेन यः त्रिषु विमानादियानस्वरूपेण रमणसाधने ।

=That can traverse the earth, the water and the firmament. Even Sayanacharya interprets त्रिवृता रथेन as अप्रतिहतगतित्वात् त्रिषु लोकेषु वर्तमानेन रथेन ।

=By the vehicle which can go in all the three worlds i. e. the earth, the water and the heaven. Prof. Wilson translates it as "Borne in your car that traverses the three worlds."

अवसे used in the Mantra has been interpreted by by Sayanacharya as रक्षणार्थम् But Rishi Dayananda agreeing with Sayanacharya that it is derived from अव which has 19 meanings including protection, takes it besides रक्षणाय for

दुखावगमाय विद्यायां प्रवेशाय वा । अवगम (Knowledge) and प्रवेश (entry into wisdom). जोहवीमि is from हु-दानादनयो: आदाने च so Rishi Dayananda has interpreted as पुन: पुनः आददामि =Take you again and again. In the previous hymn, Indra had been described as the accomplisher of this science and in this hymn, the heaven and earth, fire and water etc. have been mentioned as means, so it is connected with that hymn, as the same subject is continued.

इति पंचमो वर्गः चतुस्त्रिंशं सूक्तं च समाप्तम् ॥

Here ends the fifth Varga and the thirty-fourth hymn of the first Mandala of Rigveda Sanhita.

पंचत्रिंशं सूक्तम्

HYMN XXXV.

अथैकादशर्चस्य पंचत्रिंशस्य सूक्तस्यांगिरसो हिरण्यस्तूप ऋषिः । आदिमस्यमन्त्रस्य अग्निर्मित्रावरुणौ रात्रिः सविता च २-११ सविता देवता । छन्दः १ विराड् जगती ९ निचृज्जगती छन्दः । निषादः स्वरः । २.५. १०.११ विराड् त्रिष्टुप् । ३.४.६ त्रिष्टुप् छन्दः । धैवतः स्वरः । ७.८ भुरिक् पंक्तिश्छन्दः । पंचमः स्वरः ।

Seer—Hiranya Stoopa.

Devata or subject — 1. Agni, Mitra, Varuna, Ratri and Savita 2-11 Savita.

Metres — Jagati, Trishtup and Pankti in different mantras.

Svara or Tune — Dhaivata and Panchama.

अग्न्यादिगुणान् विज्ञाय कृत्यं सिद्धं कुर्यादित्युपदिश्यते ।

One should know the attributes of Agni, Mitr a, Varuna and others and then should accomplish all work s is taught in the first Mantra.

Mantra—1

ह्वयाम्यग्निं प्रथमं स्वस्तये ह्वयामि मित्रावरुणाविहावसे ।
ह्वयामि रात्रीं जगतो निवेशनीं ह्वयामि देवं सवितारमूतये ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अहम् इह स्वस्तये प्रथमम् अग्निं ह्वयामि अवसे मित्रावरुणौ ह्वयामि जगतः निवेशनीं रात्रीं ह्वयामि ऊतये सवितारं देवं ह्वयामि ॥

TRANSLATION

I first invoke Agni (fire here for our protection and happiness. I invoke for protection Mitra and Varuna (Praana and Udana — two vital breaths. I invoke or call on Ratri (Night) which brings rest to the world and I call for preservation and the accomplishment of works the bright solar world.

PURPORT

Men should day and night utilise properly the fire air and sun and then attain happiness. Without this, none can enjoy happiness.

THE COMMENTATOR'S NOTES

(स्वस्तये) सुशोभनम् इष्टं सुखमस्ति यस्मात् तस्मै सुखाय
= For desirable happiness.

(मित्रावरुणौ) मित्र: प्राणः वरुणः उदानः तौ।
= Prana and Udana — two vital energies.

(सवितारम्) सूर्यलोकम् = The solar world.

(ऊतये) क्रियासिद्धीच्छायै
= For the desire of the accomplishment of the works.

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted मित्रावरुणौ here as मित्र: प्राणा: वरुण: उदान: तौ Mitra and Varuna or two vital energies. Though unfortunately, he has not quoted any authority, such authority is clearly found in several passages of the Brahmanas, as the following quotations show.

प्राणोदानौ वै मित्रावरुणौ (शतपथ १.८.३२, ३.६.१.१६)

प्राणोदानौ मित्रावरुणौ (शतपथ ३.२.२.१३)

So Rishi Dayananda's interpretation is well-authenticated. The word ऊति: is derived from अव अवतेः क्तिमि ज्वर त्वारश्रिव्य-विमवामुपधायाश्च (अष्टा० ६.४.२०) इत्यादिना वकारस्य उपधायाश्च ऊढ् उति यूतिजूति सातिहेति कीर्तयश्च (अष्टा० ३.३.९७) इत्यादिना क्तिन: उदात्तत्वम् ।

As ooti (ऊति) is derived from अव which has 19 meanings Rishi Dayananda has taken it to mean क्रियासिद्धीच्छायै ।

Mantra—2

आ कृष्णेन रजसा वर्तमानो निवेशयन्नमृतं मर्त्यं च ।
हिरण्ययेन सविता रथेना देवो याति भुवनानि पश्यन् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

ईश्वरपक्षे (१) अयं सविता देवः परमेश्वरः आ कृष्णेन रजसा सह अभिव्याप्य वर्तमानः सर्वस्मिन् जगति अमृतं मर्त्यं च निवेशयन् सन् हिरण्ययेन यशोमयेन ज्ञानरथेन युक्तः भुवनानि पश्यन् आयाति (समन्तात् सर्वान् पदार्थान् प्राप्नोति इति पूर्वोऽन्वयः) ॥

सूर्यपक्षे (२) अयं सविता देवः सूर्यलोकः कृष्णेन रजसा सह वर्तमानः अस्मिन् जगति अमृतं मर्त्यं च निवेशयन् हिरण्ययेन रथेन भुवनानि पश्यन् (दर्शयन् सन्) आयाति (समन्तात् वृष्ट्यादिरूपविभागं च प्राप्नोति इति अपरः अन्वयः) ॥

TRANSLATION

(1) In the case of God, the meaning of the Mantra is—The Supreme Lord is upholding all spheres with His Glorious power of attraction and with the gift of knowledge which makes the joy — producing activities possible. He vouchsafes true knowledge to mortal men. He bestows immortality on the dwellers of the earth. The Self-effulegent Lord upholds all the worlds and makes everything and the form and colour of all objects clear and distinct.

(2) In the case of the Sun the meaning of the Mantra is—The Lustrous Sun is upholding all spheres with his brilliant Power of attraction and with the gift of light which makes the happiness-producing activities possible. He

vouchsafes the band of rays to the abode of mortal man or fixes his place for it. He bestows rain which produces vegetation and hence is a source of life on the earth. The brilliant sun upholds all the worlds and makes everything visible and the form and colour of all objects clear and distinct.

THE COMMENTATOR'S NOTES

(कृष्णेन) कर्षति येन.स कृष्णः तेन कृषेर्वर्णे (उणा० ३.४) इति नक् प्रत्ययः । अत्राङ् पूर्वकत्वात् आकर्षणार्थो गृह्यते ॥ = gravitating.

(रजसा) लोकसमूहेन सह लोका रजांस्युच्यन्ते (निरु० ४.१९) = Worlds or spheres.

(अमृतम्) अन्तर्यामितया वेदद्वारा च मोक्षसाधकं सत्यं ज्ञानं वृष्टिद्वाराऽमृतात्मकं रसं वा ।

= True knowledge which leads to immortality or sap through the rain.

(हिरण्ययेन) ज्योतिर्मयेन अनन्तेन यशसा तेजोमयेन वा ज्योतिर्हिरण्यम् (शत० ४.३.१.२१) । = Full of light, glorious or brilliant.

[सविता] सर्वेषां प्रसविता = God as Creator of all.

[२] प्रकाशवृष्टिरसानां च प्रसविता

= The Sun source of light, rain and sap.

[रथेन] रहति–जानाति गच्छति गमयति वा येन तेन रथो रहतेर्गतिकर्मणः [निरु० ९.११]

= Chariot in the form of knowledge in the case of God and Chariot metaphorically in the case of the Sun.

[पश्यन्] [१] प्रेक्षमाणः = Seeing—in case of God.

[२]दर्शयन् =Causing or enabling to see, in the case of the Sun.

[देवः]दीव्यति प्रकाशयतीति =Giver of Light, Refulgent.

PURPORT

There is Shleshalankara or double meaning here. As the earth and other worlds uphold men and other creatures, in the same way, the solar world upholds the earth and other spheres by its attracting power or gravitation. God upholds the sun and other worlds by His power. In this way, all worlds are upheld in proper order. Without this, it is not possible for any world with weight and velocity to stay in its axis. Without the rotation of the worlds it is not possible to have the parts of time like the seconds, hours, days and nights, fortnights, months, seasons and years etc.

TRANSLATOR'S NOTES

Rishi Dayananda gives double meaning of the Mantra taking the word (सविता) in the sense of God and the sun, for which he has quoted from the Brahmanas. The following quotations from the Shatapath, Kaushitaki and other Brahmahas can be aptly given.

सविता वै देवानां प्रसविता [शतपथ १.१.२.१७] [जैमिनीयोपनिषद् ब्राह्मणे ३.१८.३] सविता वै प्रसविता [कौषीतकी ब्रा० ६.१४] यो ह्येव सविता स प्रजापतिः। [शत० १२.३.५.१—गोपथ ब्रा०पू० ५.२२] प्रजापतिर्वै सविता [ताण्ड्य महाब्राह्मणे १६.५.१७] असावादित्यो देवः सविता [शत० ६.३.१.१८] ॥

These quotations clearly show that the word Savita) stands both for God and the sun.

अथ वायुसूर्यदृष्टान्तेन शूरवीरगुणा उपदिश्यन्ते

Now by the illustration of the air and the Sun, the attributes of a hero are taught.

Mantra—3

यासि॑ दे॒वः प्र॒वता॑ या॒त्यु॒द्वता॒ यासि॑ शु॒भ्राभ्यां॑ यज॒तो हरि॑भ्याम् ।
आ दे॒वो या॑ति सवि॒ता प॑रा॒वतोऽप॒ विश्वा॑ दुरि॒ता बाध॑मानः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे राजपुरुषाः । भवन्तः यथा विश्वानि दुरितानि अपबाधमानः यजतः देवः वायुः प्रवता मार्गेण याति उद्वता मार्गेण याति आयाति च यथा च विश्वा दुरिता (सर्वाणि दुःखप्रदानि अन्धकारादीनि) बाधमानः यजतः सविता देवः (सूर्यलोकः) शुभ्राभ्यां हरिभ्यां (हरणसाधनाभ्याम् अहोरात्राभ्यां कृष्णशुक्ल पक्षाभ्यां परावतः [दूरस्थान पदार्थान् स्वकिरणैः प्राप्य पृथिव्यादीन् लोकान् याति प्राप्नोति तथा युद्धाय शूरवीराः गमनागमनाभ्यां प्रजाः सततं सुखयन्तु ॥

TRANSLATION

As chasing away all miseries and diseases, the air that displays and is to be united with, moves upward and downward and as the sun driving away all darkness approaches distant objects with his rays and with days and nights and with bright and dark fortnights, so brave men should go for the battle with unrighteous persons and make all people happy.

PURPORT

There is implied simile here. As in this universe, created by God, the air moving upward and downward, brings below those things that are above and takes upwards them that are below and as the sun with his rays dispels all darkness, sometimes casts aside miseries and manifests happiness and at other times drives away happiness and manifests distress, in the same way, the President of the Assembly and others with their armies should move here and there and having conquered their enemies, should safeguard the interests of the people.

THE COMMENTATOR'S NOTES

[यजतः] संगन्तुं योग्यः =Worthy of being united with.

[हरिभ्याम्) कृष्णशुक्लपक्षाभ्याम्= With dark and bright fortnights.

[परावतः] दूरमार्गान् परावत इति दूरनामसु पठितम् [निघ० ३.२६] = Distant.

[दुरितानि] दुष्टानि दुःखानि = Miseries.

TRANSLATOR'S NOTES

In his commentary on this Mantra, Rishi Dayananda has taken सविता (Savita) to mean वायु air and सूर्य (sun). Though he has not quoted an authority to show how सविता (Savita) stands for the air, the following passages from the Brahmanas are clear.

अयं वै सविता योऽयं वायुः पवते [शतपथे १४.२.२.६] वायुरेव सविता [गोपथ पू० १.१३ जैमिनीयोपनिषद् ब्राह्मणे ४.२७.५]

He has interpreted हरिभ्याम् here as कृष्णशुक्लपक्षाभ्याम् without quoting an authority which is clearly available in the following passage of the Shadvinsha Brahmana.

पूर्वपक्षापरपक्षौ वा इन्द्रस्य हरी ताभ्यां हीद सर्वं हरति । [षड्विंश ब्राह्मणे १.१]

So his interpretation is well-authenticated.

पुनस्तयोर्दृष्टान्तेन राजकृत्यमुपदिश्यते ।

By their (of the air and the sun) illustration the duties of a king are taught.

Mantra—4

अभीवृतं कृशनैर्विश्वरूपं हिरण्यशम्यं यजतो बृहन्तम् ।
आस्थाद्रथं सविता चित्रभानुः कृष्णा रजांसि तविषीं दधानः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

(हे सभेश राजन्) त्वं यथा यजतः चित्रभानुः सविता सूर्यो वायुर्वा कृशनैः किरणरूपैः वा बृहन्तं हिरण्यशम्यम् अभीवृतं विश्वरूपं रथं कृष्णानि रजांसि (पृथिव्यादि लोकान्) तविषीं (बलं) च दधानः सन् आस्थात् (समन्तात् तिष्ठति तथा भूत्वा वर्तस्व) ॥

TRANSLATION

O king or President of the Assembly, you should be like the many rayed sun who is giver of light, having power to disperse darkness with his brightest splendour from the world, decorated with many kinds of golden ornaments and furnished with golden yokes mounted on his golden chariot (so to speak) many-hued. You should also be like the air which upholds the world. (It is to be clearly understood that this description of the sun is poetical and metaphorical).

PURPORT

As there is the mighty air which is the cause of the sun and other objects and upholder of the solar and other worlds, having the power of gravitation and as there is the sun sustaining all worlds and manifesting all forms with his power and attraction and without them (the air and the sun) not even an atom can be sustained, so a king should maintain kingdom being full of the wealth of virtues.

THE COMMENTATOR'S NOTES

(कृशनैः) तनूकरणैः सूक्ष्मत्वनिष्पादकैः किरणैर्विविधरूपैर्वा कृशनमिति रूपनामसु पठितम् (निघ० ३.७)
= With his attenuating rays of various forms.

(यजतः) संगतिप्रकाशयोर्दाता
= Giver of Unity and light.

(रथम्) यस्मिन् रमते तम् रममाणस्तिष्ठतीति वा (निरुक्ते ९.११) (सविता) ऐश्वर्यवान् राजा सूर्यलोको वायुर्वा । सवितेति पदनामसु पठितम् (निघ० ५.४) अनेन प्राप्तिहेतोर्वायोरपि ग्रहणम् ।
= (1) Wealthy King or President.
(2) The sun, (3) The air.

TRANSLATOR'S NOTES

For the meaning of the Savita as air, we have already quoted passages from the Brahmanas.

The word सविता is from षु-प्रसवैश्वर्ययोः So the meaning of the word as wealthy king is clear.

पुनस्तौ कीदृशावित्युपदिश्यते ।

How are they (the air and the Sun) is taught in the fifth Mantra.

Mantra—5

वि जनाञ्छ्यावाः शितिपादो अख्यन्रथं हिरण्यप्रउगं वहन्तः ।
शश्वद्विशः सवितुर्दैव्यस्योपस्थे विश्वा भुवनानि तस्थुः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे सज्जन यथा अस्य दैव्यस्य सवितुः सूर्यलोकस्य उपस्थे विश्वा भुवनानि (सर्वे भूगोलाः) तस्थुः । तस्य शितिपादाः श्यावाः (किरणाः) जनान् हिरण्य प्रउगं रथं शश्वद् विशः च वहन्तः व्यख्यन् (विविधतयाख्यान्ति) (तथा तव निकटे विद्वांसः तिष्ठन्तु त्वं च विद्याधर्मो प्रकटय) ॥

TRANSLATION

O noble person, as all men and all the regions are dependent (for light and life) on the sun, whose white rays manifest light to man-kind, maintaining aeroplanes and other vehicles where fire and light are properly put, so learned men should stay with you and you should manifest knowledge and righteousness.

PURPORT

O men, all these are the attributes of the solar world like the light and attraction which uphold the world and properly manifest all objects. The worlds that are near the sun, are illumined by the light of the sun and the air also sustains the people. On account of this, all worlds remain in their axis. So you should bear all noble virtues and establish justice, maintaining proper order.

THE COMMENTATOR'S NOTES

(श्यावाः) श्यायन्ते प्राप्नुवन्ति ते । श्यावाः सवितुरित्यादिष्टोपयोजन नामसु पठितम् (निघ० १.१५)

= The rays of the Sun.

(शितिपादः) शितयः शुक्लः पादा अंशा येषां किरणानां ते = White beams.

(हिरण्य प्र उगम्) हिरण्यस्य ज्योतिषः अग्नेः प्रउगं सुखवत् स्थानं यस्मिन् तं प्रयोगार्हम् पृषोदरत्वादित्वादभीष्टरूपसिद्धिः ॥

= Having proper place for the fire and light.

(रथम्) विमानादियानम्

= Chariot or vehicle like the aeroplane etc.

पुनर्वायु सूर्यगुणा उपदिश्यन्ते ।

The attributes of the air and the Sun are taught further.

Mantra—6

तिस्रो द्यावः सवितुर्द्वा उपस्थाँ एका यमस्य भुवने विराषाट्।
आणिं न रथ्यममृताधि तस्थुरिह ब्रवीतु य उ तच्चिकेतत्॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

(हे विद्वन्) त्वं रथ्यम् आणिं भृत्यान् इव अस्य सवितुः (सूर्यलोकस्य प्रकाशे) याः तिस्रः द्यावः अधितस्थौ तत्र द्वौ सवितृमण्डलस्य उपस्था वर्तते। एका विराषाट् (विद्युदाख्या दीप्तिः) यमस्य [नियन्तुः वायोः] भुवने (अन्तरिक्षे हि तिष्ठति। यानिअमृतकारणरूपेण नाशरहितानि चन्द्र-तारकादीनि भुवनानि सन्ति तानि अन्तरिक्षे अधि तस्थुः (अधितिष्ठन्ति) यः उ एतानि चिकेतत् (जानीयात्) स तत् (ज्ञानं) ब्रवीतु (तथा भूत्वा इमां विद्याम् उपदिश)॥

TRANSLATION

O learned person, as a battle where there are chariots and other things, depends upon the soldiers who serve in the army, there are three luminaries. The Sun, the fire and electricity, out of which two-the sun and the earth are in the proximity of or under the Solar world, while one the electricity is the world of the air — antariksha or firmament. The moon, stars and planets that are imperishable in the sense that they are originated from the eternal and imperishable Prakriti or Matter, are in the middle region. He who knows all these things positively or thoroughly should speak out and declare this knowledge. You should also impart this knowledge to others, having become well-versed in it.

PURPORT

There is Upamalankara or simile used in this Mantra. All works are accomplished with the help of three luminaries the sun, fire and electricity born of Agni in the subtle form. When the souls depart from the bodies they go to Yama--it is said. What is that Yama is the question. The answer is

that by Yama is meant here the Vayu or air in the firmament. As there are soldiers and servants as a part of the army, in the same manner, all living beings and the dead are dependent upon the air. The earth, moon, stars and other worlds depend upon the light of the sun. Only a learned person, should give answers to questions and not a stupid fellow. Men should not balieve in the words of an ignorant person and should not have lack of faith in the words of an Apta i. e. a man truthful in thought, word and deed.

THE COMMENTATOR'S NOTES

(द्यावः) सूर्याग्निविद्युद्रूपाः

Luminaries in the form of the sun, the fire and electricity.

(यमस्य) वायोः = Of the air.

(आणिम्) संग्रामम्—आणाविति संग्रामनामसु पठितम्। (निघ० २.१७) = Battle.

(चिकेतत्) जानीयात् कित ज्ञाने इति धातोः लेट् प्रथमैकवचनप्रयोगः। बहुलं छन्दसीति शपः श्लुः॥

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted Yama (यमः) here as वायुः or air for which he has given the derivation नियन्ता यमु-उपरमे or controller, but has not quoted an authority which is clearly available as in the following passage of the Shatapath Brahmana.

अयं वै यमः योऽयं (वायुः) पवते (शतपथ ब्राह्मणे १४.२.२.११)

Rishi Dayananda has interpreted आणि as संग्राम or battle on the authority of the Vedic Lexicon Nighantu 2.17 आणाविति संग्रामनामसु (निघण्टौ २.१७) Other Commentators have overlooked this authority and have taken it to mean.

रथाद् बहिः अक्षछिद्रे प्रक्षिप्तः कीलविशेष आणिरुच्यते [सायणाचार्य स्कन्द स्वामिनौ]

or the Pin of the axle (Wilson). "Chariot's axle." (Maxmuller) Linch-pin (Griffith).

Rishi Dayananda's interpretation is therefore well-authenticated. Shri Madhvacharya and Raghavendra Yati take Savita here also as Hari or God and show the dependence of all on Him

पुनरस्य सूर्यलोकस्य गुणा उपदिश्यन्ते ।

The attributes of the solar world are taught further in the seventh Mantra.

Mantra—7

वि सुपर्णो अन्तरिक्षाण्यख्यद्गभीरवेपा असुरः सुनीथः ।
क्वेदानीं सूर्यः कश्चिकेत कतमां द्यां रश्मिरस्या ततान ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः] ।

हे विद्वन् । यथा असुरः गभीरवेपाः सुनीथः सुपर्णः अस्य रश्मिः अन्तरिक्षाणि व्यख्यत् [विख्यापयति—प्रकाशयति] तेन रश्मिगणेन युक्तः सूर्यः इदानीं क्व वर्तते । एतत् कः चिकेत [जानाति] कतमां द्याम् अस्य सूर्यस्य रश्मिः आततान एतत् अपि कः चिकेत [कश्चित् एव जानाति न तु सर्वे, तत् एतत् तत्त्वम् अवेहि] ॥

O learned person,

The solar ray which is the giver of life to all, deep-quivering, well-directed or cause of the attainment of all articles, has illuminated the three regions. At night, where is the sun whose rays illumine or light up the world ? Who knows all this properly ? Who knows to what sphere, his rays have extended ? This can be known only by some learned persons and not by all. You should know all this well.

PURPORT

When this earth while rotating around the Sun, covers the light of the sun and creates darkness, then learned persons ask where has the sun gone ? The question should be properly

answered that he is on the back of the earth. His rotation at his own axis is very subtle, therefore ordinary people cannot know it. Such are also the thoughts of the wise, which all cannot understand.

THE COMMENTATOR'S NOTES

(सुपर्णः) शोभनपतनशीला रश्मयो यस्य । सुपर्णा इति रश्मिनामसु पठितम् (निघ० १.५)

The Sun with rays which are like his charming wings.

(गभीरवेपाः) गभीरः अविद्वद्भिः लक्षितुम् अशक्यः वेपः कम्पनं यस्य सः । टु वेपृ—कम्पने अस्मात् सर्व धातुभ्योऽसुन् इति असुन् प्रत्ययः ।

Deep-quivering whose quivering or subtle movement can not be known by ignorant persons.

(असुरः) सर्वेभ्यः प्राणप्रदः सूर्योदये मृता इवोत्तिष्ठन्तीत्यतः ।

= Giver of life to all beings, as at the rise of the sun, they get up as if from the dead state.

असुषु—प्राणेषु रमते इति वा ।

(सुनीथाः) सुष्ठु नीथाः पदार्थप्राप्तयो यस्मात् सः हनिकुषिनीरमि काशिभ्यः क्थन् (उणादि २.२) इति अनेन णीञ्—प्रापणे इति धातोः क्थन् प्रत्ययः ।

=The cause of the attainment of all articles.

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted गम्भीरवेपाः as गभीरः—अविद्वद्भिः लक्षितुम् अशक्यः वेपः—कम्पनं यस्य सः on the basis of the root-meaning of वेप्—कम्पने ।

पुनरेतस्य कृत्यमुपदिश्यते ।

The same subject of Savita is continued.

Mantra—8

अष्टौ व्यख्यत्ककुभः पृथिव्यास्त्री धन्व योजना सप्त सिन्धून् ।
हिरण्याक्षः सविता देव आगाद्दधद्रत्ना दाशुषे वार्याणि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

(हे सभेश) त्वं यथा यः हिरण्याक्षः सविता देवः (सूर्यलोकः) पृथिव्याः सम्बन्धिनीः अष्टौ ककुभः त्री (त्रीणि उपरिअधोमध्यस्थानि धन्वानि योजनानि तदुपलक्षितान् मार्गान् सप्त सिन्धून् च वि अख्यत् (विख्यापयति) स दाशुषे वार्याणि रत्ना (रत्नानि) दधत् सन् आगात् (समन्तात् एति) (तथाभूतः सन् वर्तस्व) ॥

TRANSLATION

O president of the Assembly, You should be like the sun who lights up or illumines the earth's eight quarters, the three worlds where all objects are placed properly and the moving seven waters in the firmament. He the glorious Sun, comes on all sides upholding desirable gold and other objects for the benevolent Yajamana (performing Yajnas) imparting education to all.

PURPORT

There is implied simile used in the Mantra. This Solar world illuminating all objects, disintegrating particles, taking them to the firmament through the air and bringing them down brings about charming happiness to all souls. It upholds or sustains the waters on the earth and upto about 50 miles in the firmament in gross subtle, light or heavy forms known technically as Sapta Sindhus. In the same manner, learned persons should maintain all with knowledge and righteousness and should make them happy and blissful.

THE COMMENTATOR'S NOTES

(अष्टौ ककुभः) चतस्रो दिशः उपदिशश्च ।
ककुभः इति दिङ्नामसु पठितम् (निघ० १.६)

=Four directions — East, West, North and South and four subdirections known as Agneya, Ishaana etc.

(त्री धन्व) त्रीणि भूम्यन्तरिक्षप्रकाशस्थानि भुवनानि

=Three worlds i. e. the earth, heaven and middle region.

धन्व–प्राप्तव्यानि अत्र गत्यर्थाद्धविधातोरौणादिकः दानिन् सुपां सुलुक् इति विभक्तेर्लुक् (योजना) युज्यन्ते सर्वाणि वस्तूनि येषु भुवनेषु तानि योजनानि अत्र शेश्छन्दसि बहुलम् (अष्टा० ६.१.७०) इति शेर्लोपः ।

=Worlds in which all things are properly united.

(हिरण्याक्षः) हिरण्यानि ज्योतींषि अक्षीणि–व्याप्तिशीलानि यस्य सः । =Glorious or Resplendent.

(सविता) वृष्ट्युत्पादकः (सूर्यः)

=The Sun-the cause of rains.

षु–प्रसवैश्वर्ययोः

(दाशुषे)सर्वोपकारकाय विद्यादिदानशीलाय यजमानाय

=For the performer of the Yajna who does good to others by giving them knowledge and other things.

TRANSLATOR'S NOTES

(ज्योतिर्वै शुक्रं हिरण्यम् ऐतरेय ब्रा० ७.१२) ज्योतिर्हि हिरण्यम् (शत०४.३.१.२२) = Light.

Though according to the Nighantu (1.3) Dhanva (धन्व) is used for अन्तरिक्ष or firmament धन्व इत्यन्तरिक्ष नामसु (निघ० १.३) yet because the number of the Dhanvas used here is three,

therefore it is clear that here it means three worlds. Sayanacharya and Skanda Swami have also given the same meaning saying— साहचर्याद् वा त्रयोऽपि लोकास्त्रीणि धन्वान्युच्यन्ते (स्कन्दस्वामी) धन्व—अन्तरिक्षोपलक्षितान् त्रिसंख्याकान् पृथिव्यादिलोकान् इति सायणाचार्यः ।

पुनः स किं करोतीत्युपदिश्यते ।

What does Savita do is further taught in the 9th Mantra.

Mantra—9

हिरण्यपाणिः सविता विचर्षणिरुभे द्यावापृथिवी अन्तरीयते ।
अपामीवां बाधते वेति सूर्यमभि कृष्णेन रजसा द्यामृणोति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

(भोः सभाध्यक्ष) यथा हिरण्यपाणिः विचर्षणिः सविता (सूर्यलोकः) उभे द्यावापृथिवी अन्तः ईयते अमीवाम् अपबाधते सूर्यम् अभिवेति कृष्णेन रजसा सह द्याम् ऋणोति (तथा भूतः त्वं भव) ॥

TRANSLATION

O President of the Assembly ! You should be like the solar world which has light as its hands, which is generator of sap and disintegrator of particles. It travels (through its rays) between the two regions of heaven and earth, dispels diseases, spreads its rays, and overspreads the light with the earth.

PURPORT

O President of the Assembly, as this Sun related with many worlds on account of his gravitation, illumines all objects and enables all to distinguish between light and darkness, you should also be like him, spreading the light of knowledge and dispelling all darkness of ignorance.

THE COMMENTATOR'S NOTES

(हिरण्यपाणिः) हिरण्यानि ज्योतींषि पाणयः-हस्तवद् ग्रहण साधनानि यस्य सः =Having light as its hands.

(सविता) रसानां प्रसविता =The generator of sap.

(विचर्षणिः) विलेखन स्वभावेन विच्छेदकः। कृषेरा-देश्च चः (उणा० ३.१००) इति कृष्-विलेखने धातोः अनिः प्रत्ययः। =Disintegrator.

(सूर्यम्) सरणशीलं स्वकीयरश्मिगणम् =The band of the rays of the Sun.

(कृष्णेन रजसा)! पृथिव्यादिना लोकसमूहेन =With the earth and other worlds.

(द्याम्) प्रकाशम् = Light.

(ऋणोति) प्रापयति अन्तर्गतोण्यर्थः =Causes. (ऋ०—गतिप्रापणयोः)

(अमीवाम्) रोगपीडाम् = The pain of disease.
अम—रोगे

अथ वायुगुणा उपदिश्यन्ते।
=Now the attributes of the air are taught.

Mantra—10

हिरण्यहस्तो असुरः सुनीथः सुमृळीकः स्ववाँ यात्वर्वाङ्।
अपसेधन्रक्षसो यातुधानानस्थाद्देवः प्रतिदोषं गृणानः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

हे सभेश! भवान् यथा अयं हिरण्यहस्तः असुरः सुनीथः सुमृडीकः स्ववान् अर्वाङ् वायुः याति (सर्वतः चलति) एवं प्रति दोषं गृणानः देवो वायुर्दुःखानि निवार्य

सुखानि प्रापयित्वा अस्थात् तथा यातुधानान् रक्षसः अपसेधन् (सर्वान्) दुष्टान् निवारयन् श्रेष्ठान् गन्तु (प्राप्नोतु) ॥

TRANSLATION

O President of the Assembly, you should be like the air which is giver of life, whose going everywhere is like its hands, which is excellent and giver of good happiness, which possessing touch and other attributes moves in all directions. As the air being worthy of praise on account of its attributes day and night, dispels diseases and miseries and bestows happiness, in the same way, you should drive away unrighteous wicked persons, approach righteous people and guard them.

TRANSLATION

O President of the Assembly, as this air keeps all objects in proper order on account of its attraction and force and as thieves cannot be so powerful in daytime (out of fear) so you should also be. God who has created useful articles like the air, should always be thanked by all.

THE COMMENTATOR'S NOTES

(हिरण्यहस्तः) हिरण्यानि सर्वतो गमनानि हस्ता इव यस्य सः = Air whose movement everywhere is like its hands.

अत्र गत्यर्थाद् हर्य धातोरौणादिकः कन्यन् प्रत्ययः (स्ववान्) स्वे प्रशस्ताः स्पर्शादयो गुणा विद्यन्ते यस्मिन् सः । अत्र प्रशंसार्थे मतुप् ।
=Possessing in itself touch and other attributes.

(यातुधानान्) यातवः यातनाः पीडा धीयन्ते येषु तान्

रक्षसः=Plunderers and others who deserve punishment.

(देवः) सर्वव्यवहारसाधकः।

=Accomplisher of all dealings.

(प्रतिदोषम्) रात्रिं रात्रिं प्रति। अत्र रात्रेरुपलक्षणत्वाद् दिवसस्यापि ग्रहणमस्ति प्रतिसमयम् इत्यर्थः। दोषेति रात्रिनामसु पठितम् (निघ० १.७)

At every time, day and night.

(गृणानः) स्वगुणैः स्तोतुमर्हः

=Worthy of praise on account of good attributes.

TRANSLATOR'S NOTES

For the interpretation of the word सविता as वायु or air which seems rather strange being un-familiar, the following authorities from the Brahmanans may be aptly quoted.

अयं वै सविता योऽयं (वायुः) पवते (शत० १४.२.२.६)

वायुरेव सविता (जैमिनीयोपनिषद् ब्रह्मणे ४.२७.५)

वायुरेव सविता (गोपथ ब्राह्मणे पू० १.३३)

So Rishi Dayananda's interpretation though appearing queer to those who have studied only classical Sanskrit literature, is well-authenticated.

अथ सवितृशब्देनेश्वर उपदिश्यते।

The attributes of God are taught by the use of the word "सविता"

Mantra—11

ये ते पन्थाः सवितः पूर्व्यासोऽरेणवः सुकृता अन्तरिक्षे।
तेभिर्नो अद्य पथिभिः सुगेभी रक्षा च नो अधि च ब्रूहि देव॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः]

हे सवितः देव (जगदीश्वर) त्वं कृपया ये ते (तव) अरेणवः पूर्व्यासः सुकृताः पन्थानः अन्तरिक्षे (स्वव्याप्तिरूपे

वर्तन्ते) तेभिः सुगेभिः पथिभिः नः (अस्मान्) अथ रक्ष च नः (अस्मभ्यं) सर्वा विद्याः अधिब्रूहि च ॥

TRANSLATION

O God Creator of the world and Giver of all happiness, protect us to-day and for ever by Thy dustless (or free from all obstacles ancient and easy paths of righteousness followed by noble persons that Thou hast ordained in Thy universe. Be our sure Protector on those easy and straight paths and teach us all wisdom and sciences.

PURPORT

O God, the paths that Thou hast ordained for the solar and other worlds for their rotation and the paths of righteousness for the happiness of all beings in the firmament and in Thy glory, they tread upon them. Instruct us about those eternal paths or laws and internal paths of righteousness and merits, so that we may never swerve an inch from them.

THE COMMENTATOR'S NOTES

(पन्थाः) धर्ममार्गाः = Paths of righteousness.

(सवितः) सकलजगदुत्पादकेश्वर = O God Creator of the world.

(अरेणवः) अविद्यमाना रेणवः धूल्यंशा इव विघ्ना येषु ते = Dustless or free from all obstacles like the dust.

(अन्तरिक्षे) स्वव्याप्तिरूपे ब्रह्माण्डे । = In the Universe pervaded by Thee (God).

(सुगेभिः) सुखेन गच्छन्ति येषु तैः । सुदुरोरधिकरणे (अष्टा० ३.२.४८) वा० इति वार्तिकेन सूपपदाद् गमधातोर्डः प्रत्ययः । (अधिब्रूहि) ईश्वरार्थं उपरिभावे उपदिश = Teach or instruct us with authority.

TRANSLATOR'S NOTES

This is the most important and significant Mantra of the the hymn. While Skanda Swami, Venkata Mandhava, Sayanacharya, Wilson, Maxmuller, Griffith, Geldner and others take Savita as the Sun and think, that the prayer for protection and instruction is addressed to him; Rishi Dayananda clearly states that by Savita is here meant God the Creator of the world. This view is supported by the authorities from the Brahmanas like.

प्रजापतिर्वै सविता (ताण्ड्य महाब्राह्मणे १६.५.१८)
यो ह्य्वेव सविता स प्रजापतिः (शतपथे १२.३.५.१)
गोपथ ब्राह्मणे २.५.२२ सविता प्रजानयत् (तैत्तिरीय १.६.२.२)

Among other distinguished Acharyas, Shri Madhvacharya and his follower Raghvendra Yati also take Savita here in the sense of Vishnu or God, though obsessed with the Pauranic conception, they have given it a Pauranic colouring in the form of नृसिंहरूपी सविता देवः = Man-lion God.

Yogi Shri Aurabindo and Shri Kapali Shastri — a distinguished South Indian Scholar and Commentator of the Ist Ashtaka (121 Hymns of the Rigveda in Sanskrit Support Rishi Dayananda in taking Savita (सविता) to mean the Creator God.

The last line of the last Mantra of this hymn is specially worth considering in this connection अधि च ब्रूहि देव which Rishi Dayananda rightly interprets as सर्वा विद्या अधि ब्रूहि उपदिश = Teach us all sciences or give us wisdom.

This cannot surely be an address or prayer to an inanimate thing like the Sun.

Sayanacharya explains it as देवानामग्रे अस्मान् अनुष्ठातृत्वेन अधिकत्वेन कथय = Tell us superiers to others before the gods.

Skanda Swami's interpretation is better.

अधिच ब्रूहि । अधिवचनम् आज्ञापनम् । आज्ञापय च यदाज्ञापयितव्य हे देव = Command us what is to be done.

Even Prof. Wilson's translation is not bad.

"Deity, speak to us." (Wilson).

Griffith's translation as "Bless us" is not faithful to the original text. The same is the case with Prof. Maxmuller's translation "Grant to us today thy gracious blessing."

Surely this is not correct translation conveying the sense of the beautiful stanza. Here ends the seventh Varga or 35th Hymn of the first Mandal of the Rigveda Sanhita.

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षट्त्रिंशं सूक्तम्

HYMN XXXVI.

अथ विंशत्यृचस्य षट्त्रिंशसूक्तस्य घोरः काण्व ऋषिः । अग्निर्देवता । १।१२ भुरिगनुष्टुप् छन्दः । गान्धारः स्वरः । २ निचृत् सतः पंक्तिश्छन्दः । ४ निचृत् पंक्तिः । १०,१४ निचृद् विष्टारपंक्तिः । १८ विष्टारपंक्तिः २० सतः पंक्तिश्छन्दः । पंचमः स्वरः । ३।११ निचृत् पथ्या बृहती । ५।१६ निचृत् बृहती ६ भुरिग् बृहती ७ बृहती ८ स्वराड् बृहती ९ निचृदुपरिष्टाद् बृहती १२ उपरिष्टाद् बृहती । १५ विराट् पथ्या बृहती १७ विराडुपरिष्टाद् बृहती १९ पथ्या बृहती च छन्दः । मध्यमः स्वरः ।

Seer — Kanva, Devata or Subject — Agni, Metres — Bhurig Anushtup, Pankti, Brihati, of various forms. Svara or Tune — Gandhara, Panchama and Madhyama.

तत्रादावग्निशब्देनेश्वरगुणा उपदिश्यन्ते

In the first Mantra, by the word Agni, the attributes of God are taught.

Mantra—1

प्र वो य॒ह्वं पु॑रू॒णां वि॒शां दे॑वय॒तीना॑म् ।
अ॒ग्निं सू॒क्तेभि॒र्वचो॑भिरीमहे॒ यं सी॒मिद॒न्य ईळ॑ते ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

वयं यथा अन्ये विद्वांसः सूक्तेभिः वचोभिः देवयतीनां पुरूणां वः (युष्माकं) विशां (प्रजानां सुखाय) यं यह्वम् अग्निं सम् ईडते तथा तम् इत् एव प्र ईमहे (प्रकृष्टतया याचामहे प्रकाशयामश्च) ॥

TRANSLATION

With Vedic hymns and holy eulogies, we supplicate the Supreme Leader and Lord of all His devoted subjects who desire to lead divine lives, Whom other benevolent, wise and righteous persons also inflame in their hearts for the fulfilment of noble desires.

PURPORT

O men, as learned persons having known with certainty the attributes of the Omnipresent God, teach others about Him and urge upon them to glorify Him, so we also manifest His glory and attributes. As God bestows happiness upon all living beings by the creation and preservation of the fire and other substances, in the same way, we should also try to make all beings happy. This you should know well.

THE COMMENTATOR'S NOTES

(यह्वम्) गुणैर्महान्तम् । यह्व इति महन्नामसु पठितम् (निघ० ३.३) = Great, Supreme.

(देवयतीनाम्) आत्मनो देवान् दिव्यान् भोगान गुणान् च इच्छन्तीनाम् = Desiring divine enjoyments and attributes.

(ईमहे) याचामहे ईमह इति याच्ञाकर्मसु पठितम् (निघ० ३.१९) = Supplicate, beg, pray.

पुनः स एवार्थ उपदिश्यते

The same subject is taught further.

Mantra—2

जनासो अग्निं दधिरे सहोवृधं हविष्मन्तो विधेम ते ।
स त्वं नो अद्य सुमना इहाविता भवा वाजेषु सन्त्य ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सन्त्य (ईश्वर) यथा हविष्मन्तः जनासः यस्य ते (तव

आश्रयं) दधिरे तथा तं सहोवृधम् अग्निं त्वां वयं विधेम स सुमनाः त्वम् अद्य नः (अस्माकम्) इह वाजेषु च अविता भव ॥

TRANSLATOIN

O God, the most Liberal Donor, as worshippers offering oblations and possessing and giving good articles, take recourse to Thee, so we also worship Thee who art the augmenter of vigour. So O Omniscient Lord, be our Gracious Helper in all deeds of might, be Thou, O Excellent, our Protector this day and for ever.

PURPORT

Men should remain contented with the Communion with or contemplation upon One God only. Wise learned persons never accept anything else as Adorable in the place of God, therefore they can not be defeated. Thus those who are atheists can never overcome them. How can they be defeated who have God as their Protector ?

THE COMMENTATOR'S NOTES

(अग्निम्) सर्वाभिरक्षकमीश्वरम्

= To God who is the Protector of all.

(हविष्मन्तः) प्रशस्तानि हवींषि दातुम् आदातुम् अर्हाणि वस्तूनि विद्यन्ते येषां ते । अत्र प्रशंसार्थे मतुप् ।

=Those who have got admirable or good things to give and to take.

(सुमनाः) शोभनं मनो ज्ञानं यस्य सः

=Whose knowledge is good and pure-Omniscient in the case of God.

(सन्त्य) सन्ती दाने साधुस्तत् सम्बुद्धौ । अत्र षणु-दाने इत्यस्माद् बाहुलकात् औणादिकः तिः प्रत्ययः ततः साध्वर्थे यश्च ॥ = Liberal Donor.

TRANSLATOR'S NOTES

For the meaning of Agni as God, the passages like the following have already been quoted.

एकं सद् विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः । ऋ० १.१६४.६, ब्रह्म वा अग्निः ॥ कौषीतकी ब्रा० ९।१।५ ॥ १२।८, शतपथ २.५.४.८ ॥ ६.३.५.३२ तैत्तिरीय ३.९.१६.३ ब्रह्माग्निः (शतपथ १.३.३.१९)

हु—दानादनयोः

On this basis is Rishi Dayananda's interpretation of हवींषि as प्रशस्तानि दातुम् आदातुमर्हाणि वस्तूनि ।

-अथ भौतिकाग्निदृष्टान्तेन राजदूतगुणा उपदिश्यन्ते ।

Now by the illustration of material fire, the attributes or characteristics of an ambassador are taught.

Mantra—3

प्र त्वा दूतं वृणीमहे होतारं विश्ववेदसम् ।
महस्ते सतो वि चरन्त्यर्चयो दिवि स्पृशन्ति भानवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे विद्वन् राजदूत) यथा वयं विश्ववेदसं होतारं दूतम् अग्निं प्र वृणीमहे तथाभूतं त्वा (त्वाम् अपि) प्रवृणीमहे यथा च महः महतः सतः अग्नेः भानवः सर्वान् पदार्थान् स्पृशयन्ति (सम्बध्नन्ति अर्चयः दिवि विचरन्ति च तथा ते (तव) अपि सन्तु ॥

TRANSLATION

We choose you, O Ambassador, a donor who endowed with all knowledge and art, as we choose for material prosperity the fire which contains all means of arts and industries and is giver of happiness being very useful. As the flames of the

mighty fire are spread wide around and reach the sky, so let your splendour and reputation be.

PURPORT

O Ambassador, dextorous in the discharge of your duties, as all men choose resplendent fire as messenger (means) for accomplishing technical and industrial works and through it cause oblations to reach the heavens, attaining happiness thereby and as the flames or splendours of this electricity and the famous material fire go upwards, thus you should also be, full of splendour.

THE COMMENTATOR'S NOTES

(दूतम्) यो दुनोति उपतापयति सर्वान् पदार्थान् इतस्ततो भ्रमणेन दुष्टान् वा दूतम् दु–उपतापे ।

= Who punishes unrighteous persons, a messenger or ambassador.

(विश्ववेदसम्) विश्वानि सर्वाणि शिल्पसाधनानि विन्दति यस्मात् तं सर्वप्रजा समाचारज्ञं वा ।

In the case of fire, from which all means of arts and industries are got विद्लृ-लाभे In the case of messenger or ambassador, knower of all the news of the people.

(अर्चय:) दीप्तिरूपा ज्वालाः, न्यायप्रकाशका नीतयो वा

= Flames or policies which manifest justice.

(भानवः) किरणाः प्रभावा वा भानव इति रश्मिनाम (निघ० १.५)

= The rays or strong influences.

पुनः स दूतः कीदृश इत्युपदिश्यते

How is that ambassador or messenger is taught further.

Mantra—4

देवासस्त्वा वरुणो मित्र अर्यमा सं दूतं प्रत्नमिन्धते ।
विश्वं सो अग्ने जयति त्वया धनं यस्ते ददाश मर्त्यं ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

(हे अग्ने सभेश) यः ते दूतः मर्त्यः धनं ददाश यः त्वया सह शूत्रन् जयति मित्रः वरुणः अर्यमा देवासः यं दूतं समिन्धते यः त्वा (त्वां प्रजाः च प्रीणाति स यत्नं विश्वं राज्यं रक्षितुम् अर्हति

TRANSLATION

O President of the Assembly, shining on account of Dharma (righteousness) wisdom and other noble virtues, your messenger who is liberal in giving wealth of all kinds in charity and who conquers enemies with you, whom noble and most acceptable persons, friendly and life-givers to all and just enkindle or instruct, he who pleases you and the people, it is such a true messenger who makes enemies un-easy by adopting peaceful methods that can preserve the State.

PURPORT

None can achieve, preserve and develop or prosper the State without the brave ambassadors or messengers who are well-versed in all Shastras, the best among the knowers of Political Science and History, righteous and clever. Therefore all should act as stated in these Mantras.

THE COMMENTATOR'S NOTES

(मित्रः) मित्रप्रदः प्राणप्रदः =Life giver like a friend.

दूतम् । यो दुनोति सामादिभिः शत्रूंस्तम् । दूतनिभ्य दीर्घश्च । (उणा० ३–८८) =A messenger.

(अग्ने) धर्मविद्याश्रेष्ठगुणैः प्रकाशमान सभापते ।

O President of the Assembly, shining on account of Dharma (righteousness), wisdom and noble virtues.

पुनः स कीदृश इत्युपदिश्यते

How is he (messenger) is taught further.

Mantra—5

मन्द्रो होता गृहपतिरग्ने दूतो विशामसि।
त्वे विश्वा संगतानि व्रता ध्रुवा यानि देवा अकृण्वत॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृत:]

हे अग्ने यतः त्वं मन्द्रः होता गृहपतिः दूतः विशां पतिः असि तस्मात् सर्व प्रजा यानि ध्रुवा संगतानि व्रता [धर्म्याणि कर्माणि] देवा अकृण्वत तानि त्वे सततं सेवन्ते॥

TRANSLATION

O President shining with your physical power like the fire, because you are giver of delight, the giver of pleasures and discharger of your domestic duties, subduer of enemies, therefore whatever inviolable noble deeds ordinary people do and enlightened persons perform, all are aggregated and harmonised in you who protect the State..

PURPORT

It is only the members of the Assemblies alongwith good ambassadors and messengers who can preserve the State and none else.

अथाग्निदृष्टान्तेन राजपुरुषगुणा उपदिश्यन्ते।

Now by the illustration of fire, the attributes of the officers of the State are taught.

Mantra—6

त्वे इदग्ने सुभगे यविष्ठ्य विश्वमा हूयते हविः।
स त्वं नो अद्य सुमना उतापरं यक्षि देवान्त्सुवीर्या॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)।

हे यविष्ठ्य अग्ने यथा होत्राग्नौ विश्वं हविः आहूयते

यस्मिन् सुभगे त्वे (त्वयि) सर्वः न्यायः अस्माभिः अधिक्रियते स सुमनाः त्वम् अद्य उत अपि अपरं (दिनं प्रति) नः (अस्मान्) सुवीर्या श्रेष्ठपराक्रमयुक्तान् देवान् यक्षि (संगमय) ॥

TRANSLATION

O President of the Assembly, giver of happiness, O most youthful and auspicious,as all oblations are put in sacrificial fire, we have put all right of dispensing justice in you who are endowed with good wealth of all kinds — external as well internal in the form of wisdom. Be ever cheerful, having always noble thoughts in your mind and unite us today tomorrow and for ever with energetic enlightened persons.

PURPORT

As learned persons give happiness to the people of the world by putting pure oblation in the sacrificial firc, in the same manner, the officers and workers of the State should put in prison wicked unrighteous persons and give delight to righteous persons.

THE COMMENTATOR'S NOTES

(अग्ने) सुखप्रदातः सभेश

=President of the Assembly, giver of happiness.

(यविष्ठ्य) यो वेगेन पदार्थान् यौति संयुनक्ति संहतान् भिनत्ति वा स युवा अतिशयेन युवा यविष्ठः यविष्ठ एव यविष्ठ्यः तत्सम्बुद्धौ

=Most youthful or powerful and active.

(सुमना) शोभनं मनो विज्ञानं यस्य सः

=Possessing good knowledge.

पुनः स एवार्थ उपदिश्यते ।

=The same subject is continued.

Mantra—7

तं घेमित्था नमस्विन् उप स्वराजमासते ।
होत्राभिरग्निं मनुषः समिन्धते तितिर्वांसो अति स्रिधः ॥

सन्धिच्छेदसहितोऽन्वयः

ये नमस्विनः मनुषः होत्राभिः तं स्वराजम् अग्निं (सभाध्यक्षं) च उपासते सम् इन्धते च ते अतिस्रिधः तितिर्वांसः भवेयुः ॥

TRANSLATION

Those persons who possess weapons to destroy their enemies and who with Havan (daily Yajna) and other noble acts approach and enkindle (support) the King or President of the Assembly who is bright with his radiance, are victorious over their foes.

PURPORT

None can overcome his enemies without the members of the Assembly and servants of the State, who are devoted to the liberal President (of the Assembly or the council of ministers) having attained Swarajya.

THE COMMENTATOR'S NOTES

(ईम्) प्रदातारम् । ईम् इति पदनामसु पठितम् । (निघ० ४.२) अनेन प्राप्त्यर्थो गृह्यते=Liberal donor.

(नमस्विनः) नमः प्रशस्तो वज्रः शस्त्रसमूहो विद्यते येषां ते । अत्र प्रशंसार्थे विनिः ।

=Possessing good weapons.

(स्रिधः) हिंसकान् क्षयकर्तृन् शत्रून् =Violent enemies.

TRANSLATOR'S NOTES

ईम्—पद-गतौ, गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च अत्र प्राप्त्यर्थमादाय प्रदातारम् इत्यर्थः कृतः

=Literally — he who causes to attain, donor.

नमस्विनः—नम इति वज्रनाम (निघ० २.२०)

पुनः स एवार्थं उपदिश्यते ।

=The same subject is continued.

Mantra—8

घ्नन्तो॑ वृ॒त्रमत॑र॒न्रोद॑सी अ॒प उ॒रु क्षया॑य चक्रिरे ।

भुव॒त्कण्वे॒ वृषा॑ द्यु॒म्न्याहु॑तः॒ क्रन्द॒दश्वो॒ गवि॑ष्टिषु ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

(राजपुरुषाः) विद्युत्सूर्यकिरणाः वृत्रम् इव (शत्रुबलं) घ्नन्तः रोदसी अतरन् अप कुर्युः (तथा) गविष्टिषु क्रन्दत् अश्वः इव आहुतः वृषा सन् उरुक्षयाय कण्वे द्युम्नी दद‍त् भुवत् ॥

TRANSLATION

As lightning and the rays of the sun smite and slay the cloud, in the same manner, the servants of the State and Commander-in-chief of the army and others should slay unrighteous enemies and should act making earth and heaven and the firmament the spacious dwelling place or wide abode of living creatures. May the Agni (President of the Asembly or the Commander of the Army) accepted as such, be benefactor to wise men like a horse that neighs in the battles.

PURPORT

As lightning, fire and sun, cut into pieces the cloud and causing rain fill all worlds with water that gives happiness to all, in the same manner, the subjects should be gladdened by the President of the Assembly and other workers of the State by destroying enemies like the thorns.

THE COMMENTATOR'S NOTES

(वृत्रम्) मेघमिव शत्रुम् = The enemy like the cloud.

(अपः) कर्माणि अप इति कर्मनाम । अप इति कर्म-नामसु पठितम् (निघ० २.१) (कण्वे) शिल्पविद्याविदि मेधाविनि विद्वज्जने ।

=In a highly intelligent and learned person who is well-versed in arts and industries.

(आहुतः) सभाध्यक्षत्वेन स्वीकृतः

=Accepted as the President of the Assembly.

(गविष्टिषु) गवां पृथिव्यादीनाम् इष्टिः प्राप्तीच्छा येषु संग्रामेषु तेषु

=In the battles waged with the desire of acquiring land and wealth.

(द्युम्नी) द्युम्नानि बहुविधानि धनानि भवन्ति यस्मिन् । अत्र भूम्न्यर्थ इनिः

TRANSLATOR'S NOTES

वृत्र इति मेघनाम (निघ० १.१०) पाप्मा वै वृत्रः (शत० ११.१.५.७) द्युम्नम् इति धननाम (निघ० १.१०) कण्व इति मेधाविनाम (निघ० ३.१५)

अथ सभापतेर्गुणा उपदिश्यन्ते ।

Now the attributes of the President of the Assembly are taught.

Mantra—9

सं सीदस्व महाँ असि शोचस्व देववीतमः ।
वि धूममग्ने अरुषं मियेध्य सृज प्रशस्त दर्शतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

(हे तेजस्विन्) मियेध्य अग्ने [सभापते] यः त्वं महान् असि स देववीतमः सन् न्याये संसीदस्व शोचस्व हे प्रशस्त [राजन्] त्वम् अत्र विधमम दर्शतम् अरुषं सृज [उत्पादय] ।

O highly intelligent President of the Assembly who are mighty and great, full of splendour, throw away all evils. You, who know the earth and other elements and keep company with the enlightened persons, be established in Justice and shine (on account of your justice, truthfulness and other virtues). O admirable excellent King, Create in this world a form that is free from impurity like the smoke and is worth-seeing.

PURPORT

Highly intelligent officers and workers of the state should be full of splendour like the fire and endowed with great virtues. They should create pure and graceful forms, knowing the real nature of the divine virtues and of the earth and other elements and shining on account of their wisdom.

THE COMMENTATOR'S NOTES

[संसीदस्व] दोषान् हिन्धि । व्यत्ययेनात्रात्मनेपदम् ।
=Destroy or throw away evils.

[षद्लृ-विशरणगत्यवसादनेषु]

[विधूमम्] धूमसदृशमलरहितम्:=Tr.
=Free from impurity like the smoke.

[अरुषम्] सुन्दररूपयुक्तम्=Beautiful.

[मियेध्य] मेधार्ह-अयं प्रयोगः पृषोदरादिनाऽभीष्टः सिद्धयति=Highly intelligent or wise.

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted अरुषम् as सुन्दररूपयुक्तम् Beautiful. For the meaning of अरुषम् (Arusham) as रूप there is the clear authority of the Vedic Lexicon Nighantu 3.7 though Rishi Dayananda has not quoted it here अरुषम् इति रूपनाम (निघ. ३.७) In his commentary on this Mantra, Rishi Dayananda has interpreted मियेध्य as मेधार्ह—Highly intelligent or wise. But there are two other meanings of the word which he has given in his Vedic Commentary, which it is worth while to quote here also.

मियेध्यः–दुखानां प्रक्षेप्तः

=Thrower away or destroyer of all miseries.

[ऋ० १.४४.५] यो मिनोति प्रक्षिपति दुष्टान् तत्सम्बुद्धौ। अत्र बाहुलकात् औणादिक एध्यप्रत्ययः किच्च। [यजुर्वेद भाष्ये ११.३७]

=Overthrower of unrighteous persons.

It is derived from डुमिञ्–प्रक्षेपणे (स्वादि)

मनुष्याः कीदृशं सभेशं कुर्युरित्याह–

Whom should men elect as the President of the Assembly or the State is taught in the tenth Mantra.

Manta—10

यं त्वा॑ दे॒वासो॒ मन॑वे द॒धुरि॒ह यजि॑ष्ठं हव्यवाहन।
यं कण्वो॒ मेध्या॑तिथिर्धन॒स्पृतं॒ यं वृषा॒ यमु॑पस्तु॒तः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे हव्यवाहन यं यजिष्ठं त्वा [त्वां] देवासः मनवः इह दधुः (दधति) यं धनस्पृतं त्वा मेध्यातिथिः कण्वो दधे। यं त्वा वृषा दधे। यं त्वा उपस्तुतः दधे (तं त्वां वयं सभापतित्वेन अंगीकुर्महे।

TRANSLATION

O bearer of acceptable wealth, we accept you as the President of the Assembly (or the council of ministers) who are the most liberal donor and performer of Yajnas, whom learned persons choose for the well-considered administration of the State, who are endowed with the wealth of wisdom and gold, upheld or supported by teachers having holy guests, whom a showerer of knowledge supports as you are rainer down of happiness and whom an admirer of nobility or virtues whole-heartedly supports.

PURPORT

The man whom all learned and other righteous persons appoint as the ruler of the State, because he is thoughtful, the bringer of all articles that are worth-taking,endowed with noble virtues, possessing the wealth of wisdom and gold etc, who is good mannered and civilised, should protect and preserve all people like their father.

THE COMMENTATOR'S NOTES

(मनवे) मननयोग्याय राजशासनाय
= For the administration of the State which should be well considered.

(वृषा) विद्यावर्षकः = The showerer of knowledge.

(उपस्तुतः) उपगतः स्तौति स उपस्तुतो विद्वान् अत्र स्तुधातोर्बाहुलकादौणादिकः क्तः प्रत्ययः ।
= He who advises well when approached.

TRANSLATOR'S NOTES

Is is wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take words like Manu and Kanva as the names of particular persons. It is against the prisciples of the Vedic terminology which takes all words as derivative or Yaugikas. In the Vedic Lexicon Nighantu 3.15 it is clearly stated कण्व इति मेधाविनाम (निघ० ३.१५) । The word Manu is from मन-ज्ञाने or मन वधे hence according to the context, Rishi Dayananda has interpreted मनवे as मननयोग्याय राजशासनाय

It is note-worthy that while even Sayanacharya takes the words मेध्यातिथि, वृषा and उपस्तुत as derivatives and Prof. Wilson follows him. Griffith goes in the wrong direction and mistakenly remarks in the foot-note:—

"Medhyatithi: Sayana takes this word to be an epithet of Kanva ! entertainer of guests who are worthy sacrifical food. "But it appears to be the name of a Rishi of Kanva's family, the seer of twenty eight of Books VIII and IX. Griffith further

remarks, "Vrishan, and Upastuta, rendered by Wilson after Sayana "Indra and some other worshipper are also apparently the names of the two other Rishis."

All this audacious interpretation is opposed to the Meemansa aphorisms. आख्याप्रवचनात् परन्तु श्रुतिसामान्यमात्रम् (मीमांसा १.३१.३३) as quoted by Shri Sayanacharya also in his Introduction.

Mantra—11

यमुग्निं मेध्यांतिथिः कण्वं ईध ऋतादधि ।
तस्य प्रेषो दीदियुस्तमिमा ऋचस्तमुग्निं वर्धयामसि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

मेध्यातिथिः कण्वः ऋतात् अधि यम् अग्निम् ईधे तस्य इषः प्रदीदियुः (इमाः ऋचः तं वर्णयन्ति) तम् एव अग्निं (राजपुरुषा वयं शिल्पक्रियासिद्धये) वर्धयामसि ॥

TRANSLATION

We, workers of the State and others, extol for the accomplishent of the works of art and industry the fire (in the form of electricity) whom a wise man, expert in knowledge and action and surrounded by pure-minded pupils kindles from the water above the clouds and whose rays pre-eminently shine.

These Vedic Mantras describe that Agni variously.

PURPORT

The President of the Assembly and other persons of the State should properly utilise the fire which is kindled by the priests and other learned men for the homa that is meant to purify the air and the rain and whose glows or lustres go upwards, whose properties are mentioned in the Vedic Mantras, for the accomplishment of the work of arts and industries that is helpful for administrative purposes.

THE COMMENTATOR'S NOTES

(मेध्यातिथि:) पवित्रैः पूजकैः शिष्यवर्गैर्युक्तो विद्वान्

= A learned person accompanied by pure and devoted pupils.

(कण्व:) विद्याक्रियाकुशल:

= A highly intelligent expert in knowledge and action.

[कण्व इति मेधाविनाम निघ० ३.१५] [ऋतात् अधि] मेघमण्डलादुपरिष्टात् उदकात्

= From the water above the clouds.

(इष:) प्रापिका दीप्तयो रश्मय: = Lustres or rays

(इष—गतौ—गतेस्त्रयोऽर्था: ज्ञानं गमनं प्राप्तिश्च अत्र प्रकाशप्रापिका दीप्तय:)

पुनश्च तेषामेव राजपुरुषाणां गुणा उपदिश्यन्ते ।

The attributes of those persons of the State are taught further.

Mantra—12

रा॒यस्पू॑र्धि स्वधा॒वोऽस्ति॒ हि तेऽग्ने॑ दे॒वेष्वाप्य॑म् ।
त्वं वाज॑स्य॒ श्रुत्य॑स्य राजसि॒ स नो॑ मृळ म॒हाँ अ॑सि ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:) ।

हे स्वधाव: अग्ने हि (यत:) ते देवेषु आप्यम् अस्ति राय: पूर्धि । य: त्वं महान् असि श्रुत्यस्य वाजस्य च मध्ये राजसि स त्वं न: (अस्मान्) मृड (सुख—युक्तान् कुरु) ॥

TRANSLATION

O President of the Assembly, full of splendour like the fire and the food materials, as you have friendship with enlightened truthful persons and are great, you shine in the famous battles whose account is worth-hearing, make us happy. Make our wealth consisting of knowledge and gold and vast Government etc. perfect.

PURPORT

The President of the Assembly and other persons of the

State should have friendship with the scholars of the Vedas and other highly learned persons. They should fill up continuously the stores of food and wealth and should be able to wage war against thieves and robbers. Thus they should give much happiness to the people.

THE COMMENTATOR'S NOTES

(रायः) विद्यासुवर्णचक्रवर्तिराज्यादिधनानि

= Wealth in the form of knowledge, gold and vast but good Government.

(स्वधावः) स्वधा भोक्तव्या अन्नादिपदार्थाः सन्ति यस्य तत्सम्बुद्धौ (स्वधा इति अन्ननाम निघ० २.७)

= Tr.

पुनः स कथं भूत इत्युपदिश्यते ।

How is he (Agni) is taught further.

Mantra—13

ऊर्ध्व ऊ षु णं ऊतये तिष्ठा देवो न सविता ।
ऊर्ध्वो वाजस्य सनिता यदञ्जिभिर्वाघद्भिर्विह्वयामहे ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः] ।

हे सभापते त्वं सविता देवः न (इव) नः [अस्माकम्] ऊतये ऊर्ध्वः सु तिष्ठ। उ च ऊर्ध्वः सन् वाजस्य सनिता भव अतः वयम् अंजिभिः वाघद्भिः सह त्वां विह्वयामहे ॥

TRANSLATION

O President of the Assembly, stand up erect for our protection like the sun. Being exalted, be the giver of light, be the giver of strength and food to us waging war against unrighteous persons. Therefore with the help of the wise who instruct us about the means, we call on and praise you.

PURPORT

A President of the Assembly should be full of splendour

like the Sun. He should overcome all unrighteous and wicked enemies by waging war against them and should take his seat on a high pedestal along with the learned priests for the protection of all beings.

THE COMMENTATOR'S NOTES—

[वाजस्य] संग्रामस्य = Of the battle.

[अंजिभिः] साधनानि प्रकाशयद्भिः

= Manifesting or instructing about the means.

अंजू – व्यक्तिम्रक्षणकान्तिगतिषु (उणा० ४.१२३)

सर्वधातुभ्यः इन् इति अंजूधातोः इन प्रत्ययः ।

पुनः स कीदृश इत्याह ।

= How is he (Agni) is taught further in the 14th Mantra.

Mantra—14

ऊर्ध्वो नः पाह्यंहसो नि केतुना विश्वं समत्रिणं दह ।

कृधी न ऊर्ध्वाञ्चरथाय जीवसे विदा देवेषु नो दुवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे सभापते ! त्वं केतुना (प्रज्ञादानेन) नः अंहसः निपाहि विश्वम् अत्रिणं (शत्रुं) सं दह ऊर्ध्वः त्वम् चरथाय नः ऊर्ध्वान् कृधी जीवसे नः दुवः विदा ॥

TRANSLATION

O President of the Assembly, ever keep us away from the sin (of taking away others' articles etc.) by bestowing upon us the right knowledge. Completely scorch away the foe that eats away others' substances unjustly. Being exalted yourself on account of your noble virtues, raise us above all our fellow men in knowledge, valour, fortitude, strength and other merits, so that we may enjoy great happiness and bliss in life.

Bestow upon us riches and learning that we may command respect even among the elite.

PURPORT

The President of the Assembly who is exalted on account

of noble virtues and good temperament should keep all men away from sin with the fear of the punishment for the transgression of the laws of the State. He should burn away all wicked foes, should keep with enlightened persons and make all endowed with noble virtues for the growth of knowledge, happiness and life.

THE COMMENTATOR'S NOTES

(ऊर्ध्वः) सर्वोत्कृष्टः =Most exalted.

(अंहसः) परपदार्थहरणरूपपापात्

= From the sin of taking away others' articles etc.

अमेर्हुक् च (उणादि० ४.२२०) इत्यसुन् प्रत्ययो हुगागमश्च (केतुना) प्रकृष्टज्ञानदानेन केतुरिति प्रज्ञानामसु पठितम् (निघ० ३.९) ।

= By giving good or right knowledge.

(अत्रिणम्) अत्ति-भक्षयति अन्यायेन परपदार्थान् यः स शत्रुः तम् ।

= The foe who eats away others' substances or property unjustly.

(दुवः) परिचर्याम् = Service.

TRANSLATOR'S NOTES

In the Aryabhivinaya giving the spiritual meaning of the Mantra, Rishi Dayananda has taken अग्नि for God and prayer is addressed to Him to keep men away from sins and making them noble. The whole meaning in the case of God as given by Rishi Dayananda ssarasvati in the Aryabhivinaya is to the effect—

O Great God, shining in Thy Infinite glory above all, Thou surpassest all in goodness. Vouchsafe that we may attain great virtues and protect us in the higher spheres of life. O Lord, Destroyer of all evils, bestow upon us right knowledge and ever keep us away from sins. O True Friend of mankind, do Thou completely scorch away the foe that eats away

our substance and worries us, and also anger, lust and other evil passions. The rest as given above.

The previous Mantra has a spiritual meaning also which is as follows—

O our Supreme Leader, stand up erect (so to speak) for our protection from all that is low, mean, sinful and degrading. Stand up like the Sun over us, giving us light. Be always with and over us, giving us strength, when with the help of the hymns and wise devotees singing Thy glory, we call on Thee. We remember and meditate on Thee).

The same subject is continued—

Mantra—15

पाहि नो अग्ने रक्षसः पाहि धूर्तेरराव्णः ।
पाहि रीषत उत वा जिघांसतो बृहद्भानो यविष्ठ्य ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे बृहद् भानो यविष्ठ्य अग्ने [सभाध्यक्ष महाराज] त्वं धूर्तेः अराव्णः रक्षसः नः पाहि । रिषतः [पापाचारात् जनात्] नः पाहि । उत वा जिघांसतः पाहि ॥

O President of the Assembly or great King, full of splendour of knowledge and wealth and most youthful, protect us from beings of wicked and harmful inclinations. Protect us from the miserly fraudulent person. Protect us from the wolf, tiger, lion and other beasts of violent nature. Protect us from that enemy who wants to kill us.

PURPORT

Men should pray for protection to the kind-hearted President of the Assembly who desires the growth of righteousness and is the protector of all from all sides. Men should also keep themselves away from persons of wicked nature and all sins, in body, word and mind. Without doing so none can remain ever happy.

THE COMMENTATOR'S NOTES

[अग्ने] सर्वाग्रणीः सर्वाभिरक्षकः

=Leader and Protector of all.

[धूर्तेः] विश्वासघातिनः । अत्र धुर्वी धातोर्बाहुलकादौणादिकस्तिः प्रत्ययः ।

=From a fraudulent person who betrays trust.

[अराव्णः] राति ददाति स रावा न रावा अरावा तस्मात् कृपणात् अदानशीलात् [रा-दाने]= From miserly person.

[रिषतः] हिंसकाद् व्याघ्रादेः प्राणिनः

=From a violent or ferious animal like the wolf tiger, lion etc.

अत्र अन्येषामपि दृश्यते [अष्टा० ६.३.१३७]इति दीर्घः।

[यविष्ठ्य] अतितरुणावस्थायुक्तः = Youthful.

TRANSLATOR'S NOTES

This Mantra has also a spiritual meaning as explained by Rishi Dayananda Sarasvati in the Aryabhininaya in the following manner, in case of God. O Effulgent God, Protect us from beings of wicked and harmful inclinations. Protect us from the miserly fraudulent person. Protect us from him who prosecutes us, also from him who intends to harm us O Almighty Great and Divine Sun.

The same subject is continued—

Mantra—16

घनेव विष्वग्वि जह्यराव्णस्तपुर्जम्भ यो अस्मध्रुक् ।
यो मर्त्यः शिशीते अत्यक्तुभिर्मा नः स रिपुरीशत ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः] ।

हे तपुर्जम्भ [सेनापते] विष्वक् त्वम् अराव्णः [अरीन्] घनेन विजहि यः मर्त्यः अक्तुभिः अस्मद् ध्रुक् इति शिशीते स रिपुः नः [अस्मान्] मा ईशत ॥

O Commander of the army, possessing powerful destructive weapons, smite down the wicked miserly persons right and left (as potter's ware) with club, Let not the man who plots against us in the night or is inimical to us, nor any foe prevail over us.

PURPORT

There is Upamalankar or simile used in the Mantra. The Commander of an army and others should smite down the limbs of their enemies as artisans break the stones etc. They should then be engaged day and night in preserving their own subjects, so that enemies may not be able to give them trouble.

THE COMMENTATOR'S NOTES

(तपुर्जम्भ) तप सन्तापे इत्यस्मात् औणादिकः उसिन् प्रत्ययः सन्ताप्यन्ते शत्रवो यैस्तानि तपूंषि । जभि नाशने इत्यस्मात् करणे घञ् जभ्यन्ते एभिरिति जम्भानि आयुधानि यस्य भवतस्तत् सम्बुद्धौ = Possessing destrouctive weapons. (अक्तुभिः) अञ्जन्ति मृत्युं नयन्ति यैस्तैः शस्त्रैः अञ्जू धातोर्बाहुलकात् औणादिकस्तुः प्रत्ययः ।

= From the arms that kill enemies. (The other meaning of अक्तु according to the Nighantu is night अक्तुरिति रात्रि नाम (निघ० १.७) The same subject is continued—

Mantra—17

अ॒ग्निर्व॑व्ने सु॒वीर्य॑म॒ग्निः कण्वा॑य॒ सौभ॑गम् ।
अ॒ग्निः प्राव॑न्मि॒त्रोत मेध्या॑तिथिम॒ग्निः सा॒ता उ॑प॒स्तु॒तम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यो विद्वान् राजा अग्निः इव सातौ (संग्रामे) उपस्तुतं सुवीर्यम् अग्निः इव कण्वाय सौभगं वने अग्निः इव मित्रा (सुहृदः) प्रावत् अग्निः इव उताग्निरिव मेध्यातिथिं च सेवेत स एव राजा भवितुमर्हेत् ॥

TRANSLATION

That learned man who is like electricity in the battle, who prays for the admirable strength of the body and the soul and who gives prosperity to a highly intelligent righteous artist, who protects his friends and who like the fire serves the host of the holy guests (Sanyasis etc.) deserves to be a King.

PURPORT

As this material fire when properly utilised by the learned, gives them strength and prosperity and protects an expert artist and his friends; in the same manner, the President of the Assembly, when requested by the men of army and others gives them strength and encouragement and wealth should preserve experts in the science of war and their friends.

THE COMMENTATOR'S NOTES

(अग्निः) विद्युदिव सभाध्यक्षो राजा

=King as President of the Assembly who is full of splendour like electricity.

(वन्ते) याचते वनु याचने इत्यस्मात् लडर्थे लिट् वन संभक्तौ इत्यस्माद् छान्दसो वर्णलोपो वेत्यनेनोपधालोपः॥

=Begs sor requests.

(सातौ) संभजन्ते धनानि यस्मिन् युद्धे शिल्पकर्मणि वा

=In the battle or industrial or artistic work.

सर्वे मनुष्याः सभाध्यक्षेण सह दुष्टान् कथं हन्युरित्युपदिश्यते

How should all men destroy un-righteous person, in co-operation with the President is taught in the 18th Mantra.

Mantra—18

अ॒ग्निना॑ तु॒र्वशं॒ यदुं॑ परा॒वत॑ उ॒ग्रादे॑वं हवामहे।
अ॒ग्निर्न॑यन्नव॑वास्त्वं बृ॒हद्र॑थं तु॒र्वीतिं॒ दस्य॑वे॒ सहः॑॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

वयं येन अग्निना संग्राह्य अदेवं तुर्वशं यदुं परावतः हवामहे स च दस्यवे सहः अग्निः नववास्त्वं बृहद्रथं तुर्वीतिम् इह आनयत् (बन्धागारे प्रापयतु) ॥

TRANSLATION

We challenge for fight even from a distance along with the President of the Assembly who is splendid like the fire, a person who desires to take away or swallow others' articles, who is trying to mis-appropriate others' wealth and who desires to conquer even energetic men. He (the President of the Assembly), the subduer of the robbers puts into prison the man who with evil intention builds new houses in the forest, has many big chariots and always harms others being of a violent nature.

PURPORT

All righteous persons should challenge for fight, in co-operation with the President of the Assembly those un-righteous people who take a way unjustly others' articles, who are crooked and desire their victory. They should demolish their houses built on the mountains or in the forests and they should put them into prisons.

THE COMMENTATOR'S NOTES

(अग्निना) अग्निवत् तेजस्विना सभाध्यक्षेण

= With the President of the Assembly who is splendid like the fire.

(तुर्वशम्) तुरा शीघ्रतया परपदार्थान् वष्टि कांक्षति सः तुर्वशा इति मनुष्यनामसु पठितम् (निघ० २.३)

= To him who desires others' articles.

(यदुम्) इतरधनाय यततेऽसौ यदुर्मनुष्यस्तम् अत्र यती प्रयत्ने इत्यस्माद् बाहुलकादौणादिक उः प्रत्ययस्तकारस्य दकारः

= To him who tries to swallow others' wealth or property.

(नववास्त्वम्) नवानि नवीनानि अरण्ये निर्मितानि वास्तूनि येन तम् ।

= Him who has built new houses in the forest.

(तुर्वीतिम्) तुर्वति हिनस्ति यस्तम् । अत्र हिंसार्थात् तुर्वी धातोर्बाहुलकादौणादिक कर्तृकारक इतिः प्रत्ययः ।

= To him who harms or kills others.

(सहः) पराभावुकः =Subduer or overcomer.

TRANSLATOR'S NOTES

At the end of his commentary, Rishi Dayananda has given the following note which is very remarkable. He says—

सायणाचार्येण अयं मन्त्रोऽर्वाचीन पुराणाख्यमिथ्या ग्रन्थरीतिमाश्रित्य भ्रान्त्यानर्थो व्याख्यातः ।।

i. e. Sayanacharya has misinterpreted this Mantra based upon the style of the modern books named Puranas. Sayanacharya takes Turvasha, Yadu, Ugradeva, Nava Vastva, Brihadratha and Turveeti as the names of certain royal sages or Rakshasas as he calls them. But that is not only opposed to the fundamental principles of the Vedic terminology as given in the meemansa and other Shastras, but to Sayanacharya's own principles as given by him in his Introduction to the Rigveda commentary as we have pointed out before.

Prof. Wilson and Griffith have also committed the same mistake. Wilson simply translates "We invoke from afar, along with Agni, Turwasha, Yadu and Ugra Deva, let Agni the arrester of the robber, bring hither Nava Vastva, Brihadratha and Turviti. In his note, Wilson adds—

"Nothing more is said of the persons named in this verse than that they were Rajarshis, royal sages. Turvasha may be another reading of Turvasu who, with Yadu, was a son of Yayati of the lunar race. We have several princes of the name of Brihadratha, but the others are exclusively Vaidik." P.257. So Prof. Wilson has to admit willy-nilly that practically nothing is known about these so-called royal sages. As a matter of fact, it is not even hinted any where that they were Rajarshis or royal sages and Rishi Dayanandas' interpretation taking these words as denoting certain attributes is quite in keeping with the fundamental principles of the Vedic Terminology, as given in the Meemansa and Nirukta etc. Griffith

giving the above words without translating them, gives a more absurd and conjectural note as seems to be his habit, saying—

"Turvasa and Yadu are frequently mentioned together as eponyoni of tribes of those names. The poet appears to pray for return of Navanastva, who ever he may have been, to protect the home attacked by the dasy us or robbers, and perhaps also to strengthen his prayer by an appeal to the spirits of departed heroes." P. 52.

All this is nothing but Griffith's own imagination which is full of probabilities and which has therefore no value.

In the Vedic Lexicon Nighantu 2.3 both तुर्वशा: and यदव: are among the names of men in general तुर्वशा इति मनुष्यनाम (निघ० २ ३ यदव इति मनुष्यनाम (निघ० २) ।

It is therefore wrong to take these and Brihadratha etc. as proper nouns.

अथ सप्तत्रिंशं सूक्तम्

HYMN XXXVII

अस्य पंचदशर्चस्य सप्तत्रिंशस्य घौरः कण्व ऋषिः। मरुतो देवताः। १,२,४,६,८,१२ गायत्री ३,९,११,१४ निचृत् गायत्री ५ विराड् गायत्री १०,१५ पिपीलिका मध्या निचृद् गायत्री छन्दः षड्जः स्वरः।

Seer—Kanva Devata or subject — Maruts. Metre — Gayatri of various kinds. Tune — Shadja.

तत्रादिमे मन्त्रे विद्वद्भिर्वायुगुणैः किं किं कर्तव्यमित्युपदिश्यते

What should learned persons do with the attributes of the air is taught in the first Mantra.

Mantra—1

क्रीळं वः शर्धो मारुतमनर्वाणं रथेशुभम्।
कण्वा अभि प्र गायत ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

हे कण्वाः (मेधाविनो विद्वांसः) यूयं यद् वः अनर्वाणं रथे क्रीडं क्रियायां शुभं मारुतं शर्धः अस्ति तत् अभि प्रगायत ॥

TRANSLATION

Sing forth or describe O highly intelligent persons, force of the Maruts (winds) which is working in a vehicle like the aeroplane etc. which is without any horse and is very good or useful.

PURPORT

Learned persons should after experiments make proper use of the gases which accomplish various movement of force, speed and locomotion in carriages etc.

Here Prof. Maxmuller has stated that "The fact is that in the Rigveda anarvan never means without horses·"

(See Vedic Hymns Vol. 1 by Prof. Maxmuller)

This is wrong and due to some misunderstanding as in the above Mantra, by अनर्वाणं रथम् "Anarvanam Ratham). horseless vehicle lik. aeroplane is clearly indicated. Here it is by the air moved with machines that the fire is kindled and the रथ (Chariot) in the form of aeroplane etc. is started with the speed created by steam. Horses are not used in this Vehicle.

THE COMMENTATOR'S NOTES

(कण्वाः) मेधाविनः = Highly intelligent persons.

(अनर्वाणम्) अविद्यमाना अर्वाणः अश्वा यस्मिन् तम्। अर्वेत्यश्वनामसु पठितम्। (निघ० १.१४) =Horseless.

(रथे) रयते गच्छति येन तस्मिन् विमानादियाने

= In the vehicle like aeroplane by which a man can travel to distant places.

पुनस्तैः कथं भवितव्यमित्युपदिश्यते

= How should they (Maruts) be is taught in the 2nd Mantra.

Mantra—2

ये पृषतीभिर्ऋष्टिभिः साकं वाशीभिरञ्जिभिः।

अजायन्त स्वभानवः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

ये पृषतीभिः ऋष्टिभिः अंजिभिः वाशीभिः सार्कं क्रियाकौशले प्रयतन्ते ते स्वभानवः अजायन्त।

TRANSLATION

Those learned persons active like the winds who possess and properly use the water sticks used in various machines and the activities that manifest the attributes of the substances, become illustrious on account of the propaganda for Dharma (righteousness) and various scientific activities.

PURPORT

O learned persons; you should know the properties of the air in this creation of God and should preach and teach about them.

PROF. MAXMULLER'S TRANSLATION

"They who were born together, self-luminous, with the spotted deer (the clouds), the spears, the daggers, the glittering ornaments,"

(Vedic Hymn P. 63).

It is not correct as it is impossible for the air or storms to have deer, spears, and glittering ornaments.

TRANSLATOR'S NOTES

Prof. Maxmuller had to admit the absurdity of this interpretation and has stated further on P. 71 that "The spears and daggers of the Maruts for the thunderbolts, and the glittering ornaments for the lightning.

(Vedic. Hymns Vol. P. 30).

He has also put a note on verse saying......

"The spotted deer (Prishati) are the recognised animals of the Maruts, and were originally as it would seem, intended for the rain- clouds. Sayana is perfectly aware of the original meaning of Prishati as clouds. The legendary school he says, takes them for deer with white spots, the etymological school for many coloured lines of clouds." (Rv. BH.1.64.8).

पुनरेतैः किं कुर्युरित्युपदिश्यते

What should they do with these things is taught in the third Mantra.

Mantra—3

इहेवं शृण्व एषां कशा हस्तेषु यद्वदान्। नि यामञ्चित्रमृञ्जते ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः]

अहं यत् एषां (वायूनां) कशाः हस्तेषु सन्ति (प्राणिनः) वदान् (वदेयुः) तत् इह इव शृण्वे सर्वः (प्राण्यप्राणी) यत् यामन् (यामनि) चित्रं कर्म न्यृंजते (तत् अहम् अपि कर्तुं शक्नोमि)

TRANSLATION

I hear what words are spoken by all living beings (with the help of the air) and I know the regulating actions like the whips or hunters that are in the hands of the winds (so to speak)

or that affect all parts of the body. It is with the help of the air that all animate or inanimate things accomplish wonderful acts on the path of happiness or to attain happiness.

PURPORT

There is Upamalankara or simile used in the Mantra. Those who are desirous of knowing sciences like Physics should know that what ever actions are done by animate or inanimate things are on account of or with the help of the air. If there were no gases, none could do anything. The words that are spoken from a distant place, can be heard with the help of the air as if they were spoken close by. Without the movement of the air, none can speak or hear anything. Whatever mighty acts are done by the heroes in the battle etc. are all done with the association of the air. Without air, one cannot even twinkle the eye. Therefore every one should always investigate the properties of the air.

THE COMMENTATOR'S NOTES

Prof. Maxmuller's translation.

"I hear their whips, almost close by, when they crack them in their hands, they gain splendour on their way."

(Vedic Hymn Vol. P. 63).

Or "Here, close by, I hear what the whips in their hands say, they drive forth the beautiful (chariot) on the road." (V. H. I. P. 64). and the note on Yaman saying "The locative Yaman (यामन्) is frequently used of the path on which the Gods move and approach the sacrifice. Hence it some times means as in our passage, in the sky." (V. H. I. P. 72) are wrong and misleading, for here by Kashas are meant the activities caused by the air and by Yaman (यामन्) the acts that lead all beings to happiness.

(कशा:) चेष्टासाधनरज्जुवत् नियमप्रापिका: क्रिया:

= The regulating action like the whips or hunters.

[यामन्] यान्ति प्राप्नुवन्ति सुखहेतुपदार्थान् यस्मिन् तस्मिन् मार्गे । अत्र सुपां सु लुक् इति लुक् ॥

= On the path or way where one gets all pleasant things.

पुनरेते वायोः कस्मै प्रयोजनाय किं कुर्युरित्युपदिश्यते

What should the learned persons do with the air is taught in the fourth Mantra.

Mantra—4

प्र वः शर्धाय घृष्वये त्वेषद्युम्नाय शुष्मिणे। देवत्तं ब्रह्म गायत ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

[हे विद्वांसो मनुष्याः] ये इमे वायवः वः [युष्माकं] शर्धाय घृष्वये शुष्मिणे त्वेषद्युम्नाय सन्ति तन्नियोगेन देवत्तं ब्रह्म यूयं गायत ॥

O learned persons, by the proper application of the winds which are endowed with terrible vigour and strength and make you illustrious, sing the Vedic Mantras revealed or given by God with Shadja and other tunes.

PURPORT

Learned persons after studying the Vedas and knowing the attributes of the air should give happiness to all beings by doing glorious mighty deeds.

Prof. Maxmuller's translation of the Mantra as "Sing forth the god-given prayer to the wild host of your Maruts (storm Gods) endowed with terrible vigour and strength." is not correct.

TRANSLATOR'S NOTES

Prof. Maxmuller takes Maruts to be "Storm Gods" which is wrong as pointed out before. The word means learned priests, brave soldiers or Monsoon wind etc. देवत्तं ब्रह्म गायत which clearly shows that the Vedas are Revealed has been wrongly translated by Prof. Maxmuller simply as "God given prayer." It is still more surprising to find that Sayanacharya has taken ब्रह्म used in the Mantra for ब्रह्म-हविर्लक्षणम् अन्नम् or food in the form of oblation instead of taking it in the sense of the well-known sense of the Veda, for which there are clear authorities like—

ब्रह्म वै ऋक् [कौषीतकी ब्रा० ७.१०] ब्रह्म वै मन्त्रः [शतपथ

ब्रा० ६.१.१.९] वेदो ब्रह्म [जैमिनीयोपनिषद् ब्राह्मणे ४.२९.३]

Mantra—5

प्र शंसा गोष्वघ्न्यं क्रीळं यच्छर्धो मारुतम् । जम्भे रसस्य वावृधे॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् त्वं यत् गोषु क्रीडम् अघ्न्यं मारुतं जम्भे रसस्य सकाशात् उत्पद्यमानं शर्धः [बलं] वावृधे तान् मद्यं प्रशंस [नित्यम् अनुशाधि]

TRANSLATION

O learned person, you should always praise and instruct others about the inviolable power of the winds which is beneficial to the cows, which manifests itself in the earth and other elements, in the senses and which develops the body when food with sap is taken.

PURPORT

Men should always develop the power of the air that exists in their bodies. All knowledge about the sap etc. is aquired with the help of the air. Therefore all should teach one another, so that all may know the attributes of the air.

Prof. Maxmuller's translation as—

"Celebrate the bull among the cows (the storm among the clouds) for it is the sportive host of the Maruts, he grew as he tasted the rain."

is wrong. What is stated in the Mantra is that we should admire the force of the air that is among the cows and other beings. Whatever food or sap is taken also belongs to the winds.

Prof. Maxmuller while translating the fifth Mantra as quoted above admits frankly "This translation is merely conjectural. I suppose that the wind driving the clouds before him, is here compared to a bull among cows of V. 52.3 (Vedic Hymns (Vol. 1 P-73).

Rishi Dayananda's criticism is thus quite justified. What is after all the value of a merely conjectural translation ?

THE COMMENTATOR'S NOTES..

[गोषु] पृथिव्यादिषु इन्द्रियेषु पशुषु वा

= In the earth and other elements, in senses, in cows and other animals.

[अघ्न्यम्] हन्तुम् अयोग्यं अघ्न्याभ्यो गोभ्यो हितं वा । अघ्न्यादयश्च [उणा० ४.१.१६] अनेनायं सिद्धः । अघ्न्येति गोनामसु पठितम् निघ० २.११]

= Inviolable or beneficial to the cows.

पुनरेतेभ्यः प्रजाराजजनाभ्यां किं किं कार्यं ज्ञातव्यमित्युपदिश्यते ।

What should the kings and their subjects know from them is taught in the sixth Mantra.

Mantra—6

को वो वर्षिष्ठ आ नरो दिवश्च ग्मश्च धूतयः । यत्सीमन्तं न धूनुथ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे धूतयः नरः विद्वांसो मनुष्याः यद् यूयं दिवः [सूर्यादि] प्रकाशकान् लोकान् तत् सम्बन्धिनः अन्यान् च ग्मः [पृथिवीः] तत्सम्बन्धिनः इतरान् च सीम् [सर्वतः] तृणवृक्षाद्यवयवान् कम्पयन्तः वायवः न (इव) शत्रुगणानाम् अन्तं यदा धूनुथ (समन्तात् कम्पयत) तदा वः (युष्माकम्) मध्ये कः वर्षिष्ठ विद्वान् न जायेत ?

TRANSLATION

O learned persons, shakers of all ignorance, you will shake your enemies to their very end, like the winds that are shakers of heaven and earth, who will not become advanced in knowledge and wisdom among you

PURPORT

There is Upamalankara or simil used in the Mantra. Learned Officers of the State should shake all host of the enemies as a mighty person shakes or makes to tremble a weak person by catching hold of his hair or as the winds uphold, shake and move the worlds in their axis. They should protect and preserve their subjects well.

Professor Maxmuller's translation as—

Who, O Ye men, is the strongest among you here, shaker of heaven and earth, when you shake them like the hem of a garment." is not correct. His (Prof.M.Muller's) statement that "Antamna, literally, like an end, is explained by Sayana as the top of a tree. Roth proposes, like the hem of a garment, which I prefer etc. "is also not correct as the simile clearly shows that as the winds shake all worlds, so the workers and officers of the State shake their enemies. As a matter of fact, the meaning given by Sayanacharya and Prof. Maxmuller is erroneous.

THE COMMENTATOR'S NOTES

(वर्षिष्ठः) अतिशयेन वृद्धः = most advanced.

(नरः) नयन्ति ये ते नरस्तत्सम्बुद्धौ = Leaders among men.

TRANSLATOR'S NOTES

It is gratifying to note that though Prof. Maxmuller takes the word "Maruts" wherever it occurs as "Storm Gods," in the translation of the Mantra he has rendered it as "O Ye men" that is consistent with the spirit of the Vedas which clearly use term 'नरः, Leading men नयन्ति ये ते

पुना राज प्रजाजनैः कथं भवितव्यमित्युपदिश्यते ।

How should the kings and subjects be is taught further in the seventh Mantra.

Mantra—7

नि वो यामाय मानुषो दध्र उग्राय मन्यवे । जिहीत पर्वतो गिरिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

(हे प्रजासेनास्था मनुष्या:) भवन्त: यस्य सेनापते-र्भयाद् वायोः सकाशाद् गिरि: पर्वत: इव शत्रुगणः जिहीत पलायत स मानुषः वः (युष्माकं) यामाय मन्यवे उग्राय च राज्यं दध्रे इति विजानन्तु ॥

TRANSLATION

O people of the State and men of the army, you should know that the brave commander of the army by whose fear, the host of enemies flies away and begins to tremble like the cloud before the wind, upholds the State in order to lead you to noble conduct, for punishing the wicked severely, showing indignation towards all evil doers.

PURPORT

O men of the army and other subjects of the State, all your dealings are organised and ordained by the proper system of administration. When you go astray from your appointed right path, the President of the Assembly who is powerful like the wind gives you severe punishment. You should treat him as your father, by whose fear enemies begin to shake like the roaring clouds before the strong wind.

THE COMMENTATOR'S NOTES

Prof. Maxmuller's translation of the Mantra as "At your approach the son of man holds himself down; the gnarled cloud fled at your fierce anger" is not correct. The words गिरि and पर्वत stand here for the clouds and not for the mountain as explained by Sāyanacharya बहुविधपर्वयुक्तो गिरिः शिखरः. The verb used in the Mantra is निदध्रे which means

"Certainly upholds." Therefore it is wrong on the part of Prof. Maxmuller to say that it expresses the holding down of the head or the cowering attitude of man.

So both the interpretations given by Sayanacharya and Prof. Maxmuller are wrong. How could Prof. Maxmuller know the real meaning of the Vedic Mantras, when he did not believe in the Revelation of the Vedas ?

(यामाय) यथार्थव्यवहारप्रापणाय । अर्तिस्तु सुधृक्षिक्षु मायावापदियक्षिनीभ्यो मन् (उणा० १.१३६) इति या धातोर्मप्रत्ययः । (मानुषः) सभापतिर्मनुजः ।

= Man here as President of the Assembly.

(पर्वतः) मेघः = Cloud.

(गिरिः)यो गिरति जलादिकं, गृणाति महतः शब्दान्

= Which rains down water and roars.

पुनस्तेषां योगेन किं भवतीत्युपदिश्यते ।

What is the result of their association is taught in the 8th Mantra.

Mantra—8

येषामज्मेषु पृथिवी जुजुर्वां इव विश्पतिः भिया यामेषु रेजते ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

(हे विद्वांसः) येषां मरुताम् अज्मेषु सत्सु भिया जुजुर्वान् इव वृद्धः विश्पतिः पृथिव्यादिलोकसमूहः यामेषु रेजते (कम्पते—चलति) (तान् कार्येषु संप्रयुङ्ध्वम्) ।

TRANSLATION

O learned persons, you should properly use the winds whose impetuous approach earth and other worlds move in their proper courses and tremble like an enfeebled king, through diseases or dread of his enemies."

PURPORT

There is Upamalankara or simile used in the Mantra. As an old King trembles on account of some terrible disease or the fear of his enemies; in the same way, this earth upheld from all sides by the air moves in its axis and the same is the case with other worlds. Without this thread-like enveloping air, no world can exist and move.

THE COMMENTATOR'S NOTES

Prof. Maxmuller while translating the Mantra as—

"They at whose racings the earth, like a hoary King, trembles for fear on their ways. " Says in his notes—.

"The comparison of the earth (fem) to a King would be considered a grave offence in the later Sanskrit literature." (Vedic Hymns Vol. 1. P. 75).

This is wrong. In Upamalankara, this change of genders is not an offence. For instance in even modern Sanskrit such expressions are commonly used."

मनोवद् वायुर्गच्छति, वायुरिव मनो गच्छति । श्येवन्मेना गच्छति । स्त्रीवत् पुरुषः । पुरुषवत् स्त्री । हस्तीवन्महिषी । हस्तिनी वद्वा चन्द्रवन्मुखम् सूर्यप्रकाश इव राजनीतिः ।

= So Prof. Maxmuller's objection is un-tenable.

(अज्मेषु) प्रापकक्षेपकादिगुणेषु सत्सु ।

= In the presence of their attributes like bringing and throwing.

(यामेषु) स्वस्व गमनरूपमार्गेषु

= On the paths of their movement.

पुनस्ते वायवः कीदृशगुणाः सन्तीत्युपदिश्यते ।

What are the attributes of these winds is taught further in the ninth Mantra.

Mantra—9

स्थिरं हि जानमेषां वयो मातुर्निरेतवे । यत्सीमनु द्विता शवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

(हे मनुष्याः) एषां यत् स्थिरं जानं शवः बलं द्विता वर्त्तते (यत् आश्रित्य) वयः (पक्षिणः) (मातुः) अन्तरिक्षस्य मध्ये सीं निरेतवे शक्नुवन्ति(तान् भवन्तः अनुविजानन्तु) ॥

TRANSLATION

O men, you should know the attributes of the winds whose origin is stable sky. Their force is of two kinds i. e. they possess sound and touch. It is on account of the force of the air that birds are able to fly in the middle region (Antariksha).

PURPORT

You should properly use the winds which are born out of the sky and which go here and there. They have their movement in all places where there is recess. All living beings get their strength from them.

THE COMMENTATOR'S NOTES

Prof. Maxmuller's translation—

"Their birth is strong indeed; there is strength to come forth from their mother, nay there is vigour twice enough for it" is useless. The origin of all substances is from their causes which they imbibe in themselves. By Vayah are taken birds in this Mantra.

Prof. Maxmuller admits in his note No. 1 that 'it is very difficult verse .. what follows is very abrupt. Vayah may mean birds or vital strength. I therefore take Vayas as a noun. Sing. neut in the sense of vigour, life." Prof. Maxmuller's uncertainty is quite clear and his interpretation is merely conjectureal, as has been admitted by him in several places.

पुनस्ते कीदृशं कर्म कुर्युरित्युपदिश्यते ।

What kind of action should they do is taught in the 10th Mantra.

Mantra– 10

उदु त्ये सूनवो गिरः काष्ठा अज्मेष्वत्नत । वाश्रा अभिज्ञु यातवे ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः] ।

(हे राजप्रजाजनाः) भवन्तः त्ये (एते अन्तरिक्षस्थाः सूनवः (वायवः) अभिज्ञु वाश्राः इव गिरः काष्ठाः अज्मेषु उ आयातवे (यातुं) तन्वन्ति इव सुखम् उ अत्नत (तन्वन्तु) ।

TRANSLATION

O Kings and their subjects, let these winds which are in the firmament and cause th. delivery and extension of speech in all kness to their calves.

PURPORT

The rulers and their subjects should know that it is the winds that move the sounds and waters and extending them cause us to hear them and tell others and they are causes of going coming, birth, growth and decay. So with their help. only good actions should be performed.

Prof. Maxmuller's translation given as follows—

"And these sons, the singers, stretched out the fences in their racings, the cows had to walk knee-deep" is useless, because by the word 'सूनवः.' Children uttering pleasant speech are to be taken. As cows in order to lick their calves place their knees on the earth and gladden their calves, so the winds make us happy. This is what is meant by the simile used in the Mantra.

TRANSLATOR'S NOTES

Prof. Maxmuller himself admits regarding this translation in his note No. 2 "That the translation of this verse is purely tentative, and far from satisfactory was known to all Vedic scholars. Strongly criticising M.Bergaingner's interpretation, he further states–

"I do not pretent to solve the difficulties, but I think, it is better to confess our difficulties than to hide them under the veil of a so-called systematic interpretation."

(Vedic Hymns Vol. P. 77-78).

Therefore there is no need of any more criticism, as Prof. Maxmuller admits the un-satisfactory and tentative nature of his translation as given above.

पुनरेते किं कुर्युरित्युपदिश्यते ।

What should these (Maruts) do is taught further in the 11th Mantra.

Mantra– 11

त्यं चिद्घा दीर्घं पृथुं मिहो नपातममृध्रम् । प्र च्यावयन्ति यामभिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे राजपुरुषाः) यूयं यथा मिहः वृष्टया सेचनकर्तारः मरुतः यामभिः घ (एव) नपातम् अमृध्रं पृथुं दीर्घं त्वं चित् (अपि) प्रच्यावयन्ति (तथा शत्रून् प्रच्याव्य प्रजा आनन्दयत)।

TRANSLATION

O officers and workers of the State, as Maruts (Mansoon winds) which cause rain, drive before them in their course of going and coming, the vast, un-wetting rain-retaining cloud, in the same manner, you should drive away and cause the fall of your enemies and gladden the people.

PURPORT

As the Mansoon winds carry up much water that causes

the production of the cloud, generate lightning by mutual rubbing and make to fall down the long, vast, un-wetting rain-retaining cloud, in the same way, they should cause the fall of all unrighteous dealings.

THE COMMENTATOR'S NOTES

Prof. Maxmuller's translation.

"They (Maruts) cause this long and broad un-ceasing rain, to fall on their ways" is also not quite correct, as (Mihah) which is the adjective of मरुत: (Marutah) has been taken by him as the adjective of the clouds.

(अमृध्रम्) न मर्धते न उनत्ति तम्। अत्र नञ् पूर्वकान्मृधधातोर्बाहुलकादौणादिको रक् प्रत्ययः ।

= Un-wetting मृधु-नन्दने to wet.

पुनस्ते वायुवत् कर्माणि कुर्य्युरित्युपदिश्यते ।

They (the officers of the State) should act like winds is taught in the 12th Mantra.

Mantra— 12

मरुतो यद्ध वो बलं जनाँ अचुच्यवीतन । गिरीँरचुच्यवीतन ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मरुतः इव वर्तमानाः सेनापत्यादयः यूयं यत् वः (युष्माकं) ह बलम् अस्ति तेन वायवः गिरीन् अचुच्यवीतन इव जनान् अचुच्यवीतन (स्वस्वव्यवहारेषु प्रेरयत) ॥

TRANSLATION

O Commanders of the armies and other brave people, with your vigour, in invigorate mankind, as the winds give impetus to the clouds, prompt them to discharge their duties.

PURPORT

The Officers of the State like the Commanders of the armies should prompt the people to perform their works industriously

and justly, as the winds move the clouds.

THE COMMENTATOR'S NOTES

Prof. Maxmuller's translation of the Mantra as "O Maruts, with such strength as yours, you have caused men to tremble, you have caused mountain to tremble,"

is inorrect, as the word गिरि:(Giri) stands here for clouds and not for mountains. गिरिरिति मेघनाम (निघ० १.१०) = Tr.

(मरुत:) वायव इव सेनाध्यक्षादय:

= The Commanders of the armies, mighty like the winds.

पुनस्ते वायुभ्य: किं किमुपकुर्युरित्युपदिश्यते ।

What use should they make of the winds is taught in the 13th Mantra.

Mantra—13

यद्ध यान्ति मरुत: सं ह ब्रुवतेऽध्वन्ना । शृणोति कश्चिदेषाम् ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:) ।

यथा यदि एते मरुत: इतस्तत: हयान्ति तथा अध्वन् (विद्यामार्गे) शिल्पिन: विद्वांस: ह समाब्रुवते एषां मरुतां विद्यां कश्चित् एव शृणोति विजानाति च न सर्वे ॥

TRANSLATION

As these winds pass along here and there, artists and scientists give instructions on the path of (or for acquiring knowledge) knowledge and converse with one another about them. The knowledge of this science of sound is gained by a few and not by all.

PURPORT

The science of air can be known by one who is well-versed in knowledge and practical work and not an idiot.

THE COMMENTATOR'S NOTES

Prof. Maxmuller's translation of the Mantras as "As

the Maruts pass along, they talk together on the way; does any one hear them ?

is not correct, because conversation among inanimate Maruts (Storms) is impossible. It is only conscious souls that can talk and hear and not inanimate like the winds and storms.

पुनर्मनुष्यैर्वायुभ्यः किं किं कार्यमित्युपदिश्यते ।

What use of the gases should be made by men is taught further in the 14th Mantra.

Mantra—14

प्र यात शीभमाशुभिः सन्ति कण्वेषु वो दुवः । तत्रो षु मादयाध्वै॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे राजप्रजाजनाः यूयम् आशुभिः शीभं वायुवत् प्रयाता येषु कण्वेषु वः दुवः सन्ति तत्र उ सुमादयाध्वै ॥

TRANSLATION

O officers of the State and their subjects,

You should travel to distant places with swift Vehicles like the aeroplanes. You should take delight in serving highly intelligent persons.

PURPORT

It is the duty of the learned rulers and their subjects to accomplish their works by manufacturing vehicles for speedy motion. They should take pleasure in serving righteous persons and in giving suitable punishment to the wicked people.

THE COMMENTATOR'S NOTES

Prof. Maxmuller's translation is as follows—

"Come fast on your quick speeds ! There are worshippers for you among the Kanvas. May you well rejoice among them." (Vedic Hymns Vol. 1.P.64).

This translation is wrong because it is speed and other attributes of the winds that are supposed to be their horses. It is not possible for the winds to ride over them. They are

there by their permanent relation. By Kanvas are meant highly intelligent learned persons. By serving them and by keeping company with them, one can enjoy true delight and bliss.

पुनस्ते वायवः किं प्रयोजनाः सन्तीत्युपदिश्यते ।

What is the special use of the winds or airs is taught in the fifteenth Mantra.

Mantra—15

अस्ति हि ष्मा मदा॑य वः स्मसि॑ ष्मा वृयमे॑षाम् ।
विश्वं॑ चिदायु॑र्जीवसे॑ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वांसः मनुष्याः एषां हि स्म वः (युष्माकं) मदाय जीवसे विश्वम् आयुः अस्ति तथाभूताः वयं चित् स्मसि (स्म) ॥

TRANSLATION

O learned persons, let us be yours (Your admirers and followers) for enjoying bliss and leading full and happy life.

PURPORT

As persons who are well-versed in the science of Prana and practisers of Yoga; eating what is conducive to health enjoy blissfully the full span of life, others also should learn this science from them and enjoy full life.

Prof. Maxmuller's translation is as follows—

"Truly there is enough for your rejoicing, we always are their servants that we may live even the whole of life."

(Vedic Hymns Vol. 1. P. 64).

This translation is incorrect because here it is clearly stated that let us acquire the knowledge of the air, that enables us to lead happy life.

As in this hymn Prof. Maxmuller has misinterpreted the Mantras from his own imagination, he has done so in other

Mantras and hymns also. When impartial learned persons will read my commentary of the Vedas and will carefully compare it with that of Prof. Maxmuller and others, they will realise the mistakes committed by them, so there is no need of elaborating upon the subject here.

In this hymn, the properties of the air which is the cause of all activities, life and strength and kindler of the fire and also the characteristics of the knowers of the science of the air have been described. Therefore, it is directly connected with the previous hymn.

Here ends the thiry-seventh hymn and fourteenth Varga, with its commentary, translation and translator's notes.

—o—

अष्टत्रिंशं सूक्तम्

HYMN XXXVIII.

अथास्य पंचदशर्चस्याष्टत्रिंशस्य सूक्तस्य घौरः कण्व ऋषिः। अग्निः। मरुतो देवताः १.८.११.१३.१५ गायत्रीछन्दः। २.६.७.९.१० निचृद् गायत्री। ३ पाद निचृत् गायत्री। ५.१२ पिपीलिका मध्या निचृत्। १४ यवमध्या विराड् गायत्री छन्दः। षड्जः स्वरः।

Seer — Kanva. Devata or subject — Maruts. Metre—Gayatri in various forms Svars or Tune — Shadja.

तत्रादिमे मन्त्रे वायुरिव मनुष्यैर्भवितव्यमित्युपदिश्यते।

In the first Mantra, it is taught that men should be like the air.

Mantra—1

कद्ध नूनं कधप्रियः पिता पुत्रं न हस्तयोः। दधिध्वे वृक्तबर्हिषः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे कधप्रियाः वृक्तबर्हिषः विद्वांसः, पिता हस्तयोः पुत्रं न मरुतः लोकान् इव कत् ह नूनं यज्ञ कर्म दधिध्वे॥

TRANSLATION

O learned priests who please and benefit others by telling good stories when will you uphold or maintain the Yajnas (unselfish philanthropic deeds) as a father holds by both his hands a son or as gases uphold the worlds?

PURPORT

There is Upmalankara and Luptopamalankara—Simile and implied simile in this Mantra. As a father holds his son

by both his hands, gives him proper education, brings him up sutably, urges upon him to do noble deeds, and enjoys happiness, in the same manner, those persons who like the air that upholds the worlds, take up Yajnas with knowledge and perform them properly become happy.

THE COMMENTATOR'S NOTES

(कधप्रियः) ये कधाभिः कथाभिः प्रीणयन्ति ते। अत्र अत्र वर्णव्यत्ययेन थकारस्य धकारः। द्व्यचोः संज्ञा-छन्दसोर्बहुलम् (अष्टा० ६.३.६३) अनेन ह्रस्वः॥

= Those who please and benefit others by telling good stories.

(वृक्तबर्हिषः) ऋत्विजो विद्वांसः = Learned priests.

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted वृक्तबर्हिषः as ऋत्विजो विद्वांसः or learned priests without quoting an authority. But it is clearly available in the Vedic Lexicon-Nightantu 3.18 which says...

वृक्तबर्हिष इति ऋत्विङ्नाम (निघ० ३.१८)

पुनस्ते कथं प्रश्नोत्तरं कुर्युरित्युपदिश्यते।

How should they (Maruts) dialogue is taught in the 2nd Mantra.

Mantra—2

क्व॑ नू॒नं कद्वो॒ अर्थं॒ गन्ता॑ दि॒वो न पृ॑थि॒व्याः।
क्व॑ वो॒ गावो॒ न र॑ण्यन्ति॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

मनुष्याः यूयं कत् नूनं पृथिव्याः दिवः गावः अर्थं गन्तन क्व वः (युष्माकम्) अर्थं गन्त तथा वः (युष्माकं) गावः रण्यन्ति (नैव मरुतः क्व रणन्ति)॥

TRANSLATION

O men, where do you attain your object like the rays of the sun reaching the earth ? Where are your speeches made as the cows make sound before their calves.

PURPORT

There are two similes used in the Mantra. As the rays of the Sun illuminate all objects of the world, in the same manner, you should also approach learned people and ask them the proper utilisation of the air and then enlighten others about it. As the cows run to their calves after making sounds, in the same manner, you should also go quickly to the learned for keeping their company and ask them such questions as to how our senses go to external objects like the air and then decide about the matter.

THE COMMENTATOR'S NOTES

(दिवः) द्योतनात्मकस्य सूर्यस्य =Of the shining sun.

(गावः) पशवः इन्द्रियाणि वा

= The cows and other animals or senses.

पुनस्तदेवाह–

The same subject is continued.

Mantra—3

क्व॑ वः सुम्ना नव्यां॑सि मरु॑तः क्व॑ सुवि॒ता ।

क्वो॒३ विश्वा॑नि॒ सौभ॑गा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे मरुतः (मनुष्याः) यूयं (विदुषां संदेशं प्राप्य) वः (युष्माकम्) क्व विश्वानि नव्यांसि सुम्ना क्व सुविता सौभगा सन्ति इति पृच्छत ॥

TRANSLATION

O active men going about quickly like the air, where are your latest means of happiness ? Where are your promptings of the heart and where are your auspicious means of prosperity of all kinds — these are the questions that you should put to the learned after approaching them with humility.

PURPORT

O men going quickly lik the air to perform noble deeds, you should approach learned persons and ask them to enlighten you about the acts which enable us to fulfil our noble desires and should endeavour to do the same.

(मरुतः) वायुवच्छीघ्रं गमनकारिणो जनाः

=O men going quickly like the air.

(सुविता) प्रेरणानि =Promptings.

TRANSLATOR'S NOTES—

As the word भग means not only wealth as is generally supposed to be the case, but also Dharma, (righteousness) reputation, wisdom and dispassion according to the well-known verse.

ऐश्वर्यस्य समस्तस्य, धर्मस्य यशसः श्रियः ।
ज्ञानवैराग्ययोश्चैव षण्णां भग इतीरणा ॥

The word सौभगा may include all this and therefore it has been translated as "Prosperity of all kinds."

पुनस्ते कीदृशाः स्युरित्युपदिश्यते ।

How should be the men of the State is taught in the next Mantra.

Mantra— 4

यद्यूयं पृश्निमातरो मर्तासः स्यातन । स्तोता वो अमृतः स्यात् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे पृश्निमातरः इव वर्तमाना मर्तासः यूयं यत् (यदि) पुरुषार्थिनः स्यातन तर्हि वः स्तोता अमृतः स्यात् ॥

TRANSLATION

O men behaving like the airs whose mother is the firmament if you become industrious, your admirer — the President of the Assembly, may become inviolable by his enemies.

PURPORT

The officers of the State and their subjects should also give up indolence and be engaged in discharging their duties like the winds that go on incessantly, so that their protector, the President of the Assembly or the council of Ministers, may not be killed by the enemies of the State.

THE COMMENTATOR'S NOTES

(पृश्निमातरः) पृश्निः-आकाशः माता येषां वायूनां त इव—Like the winds whose mother is the firmament or atmosphere

(अमृतः) शत्रुभिः अप्रतिहतः—Not killed by the enemies.

TRANSLATOR'S NOTES

तत्सम्बन्धेन जीवस्य किं भवतीत्युपदिश्यते ।

What becomes of the Jiva or soul with their (Maruts) association is taught in the fifth Mantra.

Mantra—5

मा वो मृगो न यवसे जरिता भूदजोष्यः । पथा यमस्य गादुप ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

(हे राजप्रजाजनाः) यूयं यवसे मृगः न (इव) वः जरिता अजोष्यः मा भूत् यमस्य पथा च मा उपगात् (एवं विधत्ते) ॥

TRANSLATION

O officers and people of the State, as a deer is never indifferent to pasture, so you should conduct yourselves in such a way that your admirer may not deserve censure but, be praiseworthy and practising Pranayama, may he not go to the Path of Yama (death) soon. (He may not die pre-maturely).

PURPORT

There is Upamalankara or simile used in the Mantra. As the deers become happy after eating grass to their fill, in the same manner, the knower of the science of Prana taking proper food and leading a regular life, does not fall in the Jaws of death soon. He should leave body easily without any discomfort, having enjoyed ripe old age (of atleast 100 years).

(यवसे) भक्षणीये ग्रासे =On eatable grass or pasture.

(अजोष्य:) असेवनीय: = Deserving censure.

जुष–प्रीतिसेवनयो: =To love and serve.

(यमस्य) निग्रहीतु: वायो: = Of the air that controls or catches.

The same subject is continued—

Mantra—6

मो षु णः परापरा निर्ऋतिर्दुर्हणा वधीत् । पदीष्ट तृष्णया सह ॥

सन्धिच्छेदसहितोऽन्वय: [ऋषिकृत:]

(हे अध्यापका:) यूयं यथा परा अपरा दुर्हणा निर्ऋति: (मरुतां प्रतिकूला गति:) तृष्णया सह न: (अस्मान्) मा उपदीष्ट मा उपवधीत् च किन्तु एतेषां या (सुष्ठ सुखप्रदा गति: सा अस्मान् नित्यं प्राप्ता भवेत्) एवं प्रयतध्वम् ॥

TRANSLATION

O teachers, you should endeavour in such a way that the adverse movement of the winds that causes diseases may never destroy us, along with the powerful passion of greed, but their movement and use which lead to health and happiness be attained by us.

PURPORT

The movement of the Maruts (winds) is of two kinds; one that is pleasant and giver of happiness, the second that causes misery and diseases. The former is that which is observed and used regularly thereby destroying diseases and promoting health and happiness for the body and the mind etc. The

second is that which is used without the observance of any rules, with negligence and thus causing various terrible diseases and awful misery. Men should choose and generate industriousness. They should advance happiness by generating the first and keeping away the second. Men should know that thirst etc. are caused by the air and greed is created by ignorance.

THE COMMENTATOR'S NOTES

(निर्ऋतिः) वायूनां रोगकारिका दुःखप्रदा गतिः

= The movement of Maruts (airs) that causes diseases and misery.

निर्ऋतिर्निरमणात् कृच्छ्रापत्तिरिति निरुक्ते (निरु० २.७) = Fierce trouble or misery.

(दुर्हणा) दुःखेन हन्तुं योग्या = Difficult to the destroyed or overcome.

पुनस्ते कीदृशा भवेयुरित्युपदिश्यते ।

Mantra—7

सत्यं त्वेषा अमवन्तो धन्वञ्चिदा रुद्रियासः । मिहं कृण्वन्त्यवाताम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

हे मनुष्याः यूयं धन्वन् (अन्तरिक्षे) त्वेषाः अमवन्तः, रुद्रियासः मरुतः वर्तन्ते अवातां मिहं (वृष्टिम्) आकृण्वन्ति तेषां मरुतां सत्यं कर्म अस्ति चित् (इव) अनुतिष्ठत ॥

TRANSLATION

O men, you should truly behave like the winds in the firmament that are powerful and kindled with electricity caused by internal and external rubbing, giving life to the soul and causing no withered day or rains over even the desert.

PURPORT

Men should perform all righteous deeds with proper use of winds that are in the firmament, causing rains and possessing

some true characteristics. When suitably used, they give happiness, but when used improperly, they become adverse and cause misery, therefore men should perform all righteous acts methodically.

THE COMMENTATOR'S NOTES

(त्वेषाः) बाह्याभ्यन्तरघर्षणेनोत्पन्ना विद्युदग्निना प्रदीप्ताः ।

Kindled by electricity and caused by external and internal rubbing.

(अमवन्तः) अमानां रोगाणां गमनागमनबलानां वा सम्बन्धो विद्यते येषां ते । अत्र सम्बन्धार्थे मतुप् । अमरोगे । अम गत्यादिषु च इत्यस्माद् हलादेश्च इति करणाधिकरणयोः घञ् अमन्ति रोगं प्राप्नुवन्ति यद् वा अमन्ति गच्छन्त्यागच्छन्ति बलयन्ति यैः ते ।

=Causing disease when taken in impurely.

(धन्वन्) धन्वनि—अन्तरिक्षे मरुस्थले वा धन्वेत्यन्तरिक्षनामसु पठितम् (निघ० १.३) पद नामसु च (निघ० ४.२) । =In the middle regions or desert

(रुद्रियासः) रुद्राणां जीवानाम् इमे जीवननिमित्ता-रुद्रिया वायवः =Airs beneficials for the souls.

(मिहम्) मेहति सिंचति यथा तां वृष्टिम् =Rain

एते किंवत् किं कुर्युरित्युपदिश्यते ।

How should they (Martus) do and like what is taught in the eighth Mantra.

Mantra—8

वाश्रेव विद्युन्मिमाति वत्सं न माता सिषक्ति । यदेषां वृष्टिरसर्जि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे मनुष्याः । यूयं यदि एषां विद्युत् वत्सं वाश्राइव मिहं

मिमाति (कामयमाना) माता पयसा पुत्रं सिषक्ति न (इव) यया वृष्टिः असर्जि (सृज्यते) तथा एव परस्परं शुभ-गुणवर्षणेन सुखधारकाः भवत ॥

TRANSLATION

As the lightning roars like a mother cow that bellows for her calf and hence the rain is set free by the Maruts (winds), in the same manner, you should uphold and maintain happiness by raining down noble virtues.

PURPORT

As the mother cows loving and desiring their calves, loudly bellow and run towards them, in the same way, the lightning goes to the clouds, making a great sound.

THE COMMENTATOR'S NOTES

(वाश्रा) कामयमाना धेनुः = Desiring or loving cow.

(सिषक्ति) समेति-सेवते वा । सिषक्तु सचते इति सेवमानस्य (निरु० ३.२१) = Approaches

पुनस्ते वायवः किं कुर्वन्तीत्युपदिश्यते ।

Mantra—9

दिवा चित्तमः कृण्वन्ति पर्जन्येनोदवाहेन । यत्पृथिवीं व्युन्दन्ति ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः] ।

हे मनुष्याः यत् (ये) वायवः उदवाहेन पर्जन्येन दिवा तमः कृण्वन्ति चित् पृथिवीं व्युन्दन्ति तान् युक्त्या उप-कुरुत ॥

TRANSLATION

O men, the Maruts (airs) spread darkness over the day by a water-bearing cloud and thence inundate the earth, you should utilise them properly.

PURPORT

Learned people should tell all others that it is the winds that solidify the particles of the water and converting them

into the cloud, create darkness even in day time and then generating the lightning and dissolving the clouds make them to fall down on earth and wetting it, they produce herbs and corns etc.

THE COMMENTATOR'S NOTES

(उदवाहेन) यः उदकानि वहति धरति तेन अत्र कर्मण्यण् (अष्टा० ३.२.१) इत्यण् प्रत्ययः

= Carrying or bearing water.

(पर्जन्येन) मेघेन = By the cloud.

पुनरेतेषां योगेन किं भवतीत्युपदिश्यते ।

What happens with the Marut's association is taught in the tenth Mantra.

Mantra—10

अधं स्वनान्मरुतां विश्वमा सद्म पार्थिवम् । अरेजन्त प्र मानुषाः ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे मानुषाः ! यूयं येषां मरुतां स्वनात् अध विश्वं पार्थिवं सद्म कम्पते प्राणिनः प्रारेजन्ते (प्रकम्पन्ते) चलन्ति इति विजानीत ।।

TRANSLATION

O men, you should know well that at the roaring of the Maruts (winds) every dwelling or seat of the earth shakes and men also tremble.

PURPORT

O knowers of astronomy, you should know it for certain, that all movement of things and beings is on account of the association of the Maruts (winds). Living beings tremble out of fear from the fierce sumbling on the lighning and the earth rotates every moment.

THE COMMENTATOR'S NOTES

(स्वनात्) उत्पन्नाच्छब्दात् = From the sound स्वन-शब्दे ।

(सद्म) सीदन्ति यस्मिन् गृहे तत् । सद्मेति गृहनामसु

पठितम् (निघ० ३.४) (अरेजन्त) कम्पन्ते । रेजृ-कम्पने अस्माद् धातोर्लङर्थे लङ् =Tr mbl

पुनस्ते मानवा वायुभिः किं कुर्वन्तीत्युपदिश्यते ।

What do men do with the winds is taught further in the 11th Mantra.

Mantra—11

मरुतो वीळुपाणिभिश्चित्रा रोधस्वतीरनु । यातेमखिद्रयामभिः ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः] ।

हे मरुतः ! यूयम् अखिद्रयामभिः वीळु पाणिभिः पवनैः सह रोधस्वतीः चित्राः ईम् अनुयात ॥

TRANSLATION

O practisers of yoga or other worldly men, you should come (for a walk and meditation) to the beautifully embanked rivers with unobstructed progress along with ever-moving and strong winds.

PURPORT

The winds have the power of going about and strength natural in them. It is they that cause the movement of the rivers and when entering the nerves, they cause the circulation of blood and sap in the organs of the body. Therefore the Yogis should make proper use of them for gaining strength through the practice of Yoga — Pranayama etc. and other persons engaged in worldly occupations should also utilise them properly.

(मरुतः) योगाभ्यासिनो व्यवहारसाधका वा जनाः = The practisers of Yoga or other worldly men.

(वीळु पाणिभिः) वीळूनि दृढानि बलानि पाण्योर्ग्रहण साधनव्यवहारा येषां ते । वीळु इति बलनामसु पठितम् । (निघ० २.९) =With powerful hands.

(रोधस्वतीः) रोधो बहुविधमावरणं विद्यते यासां नदीनां नाडीनां वा ताः, रोधस्वत्यः इति नदीनामसु पठितम् (निघ० १.१३) = Rivers and nerves.

(अखिद्रयामभिः) अच्छिद्राणि निरन्तराणि यमनानि येषां ते । स्फायितंचिवंचि शकि क्षिपि क्षुदि सृपि तृपि वन्द्युन्दिश्वती वृत्यजनी पदि मदि मुदि खिदि छिदि शुभिभ्यो रक् (उणादि० २.१४) इति रक्

= Unobstructed or ever going.

The same subject is continued.

Mantra—12

स्थिरा वः सन्तु नेमयो रथा अश्वास एषाम् । सुसंस्कृता अभीशवः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे विद्वांसः मनुष्याः) वः (युष्माकम्) एषां मरुतां सकाशात् सुसंस्कृताः नेमयः रथाः अभीशवः अश्वाः च स्थिराः सन्तु ॥

TRANSLATION

O learned men, may the fellies of your wheels be firm, May your chariots of various kinds including aeroplanes be stead and your horses of fire etc. be properly trained and utilised; and may your rains be fashioned well.

PURPORT

God instructs:

O men, you should manufacture many kinds of vehicles endowed with various machines, use fire and water etc. and with their combination and that of the gases you should be able to move quickly everywhere, should get victory over your enemies and accomplish all works.

THE COMMENTATOR'S NOTES

(नेमयः) कलाचक्राणि

= Fellies and wheels of the machines.

(रथाः) विमानादीनि यानानि =Vehicles like aeroplanes etc.

(अश्वासः) अग्न्यादयः तुरंगा वा। अत्र आज्जसेरसुक् इत्यसुगागमः =Horses or fire etc.

(अभीशवः) अभितः अश्नुवते व्याप्नुवन्ति मार्गान् यैः ते रश्मयो हया वा =Reins or horses.

अत्र अभिपूर्वकात् अशूङ् व्याप्तौ इति धातोः कृवापाजि-निस्वदिसाध्यशूभ्य उण् (उणादि० १.१) इत्युण् वर्ण-व्यत्ययेनाकारस्थान ईकारश्च

तदेतदुपदेशको विद्वान् कीदृशो भवेदित्युपदिश्यते।

How should be the learned persons who teach all this is taught in the thirteenth Mantra.

Mantra—13

अच्छा वद तना गिरा जरायै ब्रह्मणस्पतिम्। अग्निं मित्रं न दर्शतम्।

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः]

(हे सर्व विद्याविद् विद्वन्) त्वं ब्रह्मणस्पतिम् अग्निं मित्रं न जरायै तना गिरा (विमानादियानविद्याम्) वद॥

TRANSLATION

O learned man, well versed in various sciences, you should teach with your Vedic speech that spreads the light of the attributes, this science about the aeroplanes etc. like a person who protects all by teaching the Vedas, who is worth-seeing (charming in appearance) who is endowed with spiritual splendour and friendly to all.

PURPORT

There is Upamalankara or simile used in the Mantra. O learned men, as a dear friend pleases a loving friend who is a preacher of the Vedas and full of splendour by service and praise of his virtues in the same way, you should teach well the

science of the manufacture of the aeroplanes and other vehicles with the Vedic speech for the knowledge of their properties.

THE COMMENTATOR'S NOTES

(अच्छ) सम्यग्रीत्या =Well.

(तना) गुणप्रकाशविस्तारिकया

=Spreading the light of the attributes.

(ब्रह्मणस्पतिम्) वेदस्याध्यापनोपदेशेन पालकम्

=Protector by teaching the Vedas.

पुनस्तत्पाठितो विद्यार्थी कीदृशो भवेत् इत्युपदिश्यते ।

How is a student taught by scholars is taught in the fourteenth Mantra.

Mantra—14

मिमीहि श्लोकमास्ये पर्जन्यं इव ततनः । गाय गायत्रमुक्थ्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे विद्वन् मनुष्य ! त्वम् आस्ये श्लोकं मिमीहि तं च पर्जन्य इव ततनः । उक्थ्यं गायत्रं च गाय ॥

TRANSLATION

O learned person, utter the Vedic Speech that is in your mouth, spread it out like a cloud spreading rain, chant the hymn that is worth-reciting in Gayatri and other Metres.

PURPORT

O men taught by the learned, you must make your speech refined by the study of the Vedas with labour and thus becoming the masters of the speech, should listen to the attributes of God and air etc. and should teach about them to others.

THE COMMENTATOR'S NOTES

(श्लोकम्) वेदशिक्षायुक्तां वाणीम् श्लोक इति वाङ्नामसु पठितम् (निघ० १.११)

=Speech full of Vedic knowledge.

(उक्थ्यम्) गातुं वक्तुं योग्यम्

=Worthy of chanting and telling.

पुनः स किं कुर्यादित्युपदिश्यते ।

What else should he do is taught in the fifteenth Mantra.

Mantra—15

वन्दस्व मारुतं गणं त्वेषं पनस्युमर्किणम् । अस्मे वृद्धा असन्निह ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे विद्वन्) त्वं यथा इह अस्मे वृद्धाः असन् तथा अर्किणम् त्वेषं पनस्युं मारुतं गणं वन्दस्व ॥

TRANSLATION

Sing glory to the host of the maruts (learned priests) brilliant, praise-worthy, musicians, heroes, active like the winds. Here let them be well with us.

PURPORT

Men should endeavour with knowledge and exertion in such a way that the wind may always be source of happiness accomplishing their works when properly utilised.

THE COMMENTATOR'S NOTES

(त्वेषम्) अग्न्यादिप्रकाशवद्द्रव्ययुक्तम् =Brilliant.

(अर्किणम्) प्रशस्तः अर्कः अर्चनं विद्यते यस्मिन् तम् । अत्र प्रशंसार्थे इनिः । =Praise worthy.

In this 38th Hymn also the attributes of learned persons have been described by the illustration of the air so it has connection with the previous hymn

इति सप्तदशो वर्गः अष्टात्रिंशं सूक्तं च समाप्तम् ।

Here ends the seventeenth Varga and thirty-eighth hymn of the Ist Mandala of the Rigveda.

अथैकोन चत्वारिंशं सूक्तम्

HYMN XXXIX

अथ दशर्यस्यैकोनं चत्वारिंशस्य सूक्तस्य घौरपुत्रः कण्व ऋषिः। मरुतो देवताः। १-५,९ पथ्या बृहती उपरिष्टद् विराड् बृहतीछन्दः। मध्यमः स्वरः। २-८,१० विराट् सतः पंक्तिः। ४, ६ निचृत् सतः पंक्तिश्छन्दः। पंचमः स्वरः। ३ अनुष्टुम् छन्दः। गान्धारः स्वरः

Seer — Kanva, Devata or subject—Maruts, Metres — Brihati of various forms, Pankti and Anushtup, Tunes — Madhyama, Panchama and Gandhara.

पुनस्ते विद्वांसः कथं २ संवदन्त इत्युपदिश्यते

How do those learned persons converse is taught in the Ist Mantra.

Mantra—1

प्र यदि॒त्था प॑रा॒वतः॑ शो॒चिर्न मान॒मस्य॑थ।
कस्य॒ क्रत्वा॑ मरुतः॒ कस्य॑ वर्प॑सा कं या॑थ॒ कं ह॑ धूतयः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

हे मरुतः यूयं यत् (यं) धूतयः बायवः इव शोचिः न परावतः कस्य मानम् अस्यथ। इत्था ह कस्य क्रत्वा वर्पसा च कं याथ व (इति समाधानानि ब्रूत)॥

TRANSLATION

O learned persons who are like air, shakers (of all ignorance) as the sun's rays descend from long distance on earth, so whose pride do you throw away by your vast learning ? It is by the knowledge and prompting action of God, Who is the source of all happiness and the pleasing form or manners of a lucky person who is giver of delight, that you go to a happy place and obtain objects that cause happiness.

PURPORT

Those learned persons who desire happiness, should accurately know the properties of the air from God, The giver of all Delight (as given in the Vedas) and lucky great scholars or scientists, and then should enjoy happiness.

THE COMMENTATOR'S NOTES

(परावतः) दूरात् =From a distant place.

[शोचिः] सूर्यज्योतिः पृथिव्याम् इव =As the light of the sun descending on earth.

(कस्य) सुखस्वरूपस्य परमात्मनः =Of God the Embodiment of all Delight.

(मरुतः) विद्वांसः = Learned persons.

(कम्) सुखप्रदर्देशम् =Place that gives happiness.

(धूतयः) ये धुन्वन्ति ते। क्तिच्क्तौ च संज्ञायाम् (अष्टा० ३. ३.१७४) इति क्तिच् =Shakers.

TRANSLATOR'S NOTES

परावत इति दूरनामधेयम् (निघ० ३,२६) कम् इति सुखनाम [निघ० ३.६] अथैतेभ्यः उपदिश्य आशीर्दत्वा युष्माभिः किं किं साधनीयम् इत्युपदिश्यते

What all should you accomplish with the help of the Maruts is taught in the 2nd Mantra.

Mantra—2

स्थिरा वः सन्त्वायुधा पराणुदे वीळू उत प्रतिष्कभे।
युष्माकमस्तु तविषी पनीयसी मा मर्त्यस्य मायिनः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

(हे धार्मिक मनुष्याः!) वः आयुधा शत्रूणां पराणुदे उत प्रतिष्कभे स्थिरा वीळू सन्तु। युष्माकं तविषी (सेना) पनीयसी अस्तु मायिनः मर्त्यस्य मा सन्तु॥

TRANSLATION

Strong be your weapons for driving away your foes, firm in resisting them, Yours be the army that men praise, not that (army or strength) of an unrighteous deceitful mortal.

PURPORT

Righteous persons receive the Grace of God and victory. God also blesses only righteous persons and not others. These righteous persons should manufacture powerful arms, should practise their use well, train their army, defeat, capture or kill (as the case and necessity may be) their unrighteous wicked foes and protect their subjects justly. Unrighteous, treacherous and fraudulent person can not do all this.

THE COMMENTATOR'S NOTES

(आयुधा) आयुधानि आग्नेयानि धनुर्बाणभुशुण्डीशतघ्न्यादीनि अस्त्रशस्त्राणि ।

= Arms of various kinds like cannons, rifles, bows, arrows, swords, spears and all other war weapons.

(वीळू) वीळूनि दृढानि बलकारीणि ।

= Firm and strong, powerful.

(तविषी) प्रशस्तबलयुक्ता सेना । तविषीति बलनामसु पठितम् (निघ० २.९) =Powerful army.

(मायिनः) कपटाद्यधर्माचरणयुक्तस्य माया कुत्सिता प्रज्ञा विद्यते यस्य तस्य अत्र निन्दार्थे इनिः । मायेति प्रज्ञानामसु पठितम् ॥ (निघ० ३.९) ।

= Of an un-righteous deceitful persons.

अथ विद्वन्मनुष्यकृत्यमुपदिश्यते

Now the duty of a learned person is taught.

Mantra—3

परा॑ ह॒ यत्स्थि॒रं ह॒थ नरो॑ व॒र्तय॑था गु॒रु ।
वि या॑थन व॒निनः॑ पृथि॒व्या व्याशाः॒ पर्व॑तानाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नरः (नायकाः) यूयं यथा वनिनः वायवः यत् पर्वतानां पृथिव्याः च व्याशाः सन्तः स्थिरं गुरु हत्वा नयन्ति तथा तत् स्थिरं गुरु बलं सम्पाद्य शत्रून् पराहथ ह (किल) ऋताम विवर्तयथ (विजयाय वायुवत् शत्रुसेनाः शत्रु पुराणि वा वियाथ ॥)

TRANSLATION

O leaders among men, defeat and kill your enemies, having attained strong power, as the winds overthrow what is strong and whirl about what is heavy in all directions of the earth, the mountains and the clouds. Drive away your foes. Like the winds, go to the armies and towns of your enemies to conquer them.

PURPORT

As strong winds shatter trees and other things and sustain earth, in the same manner, righteous dispensers of justice, should demolish unrighteous conduct and preserve the people with righteous justice. The commanders of the armies should have vast armies, kill their enemies and establish vast and good Government and spread their good reputation everywhere. As Pranas are loved by all, in the same manner, they should be loved by all subjects on account of humility and good character.

THE COMMENTATOR'S NOTES

(नरः) नेतारो मनुष्याः = Leaders.

(गुरु) गुरुत्वयुक्तं न्यायाचरणं पृथिव्यादिकं द्रव्यं वा = Significant just conduct or earth etc.

(वनिनः) वनं रश्मिसम्बन्धो विद्यते येषां ते वायवः । अत्र सम्बन्धार्थे इनिः । = Airs connected with the rays of the sun.

(आशाः) दिशः। आशा इति दिङ्नामसु पठितम् (निघ० १.६) =Directions.

(पर्वतानाम्) गिरीणां मेघानां वा (पर्वत इति मेघनाम, निघ० १.१०) =Of the mountains or the clouds.

पुनस्ते कीदृशा भवेयुरित्युपदिश्यते ।

How should they (learned men) be, is taught further in the fourth Mantra.

Mantra—4

नहि वः शत्रुर्विविदे अधि द्यवि न भूम्यां रिशादसः।
युष्माकमस्तु तविषी तना युजा रुद्रासो नू चिदाधृषे॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे रिशादसः रुद्रासः वीरा चित् यदि युष्माकम् आधृषे तनायुजा तविषी अस्तु (स्यात्) तर्हि अधि द्यवि (न्याय प्रकाशे) वः (युष्मान्) शत्रुः नु नहि विविदे (कदाचित् न प्राप्नुयात् न भूम्यां (भूमिराज्ये) कश्चित् शत्रुः उत्पद्येत ॥

TRANSLATION

O brave destroyers of your foes and diseases, if you have a powerful army, no adversary of yours will there be in the light of justice nor any upon the earth, may your collected strength of army be quickly exerted O heroes who make your opponents weep, to humble or overcome your enemies.

PURPORT

As the airs have no enemies and are liked by all, in the same way, people should be endowed with knowledge, righteousness, strength and force and justice, so that they may rule over all with justice, may destroy their opponents and should become so popular as to have no enemy at all.

THE COMMENTATOR'S NOTES

(रिशादसः) रिशान् शत्रून् रोगान् वा समन्तात् दस्यन्ति

उपक्षयन्ति ये तत्सम्बुद्धौ ।
= Destroyers of the foes and diseases.

(द्यवि) न्यायप्रकाशे = In the light of justice.

(तविषी) प्रशस्तबलयुक्ता सेना = Powerful army.

पुनस्ते कीदृशानि कर्माणि कुर्युरित्युपदिश्यते ।

What kinds of actions should they (Maruts) do is taught in the fifth Mantra.

Mantra—5

प्र वेपयन्ति पर्वतान्वि विञ्चन्ति वनस्पतीन् ।
प्रो आरत मरुतो दुर्मदा इव देवासः सर्वया विशा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मरुतः देवासः यूयं यथा वायवः वनस्पतीन् प्रवेपयन्ति पर्वतान् विंचन्ति तथा दुर्मदा इव वर्तमानान् अरीन् युद्धेन प्रो आरत (सर्वया प्रजया सह सुखेन वर्तध्वम्)

TRANSLATION

O heroic learned mighty persons like the winds, O Commander of the army, as the winds move the clouds making them tremble (so to speak) and shatter the trees, in the same manner, you should fight with wicked persons who behave like the intoxicated and should remain happy with all your subjects or the people in general.

PURPORT

There is Upamalankara. As loyal learned persons, keep under their control intoxicated robbers and thieves, and preserve and support righteous people, you should also do like them. As winds move about the earth, you should also go round and move from place to place.

THE COMMENTATOR'S NOTES

(मरुतः) वायुवद् बलवन्तः
= Powerful or mighty like the winds.

(देवासः) न्यायाधीशाः, सेनापतयः, सभासदो विद्वांसः = Dispensers of justice, commanders of the armies and members of the Assemblies.

TRANSLATOR'S NOTES

It is very wrong on the part of Prof. Maxmuller to take Maruts as Storm Gods and to translate the last two stanzas of this Mantra as "come on Maruts, like mad men, ye gods, with your whole tribe." (Vedic hymns Vol. I, P. 97) विश् does not mean tribe but subjects or people. दुर्मदासः or mad men does not refer to the Maruts, but to their foes who are to be faught against.

पुनर्मनुष्यैः केन सह एतान् संप्रयुज्य कार्याणि साधनीयानीत्युपदिश्यते ।

With whose association, should they (Maruts) accomplish their tasks is taught further in the 6th Mantra.

Mantra—6

उपो रथेषु पृषतीरयुग्ध्वं प्रष्टिर्वहति रोहितः ।
आ वो यामाय पृथिवी चिदश्रोदबीभयन्त मानुषाः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मानुषाः, यूयं वः (युष्माकं) यामाय प्रष्टी रोहितः अग्निः पृथिवी भूमौ अन्तरिक्षे गमनाय यान् उपो आ वहति यस्य शब्दात् अश्रोत् अबीभयन्त तेषु रथेषु तं पृषतीः च अयुग्ध्वम् ॥

TRANSLATION

O men, in order that your chariots (Vehicles) may travel on earth, water and the sky, you should yoke or harness the red fire about which you may ask the learned scientists. This fire mainly sustains the vehicles, and by its sound men are frightened.

PURPORT

If men properly use water, fire and air in the vehicles and

thereby travel from one place to another, they can easily go and come everywhere.

THE COMMENTATOR'S NOTES

(रथेषु) स्थलजलान्तरिक्षाणां मध्ये रमणसाधनेषु यानेषु =In the vehicles by which a man can travel on earth, water and the firmament.

(पृषतीः) पर्षन्ति सिंचन्ति याभिस्ताः शीघ्रगतीः मरुतां धारणवेगादयोऽश्वाः । पृषत्यो मरुतामित्यादिष्टोपयोजननामसु पठितम् (निघ० १.१५)=Fast going airs.

(रोहितः) रत्नगुणविशिष्टस्याग्नेर्वेगादिगुणसमूहः रोहितोऽग्नेरित्यादिष्टोपयोजननामसुपठितम्(निघ. १.३) =The attributes of red fire.

पुनस्ते कीदृशा भवेयुरित्युपदिश्यते ।

How are the Maruts is taught further in the 7th Mantra:

Mantra—7

आ वो॑ म॒क्षू तना॑य॒ कं रुद्रा॒ अवो॑ वृणीमहे ।
गन्ता॑ नू॒नं नोऽव॑सा॒ यथा॑ पु॒रेत्था कण्वा॑य बि॒भ्युषे॑ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे रुद्राः)यथा वयं वः अवसा मक्षु नूनं कं वृणीमहे इत्था यूयं नः अवः गन्त यथा च ईश्वरः बिभ्युषे तनाय कण्वाय रक्षां विधत्ते तथा यूयं वयं च मिलित्वा अखिल-प्रजायाः पालनं सततं विदध्याम ॥

TRANSLATION

O Rudras—heroes who have observed Brahmacharya upto the age of 44 years and who therefore make your enemies weep, as we quickly desire your protection, you also come to our help. As God protects an intelligent frightened person who

spreads happiness by teaching wisdom and righteousness, in the same manner, you and we should always sustain or uphold the people constantly.

PURPORT

As wise men enjoy happiness by casting aside all fear by the proper combination of the air, water and fire etc. so we should also do.

THE COMMENTATOR'S NOTES

(तनाय) यः सर्वस्मै सद्विद्याधर्मोपदेशेन सुखानि तनोति तस्मै । अत्र बाहुलकादौणादिको न प्रत्ययः ।

= For a person who spreads happiness by teaching wisdom and righteousness.

(रुद्राः) दुष्टरोदनकारकाः चतुश्चत्वारिंशद्वर्षकृत ब्रह्मचर्यविद्याः । =Those who make the wicked people weep by the observance of Brahmacharya for 44 years.

(कण्वाय) मेधाविने =For a wise man.

TRANSLATOR'S NOTES

Maxmuller's note on Kanva — as "the author of the hymn" is wrong. Kanva simply means a wise man as clearly stated in the Vedic Lexicon Nighantu (3.15)

कण्व इति मेधाविनाम (निघ० ३.१५)

The Rishis are seers and not the authors of the Mantras, as erroneously supposed by Prof. Maxmuller and others.

पुनः युष्माभिस्तेभ्यः किं साधनीयमित्युपदिश्यते ।

What more should you accomplish with their help and co-operation is taught in the 8th Mantra.

Mantra—8

युष्मेषितो मरुतो मर्त्यैषित आ यो नो अभ्व ईषते ।
वि तं युयोत शवसा व्योजसा वि युष्माकाभिरूतिभिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मरुतः यूयं यः अभ्वः युष्मेषितः मर्त्येषितः शत्रुः नः (अस्मान्) ईषते तं शवसा वि ओजसा युष्माकाभिः ऊतिभिः वियुयोत ॥

TRANSLATION

O brave learned people, whatever adversary whom you and other persons of the army desire to overcome, attacks us, deprive him of power, by your strong army, by your own might and by your defending forces endowed with protection, love and knowledge etc.

PURPORT

Men should extend happiness which brings about welfare to all, by making them refrain from evil selfish enemies who have no idea of doing good to others, but on the contrary who give them trouble, by imparting them good knowledge and education or conquering them in battles with the help of army and power.

THE COMMENTATOR'S NOTES

(मरुतः) ऋत्विजः मरुत इति ऋत्विङ्नामसु पठितम् (निघ० ३.१८) = Priests and other learned persons.

(ईषते) हिनस्ति =Attacks or assails.

(अभ्वः) यो विरोधी, मित्रो न भवति सः =Adversary, not friendly.

(ऊतिभिः) रक्षाप्रीतितृप्त्यवगमप्रवेशयुक्ताभिः सेनाभिः Forces endowed with protection, love and knowledge etc.

(वियुयोत) पृथक् कुरुत Remove, deprive.

TRANSLATOR'S NOTES

ईषते is from ईष-गतिहिंसादर्शनेषु Here the second meaning of the Verb हिंसा has been taken by Rishi Dayananda and has been interpreted as हिनस्ति Attacks or assails.

सु-मिश्रणामिश्रणयोः Here it is in the sense of अमिश्रण removing or depriving of power.

Prof. Maxmuller's translation of the Mantra as "Whatever fiend, roused by you or roused by men, attacks us, deprive him of power, of strength, and of your favours," is not correct as it is absurd to say that the Maruts (learned priests or other good brave people) rouse the fiends or wicked persons.

पुनस्तच्छोधिताः प्रेरिताः किं किं साध्नुवन्तीत्युपदिश्यते

What do people reformed and prompted by them (Maruts) accoumplish is taught in the ninth Mantra.

Mantra—9

असामि हि प्रयज्यवः कण्वं दद प्रचेतसः ।
असामिभिर्मरुत आ न ऊतिभिर्गन्ता वृष्टिं न विद्युतः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे प्रयज्यवः प्रचेतसः मरुतः यूयम् असामिभि ऊतिभिः विद्युतः वृष्टिं न असामि सुखं सर्वस्मै दद हि (किल) शत्रु-विजयाय कण्वम् आगन्तन ॥

TRANSLATION

O mighty highly learned persons who are always engaged in the performance of Yajna in the form of philanthropic activities, give entire happiness to all, by your undivided protective powers as lighting brings the rain. Come to the aid of a highly intelligent person for conquering his enemies.

PURPORT

There is Upamalankara or simile used in the Mantra. As Monsoon winds, sun and lightning cause the production of fruits and flowers by means of the rains for the happiness of all, in the same manner, learned persons should make all people happy by giving them Vedic knowledge.

THE COMMENTATOR'S NOTES

(प्रचेतसः)प्रकृष्टं चेतो ज्ञानं येषां ते=Full of Knowledge.

(असामि) सम्पूर्णम् । सामीति खण्डवाची । न सामि असामि ।=Entire, whole S. Sama-Latin and English Semi.

(असामिभिः) क्षयरहिताभिः रीतिभिः अत्र बैक्षये इत्यस्माद् बाहुलकादौणादिको मिप्रत्ययः ।

= By un-decaying manners.

TRANSLATOR'S NOTES

Wilson, Griffith, Maxmuller and other Western translators have again committed the mistake of taking Kanva as the name of a particular sage, instead of taking it as a general noun denoting a highly intelligent person as un-ambiguously stated in the Vedic Lexicon-Nighantu—

कण्व इति मेधाविनाम (निघ० ३.१५)

How audacious are some of these Western scholars is exemplified by Ludwig's conjecture which Prof. Maxmuller remarks as bold. "Ludwig proposes some bold conjectures. He would change (कण्वम् Kanvam) to (रण्वम् Ranvam)." No comments are needed.

It is remarkable that Prof. Maxmuller also translates प्रचेतसः as wise Maruts and so does Griffith. Is it applicable to Storm Gods ?

पुनस्ते किं कुर्युरित्युपदिश्यते ।

What again should they (Maruts) do is taught in the tenth Mantra.

Mantra—10

असाम्योजो बिभृथा सुदानवोऽसामि धूतयः शवः ।
ऋषिद्विषे मरुतः परिमन्यव इषुं न सृजत द्विषम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे धूतयः सुदानवः मरुतः (ऋत्विजः) यूयं परिमन्यवः द्विषं (शत्रुं) प्रति इषुं शस्त्रसमूहं प्रक्षिपन्ति न ऋषिद्विषं असामि ओजः असामि वः विमृञ्चथ ब्रह्मद्विषं शत्रुं प्रति

शस्त्राणि सृजत (प्रक्षिपत) ॥

TRANSLATION

O bounteous givers, you carry whole strength of knowledge, whole or un-diminished power, ye shakers of the world, O brave learned persons, let loose your indignation and your powerful weapons against wicked persons who hate the seers and are opposed to Vedas, Vedic scholars and believers in God.

PURPORT

As righteous brave people when full of indignation conquer their enemies with powerful weapons and gladden their subjects (people) having attained resistless Government, in the same manner, all persons should conquer with all their might (spiritual as well as physical when necessary), those who are haters of the true knowledge (Vedas) God and Vedic Scholars and should thus make their Rajya (State) full of the light of God and the true Vedic knowledge.

THE COMMENTATOR'S NOTES

(ओजः) विद्यापराक्रमम् = The strength of knowledge.

(ऋषिद्विषे) वेदवेदविदीश्वरविरोधिने दुष्टाय मनुष्याय = For the wicked person who is opposed to and is hater of the Vedas, Vedic Scholars and God Himself.

(मरुतः) ऋत्विजः = Learned priests.

TRANSLATOR'S NOTES

It is wrong on the part of Prof. Max Muller to translate the expression ऋषिद्विषे as "Wrathful enemy of the poets." Rishi does not mean poet but a seer or sage—a truly wise man.

Here ends the commentary of the 39th hymn and 19th Varga of the Ist Mandala of the Rigveda.

——o——

चत्वारिंशं सूक्तम्

HYMN XXXX.

अष्टर्चस्य चत्वारिंशस्य सूक्तस्य कण्व ऋषिः। बृहस्पति-र्देवता। १।१२ निचृदुपरिष्टाद् बृहतीः छन्दः। मध्यमः। ३।७ आर्ची त्रिष्टुप् छन्दः। धैवतः स्वरः ४।६। निचृत् पंक्तिश्छन्दः। पंचमः स्वरः।

Seer Kanva. Devata or subject — Brihaspati. Metre— Brihati of various kinds and trishtup. Tunes Dhaivata and Panchama.

पुनर्मनुष्यो वेदविदं कथमुपदिशेदित्युच्यते।

How should a man say to the knower of the Vedas is taught in the Ist Mantra.

Mantra—1

उत्तिष्ठ ब्रह्मणस्पते देवयन्तस्त्वेमहे।
उप प्र यन्तु मरुतः सुदानव इन्द्र प्राशूर्भवा सचा॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

हे ब्रह्मणः पते इन्द्र यथा सचा सह देवयन्तः सुदानवः मरुतः वयं त्वा ईमहे यथा च सर्वे जनाः उप प्रयन्तु तथा त्वं प्राशूः सर्व सुखप्रापकः भव (सर्वस्य हिताय) उत्तिष्ठ।

TRANSLATION

O Master of the Vedic Knowledge giver of the Supreme wealth of wisdom, desiring true sciences with knowledge, possessing charitable disposition, we priests and other learned persons know you (as a great preceptor). Let all good people humbly approach you. Be bringer of all happiness to us and get up (be alert) for the welfare of all.

PURPORT

Men should enjoy all happiness and bring the same to

others by the association of and service to the learned persons, knowledge, Yoga, righteousness, doing good to others and other means. They should get happiness of all kinds by acquiring the knowledge of God—the Lord of all true wisdom.

THE COMMENTATOR'S NOTES

(ब्रह्मणः) वेदस्य =Of the Vedas.

(देवयन्तः)सत्यविद्याः कामयमानाः = Desiring true sci ences.

(ईमहे) जानीमः =We know.

(मरुतः) आर्त्विजीना विद्वांसः =Learned priests.

(प्राशूः) यः प्राश्नुते प्रकृष्टतया व्याप्नोति सः =All-pervading.

TRANSLATOR'S NOTES

(ब्रह्म) वेदो ब्रह्म जैमिनीयोपनिषद् ब्राह्मणे ४.२५.३ =Veda.

इण्—गतौ गतेस्त्रयोऽर्थाः—ज्ञानं गमनं प्राप्तिश्च अत्र प्रथमार्थं ग्रहणम् ।

पुनरेतैः परस्परं कथं वर्तितव्यमित्युपदिश्यते ।

How should they (learned persons) deal with one another is taught in the 2nd Mantra.

Mantra—2

त्वामिद्धि सहसस्पुत्र मर्त्यं उपब्रूते धने हिते ।
सुवीर्यं मरुत आ स्वश्व्यं दधीत यो व आचके ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे सहसः पुत्र यः मर्त्यः विद्वान् त्वाम् उप ब्रूते हे मरुतः यूयं वः हिते धने आचके तस्मात् एव सुअश्व्यं वीर्यं यूयं दधत ॥

TRANSLATION

O son of a person possessing physical and spiritual power, a learned person gives you knowledge. O intelligent persons, for him who satisfies you from all sides with happiness, so

that you may acquire wealth of wisdom etc. that gives you true delight, you should use your strength that is full of knowledge of all subjects.

PURPORT

Men should enjoy happiness by benefiting one another in the dealings of learning and teaching.

THE COMMENTATOR'S NOTES

(सहसः) शरीरात्मबलयुक्तस्य विदुषः

= Of the person possessing physical and spiritual power.

(मरुतः) धीमन्तो जनाः = Intelligent or wise men.

(स्वश्वयम्) शोभनेषु अश्वेषु विद्याव्याप्तविषयेषु साधुम् ।

= Good in all subjects pervaded by knowledge.

(आचके) सर्वतः सुखैः तर्पयेत् ॥

= Satisfy with happiness from all sides.

(चक—तृप्तौ Tr.)

पुनस्तैः कथं वर्तितव्यम् इत्याह

How should they (learned persons) deal is taught in the 3rd Mantra.

Mantra—3

प्रैतु ब्रह्मणस्पतिः प्र देव्येतु सूनृता ।

अच्छा वीरं नर्यं पङ्क्तिराधसं देवा यज्ञं नयन्तु नः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् ब्रह्मणः पते भवान् यं पंक्तिराधसं नर्यम् अच्छा वीरं सुखप्रापकं यज्ञं प्र एतु हे विदुषि सूनृता देवी सती भवती अपि एतं प्र एतु । तं नः देवाः प्र नयन्तु ॥

TRANSLATION

May the Master of the Vedic Knowledge and protector of the knower of the four Vedas come to our Yajna (in the form of studying and teaching) which gives us perfect physical

and spiritual power, which is beneficial to all mankind and which accomplishes the desires and objects of the band of righteous and brave men. May a learned lady shining with the knowledge of all Shastras, endowed with pleasant and truthful speech also attend this Yajna. May all enlightened persons lead us to this Yajna (of reading, teaching, hearing and delivering sermons).

PURPORT

All men should do and desire that there may be development and diffusion of knowledge.

THE COMMENTATOR'S NOTES

(देवी) सर्वशास्त्रबोधेन देदीप्यमाना ।

=Shining on account of the knowledge of all shastras.

(सूनृता) प्रियसत्याचरणलक्षणवाणीयुक्ता

Endowed with pleasant and true speech.

(पंक्तिराधसम्) पंक्तीर्धर्मात्मवीरमनुष्यसमूहान् राध्नोति यद्वा पंक्त्यर्थं राधः अन्नं यस्य

=That which accomplishes the desires and objects of the band of righteous brave persons.

(यज्ञम्) पठनपाठनश्रवणोपदेशाख्यम् ।

Yajna in the form of reading and teaching, hearing and delivering sermons regarding the Vedas.

विद्वद्भिरितरैर्मनुष्यैश्च परस्परं किं कर्तव्यमित्युपदिश्यते ।

What should learned persons and others do mutually is taught in the 4th Mantra.

Mantra—4

यो वाघते ददाति सूनरं वसु धत्ते अक्षिति श्रवः ।
तस्मा इळां सुवीरामा यजामहे सुप्रतूर्तिमनेहसम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

यः मनुष्यः वाघते सूनरं वसु ददाति याम् अनेहसं

सुप्रतूर्तिम् सुवीराम् इडां वयम् आयजामहे तेन तया च सः अक्षिति श्रवः धत्ते ॥

TRANSLATION

He, who gives a noble present to a highly learned priest, wins fame that shall never decay or enjoys inexhaustible abundance. For him we invoke the noble speech that produces great heroes, that makes men active in achieving their goal and that is inviolable.

PURPORT

The man who serves learned persons with body, speech and mind, acquires inexhaustible wisdom, enjoys the earthly kingdom and then attains emancipation. Those who are well-versed in the science of speech or language, can make others learned and not others.

THE COMMENTATOR'S NOTES

(वाघते) ऋत्विजे ।

=For a highly learned and intelligent priest.

वाघत इति मेधाविनाम (निघ० ३.१५) वाघत इति ऋत्विङ् नाम (निघ० ३.१८)

(इडाम्) पृथिवीं वाणीं वा इडेति पृथिवीनाम१.१) इडेति-वाङ्नाम (निघ० १.११)

(सुप्रतूर्तिम्) सुष्ठु प्रकृष्टा तूर्तिः त्वरिता प्राप्तिर्यया ताम् ॥

=That which enables to achieve the end soon.

(अनेहसम्) हिंसितुमनर्हां, रक्षितुं योग्याम्

=Inviolable, worth-preserving.

अथेश्वरः कीदृश इत्युपदिश्यते

How is God is taught in the fifth Mantra.

Mantra— 5

प्र नूनं ब्रह्म॑ण॒स्पति॒र्मन्त्रं॑ वदत्यु॒क्थ्य॑म् ।
यस्मि॒न्निन्द्रो॒ वरु॑णो मि॒त्रो अ॑र्य॒मा दे॒वा ओकां॑सि चक्रि॒रे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः ब्रह्मणस्पतिः ईश्वरः नूनम् उक्थ्यं मन्त्रं प्रवदति यस्मिन् इन्द्रः वरुणः मित्रः अर्यमा देवाः च ओकांसि चक्रिरे तम् एव वयं यजामहे ॥

TRANSLATION

Verily God, the Just Lord of the vast universe and the Vedas, proclaims or reveals the admirable, worthy to be heard and spoken, Mantras contained in the Vedas. It is in Him that electricity, Ocean, Moon and stars, Prana (vital energy), air, the earth and other worlds and learned persons have made their dwelling place (as He is Omnipresent, pervading and controlling all).

PURPORT

O men, you should adore only that one God who has revealed the Vedas (in the beginning of the Human creation) who pervades the entire Universe, in Whom the earth and other globes reside and in Whom learned persons abide during emancipation.

THE COMMENTATOR'S NOTES

(ब्रह्मणस्पतिः) बृहतो जगतः वेदस्य वा न्यायाधीशः स्वामी
The just Lord of the vast Universe and the Vedas.

(वरुणः) चन्द्रसमुद्रतारकादिसमूहः
The moon, ocean and group of stars etc.

(मित्रः) प्राणः=Vital energy.

(अर्यमा) वायुः=Air.

TRANSLATOR'S NOTES

Rishi Dayananda has translated Mitra as प्राण for which there are several clear authorities, for instance.

प्राणो वै मित्रः – (शतपथ ८.४.२.६)
प्राणो मित्रम् (जैमिनीयोपनिषद् ब्राह्मणे ३.३.६)
प्राणोदानौ मित्रावरुणौ (शतपथ १.२.२.१३)

Varuna (वरुण:) has been interpreted by Rishi Dayananda as चन्द्रसमुद्रतारकादिसमूहः For moon and stars etc. the authority is असौ द्युलोको वरुणः (शत० १२.१.२.१२)

The meaning of water or ocean etc. is too well-known for which such authorities as आसु वै वरुणः (तैत्तिरीय १.६.५.६) —etc. may be quoted.

अथ सर्वमनुष्यार्था वेदाः सन्तीत्युपदिश्यते ।

The Vedas are Universal is taught in the 6th Mantra.

Mantra 6

तमिद्वोचेमा विदथेषु शम्भुवं मन्त्रं देवा अनेहसम् ।
इमां च वाचं प्रतिहर्यथा नरो विश्वेद्वामा वो अश्नवत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे देवाः (विद्वांसः) वः (युष्मभ्यम्) वयं विदथेषु यम् अनेहसं शम्भुवं मन्त्रं वोचेम तम् इत् यूयं विजानीत । हे नरः यूयम् इत् यदि इमां वाचं प्रति हर्यथ तर्हि विश्वा [सर्वा] वामा प्रशस्ता इयं वाक् वः (युष्मान्) अश्नवत् (व्याप्नुयात्) ॥

TRANSLATION

O learned persons, as in all dealings of reading and teaching, we teach these felicitous and faultless Mantras, you should also do likewise. O leaders of knowledge, if you know well these, the Divine Speech contained in these auspicious Vedas, she may obtain all bliss for you.

PURPORT

Learned persons should teach to all the Vedas with their meanings and limbs (grammar, metre, etymology etc.), their secret and practical application. If one desires to enjoy happiness, he must acquire the Vedic knowledge. Without it, none can attain true happiness. Therefore all teachers and the taught should learn and teach all Vedas.

THE COMMENTATOR'S NOTES

(विदथेषु) विज्ञानेषु पठनपाठनव्यवहारेषु कर्त्तव्येषु सत्सु । विदथानि वेदनानि विदथानि प्रचोदयात् इत्यपि निगमो भवतीति निरुक्ते ६.७ । (अनेहसम्) अहिंसनीयं, सर्वदा रक्ष्यं निर्दोषम् ।

= Inviolable and faultless, ever to be preserved.

अत्र नञि हन एह च । उणा० ४. २३१ इति नञ् पूर्वकस्य हन् धातोः प्रयोगः (इमां वाचम्) वेदचतुष्टयीं वाचम् = The speech consisting of the four Vedas.

(प्रतिहर्यथ) पुनः पुनर्विजानीथ = Know again and again.

(वामा) प्रशस्ता वाक् । वाम इति प्रशस्यनामसु पठितम् । (निघ० ३.८)

TRANSLATOR'S NOTES

The above two Mantras clearly show that the Vedas are Revealed by God and are therefore flowless and Universal. Their study and teaching is the duty of all learned persons.

The translation of the 6th Manṭra by Wilson and Griffith, though very faulty, conveys the idea to a certain extent, though unfortunately they could not understand its full import. They wrongly thought that the reference was only to some particular Mantra or hymn.

Prof. Wilson's translation is—

"Let us recite gods, that felicitous and faultless prayer at sacrifices, if you leaders desire (to hear) this prayer, then will all that is to be spoken reach unto you." (Wilson).

Griffith's translation is—

"May we in holy Synods, Gods, recite that hymn, peerless, that brings felicity. If you O Heroes, graciously accept this word, may it obtain all bliss from you. (Griffith).

Both have mis-interpreted देवा: as "gods" or Gods, while according to विद्वांसो हि देवाः (शत० ३.७,३.१०) it means learned persons as translated by Rishi Dayananda.

कश्चिदेव विद्वांसं प्राप्य विद्याग्रहणं कर्तुं शक्नोतीत्युपदिश्यते ।

It is only some that can attain knowledge from the learned persons is taught in the 7th Mantra.

Mantra—7

को दे॒व॒यन्त॑मश्नव॒ज्जनं॒ को वृ॒क्तब॑र्हिषम् ।
प्रप्र॑ दा॒श्वान्प॒स्त्या॑भिरस्थिता॒ऽन्त॒र्वाव॒त्क्षयं॑ दधे ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः] ।

कः (मनुष्यः) देवयन्तं कः च वृक्तवर्हिषं जनम् अश्नवत् (प्राप्नुयात्) कः दाश्वान् प्रास्थित (प्रतिष्ठते) कः (विद्वान्) पस्त्याभिः अन्तर्वावत् क्षयं (गृहं) दधे (धरेत्) ॥

TRANSLATION

Who is the person that approaches a man desiring to get divine attributes and is himself devoted to enlightened truthful persons ? Who approaches a highly learned priest well-versed in all sciences devoid of all impurity ? Who is the charitably disposed lucky person that builds a beautiful house on good ground, full of pure air and well-ventilated ?

PURPORT

It is not all persons that approach a learned man who

desires to diffuse knowledge. It is not all that can build a house that is suitable and source of happiness in all seasons. But it is only some fortunate persons that are able to do it.

THE COMMENTATOR'S NOTES

(दाश्वान्) दानशील: दाशृ-दाने =Charitable.

(पस्त्याभि:) पस्त्यानि गृहाणि विद्यन्ते यासु भूमिषु ताभिः। पस्त्यम् इति गृहनाम (निघ० ३.४) ततः 'अर्श आदिभ्योऽच्' (अष्टा० ५.२.१२७) (अन्तर्वावत्) अन्तर्मध्ये वाति गच्छति सः अन्तर्वा वायुः स विद्यते यस्मिन् गृहे तत्। =Well ventilated.

एतल्लक्षणस्य विदुषः कीदृशं राज्यं भवतीत्युपदिश्यते।

How is the Government of such a learned person is taught in the 8th Mantra.

Mantra—8

उप॑ क्ष॒त्रं पृ॑ञ्ची॒त हन्ति॒ राज॑भि॒र्भ॒ये चि॑त्सुक्षि॒तिं द॑धे ।
नास्य॑ व॒र्ता न त॑रु॒ता म॑हाध॒ने नार्भे॑ अस्ति व॒ज्रिण॑: ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

यः क्षत्रं पृञ्चीत सुक्षितिं दधे अस्य वज्रिणः राजभिः संगे भये स्वकीयान् जनान् शत्रून् हन्ति महाधने (युद्धे) वर्ता (विपरिवर्तयिता) नास्ति अर्भे युद्धे चित् (अपि) तरुता (बलस्य उल्लंघयिता) न अस्ति ॥

TRANSLATION

Such a highly learned President of the Assembly or of the Council of Ministers, concentrates his strength and amplifies his lordly might with the aid of brave heroes shining with splendour; he slays his foes, being himself very mighty. In

greater or lesser fight, none checks him, none subdues as he is the wielder of the thunderbolt. Even amid alarms, he remains secure.

PURPORT

Those officers and workers of the State who conquer their enemies in greater as well as lesser fights, imprison them and restrain them from doing any mischief, can administer the State righteously, enjoy happiness in this world and attain emancipation after passing away.

THE COMMENTATOR'S NOTES

(क्षत्रम्) राज्यम् =Kingdom.

(वर्ता) विपरिवर्तयिता =Changer or Checker.

(तरुता) संप्लवनर्ता =Subduer. (तॄ-प्लवन-सन्तरणयोः)

(वज्रिणः) बलिनः, वज्रो वै वीर्यम् (शत० ७.४.२.२४)

=Of the mighty, holder of thunderbolt.

This hymn is in continuation of the subject matter of the previous hymn and is connected with that. Thus ends the commentary on the fortieth hymn and 21st Varga of the first mandala of the Rigveda Sanhita.

—o—

अथैकचत्वारिंशं सूक्तम्

HYMN XLI

अस्य नवर्चस्य सूक्तस्य घोरः काण्व ऋषिः । १-३ । ७-९ वरुणमित्रार्यमणः ४—६ आदित्या देवताः । १।४।५।८ गायत्री । २, ३, ६ विराड् गायत्री ७, ९ निचृद् गायत्री छन्दः । षड्जः स्वरः ॥

Seer — Kanva. Devata or subject Varuna, Mitra, Aryaman and Aditya. Metre — Gayatri in various forms. Tune — Shadja.

Mantra—1

यं रक्षन्ति प्रचेतसो वरुणो मित्रो अर्यमा ।
नू चित्स दभ्यते जनः ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः]

प्रचेतसः वरुणः मित्रः अर्यमा च एते यं रक्षन्ति स चित् [अपि] कदाचित् नु दभ्यते ॥

TRANSLATION

Never is he injured or harmed, whom excellently wise, noble, friendly and just people protect.

PURPORT

Men should elect the best person as the President of the Assembly or Commander-in-Chief of the Army, one who is friendly to all as ambassador, teacher and preacher and a righteous person as dispenser of justice. Having obtained protection from them, they should kill all their enemies, properly administer a vast Government and bring about the welfare of all. None should be afraid of death, as death is inevitable to all living beings.

THE COMMENTATOR'S NOTES

[वरुणः] उत्तमगुणयोगेन श्रेष्ठत्वात् सर्वाध्यक्षत्वार्हः

=The best person qualified to be the President of all assemblies.

स संरक्षितः सन् किं प्राप्नोतीत्युपदिश्यते ।

What does he acquire, thus protected is taught in the second Mantra.

Mantra—2

यं बाहुतेव पिप्रति पान्ति मर्त्यं रिषः । अरिष्टः सर्व एधते ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

एते वरुणादयः यं मर्त्यं बाहुता इव पिप्रति रिषः [शत्रोः सकाशात्] पान्ति स सर्वः [जनः] अरिष्टः [निर्विघ्नः सन्] देवविद्यादिसद्गुणैः नित्यम् एधते ॥

TRANSLATION

The man ever prospers with knowledge of God and other virtues and is free from all obstacles whom Varuna, Mitra and Aryaman (the best person, friendly and just) safeguard as with both arms or with power and force and enrich and whom they preserve from every foe.

PURPORT

There is Upamalankara or simile used in the Mantra. As President of the Assembly, the Commander-in-Chief of the army and other officers of the State set aside or remove with their power and strength all wicked robbers and thieves as well as poverty, protect well all subjects, make all happy, eliminate all obstacles, keep them engaged in doing noble deeds, observe Brahmacharya (continence), renounce hankering after lustful indulgence and develop their physical and spiritual faculties with wisdom and good education, so should all people among the subjects also do.

THE COMMENTATOR'S NOTES

[रिषः] हिंसकात् शत्रोः =From malignant foe.
[अरिष्टः] सर्वविघ्नरहितः =Free from all obstacles.

पुनस्ते राजप्रजाजनाश्च परस्परं किं कुर्युरित्युपदिश्यते

How should the officers and subjects behave mutually is taught in the 3rd Mantra.

Mantra—3

वि दु॒र्गा वि द्विषः॑ पु॒रो घ्नन्ति॒ राजा॑न एषाम् ।
नय॑न्ति दुरि॒ता ति॒रः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

ये राजानः एषां शत्रूणां दुर्गा घ्नन्ति द्विषः [शत्रून्] तिरः नयन्ति (ते साम्राज्यं प्राप्तुं शक्नुवन्ति) ॥

TRANSLATION

The persons shining on account of their virtues, first destroy the strongholds of the enemies and drive them away and lead good men safely over distress. Such persons are fit to rule over an empire.

PURPORT

Men should ever try to destroy those wicked persons, who trouble the righteous and then enter their forts, come out of them and then again cause trouble to the noble. They should always be engaged in protecting the righteous, in overcoming, subduing or even killing the wicked and administering the country righteously.

(राजानः) ये राजन्ते सत्कर्मगुणैः प्रकाशन्ते ते ।

= Those who shine on account of their virtues.

पुनस्ते किं साधयेयुरित्युपदिश्यते ।

What should they accomplish is taught in the fourth Mantra.

Mantra—4

सुगः पन्थां अनृक्षर आदित्यास ऋतं यते । नात्रांवखादो अस्ति वः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यत्र आदित्यासः रक्षका भवन्ति यत्र च एतैः अनृक्षरः सुगः पन्थाः सम्पादितः तदर्थम् ऋतं यते च वः अत्र अवखादः न ह अस्ति ॥

TRANSLATION

Where Adityas (learned persons who have observed Brahmacharya upto the age of48 or more) are the protectors and where the path has been made thornless (externally by which men can go to the land, water and sky and internally the path which leads to education, knowledge, Dharma (Righteousness) and justice and free from the conduct of thieves, robbers, bad education and unrighteousness) on that and for the person that tries to attain God, Truth and Yajna, there is no fear in the dealing, protected and preached by the enlightened.

PURPORT

Men should construct easy straight paths free from the fear of thorns, pits, thieves and robbers by which chariots, steamers and aeroplanes may travel on the earth, the sea and the sky and there may not be any inconvenience and fear to any one. Having done all this, they should enjoy the happiness of good and vast Government and should allow others to do the same.

THE COMMENTATOR'S NOTES

(पन्थाः) **जलस्थलान्तरिक्षगमनार्थः शिक्षाविद्याधर्म-**

न्याय प्राप्त्यर्थश्च मार्गः ।

= Path in the water, land and firmament (externally) and leading to ducation, wisdom, Dharma and justice.

(अनृक्षरः) कण्टकगर्त्तादिदोषरहितः सेतुमार्जनादिभिः सह वर्तमानः सरलः, चोरदस्युकुशिक्षाऽविद्याऽधर्माचरणरहितः ।

= Free from thorns, pits and other defects, endowed with bridges and sweeping etc. as well as free from thieves, robbers, bad education, ignorance and un-righteous conduct.

(आदित्यासः) सुसेवितेनाष्टचत्वारिंशद्वर्षब्रह्मचर्येण शरीरात्मबलसाहित्येन आदित्यवत् प्रकाशिता अविनाशिधर्मविज्ञाना विद्वांसः । आदित्या इति पदनामसु (निघ० ५. ६) अनेन ज्ञानवत्त्वं सुखप्रापकत्वं च गृह्यते ।

=Highly learned persons, shining like the sun on account of the observance of Brahmacharya (continence) upto the age of 48 years, extra-ordinarily wise and givers of happiness to all.

(दो-अवखण्डने) (अवखादः) विखादः भयम्

TRANSLATOR'S NOTES

अवखादः इति खादिः सामर्थ्याद् हिंसार्थः इतिस्कन्द स्वामी

= This meaning is akin to Rishi Dayananda's interpretation.

पुनरेते कं संरक्ष्य किं प्राप्नुयुरित्युपदिश्यते ।

What should they obtain by preserving is taught in the fifth Mantra.

Mantra—5

यं य॒ज्ञं नय॑था नर॒ आदि॑त्या ऋ॒जुना॑ प॒था । प्र वः॒ स धी॒तये॑ नशत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

हे आदित्या नरः यूयं धीतये यं यज्ञम् ऋजुना पथा नयथ स वः प्रणशत् यूयम् अपि नयथ। एवं कृते स यज्ञः वः (युष्माकं) धीतये न प्रणशत् (नाशं न प्राप्नुयात्)॥

TRANSLATION

O highly learned guides, the yajna in the form of destruction of enemies and preservation of the righteous you lead by a straight just path, let that lead to happiness and may never end.

PURPORT

Where learned persons being the presidents of the Assembly, commanders of the armies, members of the Councils and servants behave politely, there is never an end to happiness.

THE COMMENTATOR'S NOTES

(यज्ञम्) शत्रुनाशकं श्रेष्ठपालनाख्यं राज्यव्यवहारम् =Administration which destroys enemies and protects the righteous persons.

(नरः) नयन्ति सत्यं व्यवहारं प्राप्नुवन्ति असत्यं च दूरीकुर्वन्ति। = Guides who lead to truthful dealing and remove false-hood.

(धीतये) धीयन्ते प्राप्यन्ते सुखानि अनया क्रियया सा धीतिः तस्यै = For an act that leads to happiness. (डुधाञ्-धारणपोषणयोः)

TRANSLATOR'S NOTES

Yajna in the Vedas is a very comprehensive term. It is derived from यज्ञ-देवपूजासंगतिकरणदानेषु। Hence it can be used for any noble act in which the learned are honoured,

there is association with noble persons and Charity. Proper administration is also such a noble act.

The adjective for Adityas clearly shows that they are true leaders. Hence Rishi Dayananda's interpreattion given above about Adityas as highly learned men observing Brahmacharya for 48 years and thereby shining like the sun is correct.

Skanda Swami explains (Narah) used here as नराकारा:

Assuming human form Why not take them for good leaders directly as Rishi Dayanand has done?

Mantra—6

स रत्नं मर्त्यो वसु विश्वं तोकमुत त्मना। अच्छा गच्छत्यस्तृतः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

यः अस्तृतः (अहिंसितः) मर्त्यः (मनुष्यः अस्ति) स त्मना (आत्मना) विश्वं रत्नं उत (अपि) तोकम् अच्छ गच्छति ॥

TRANSLATION

That mortal, protected by you and not harmed, gains pleasing wealth. He also gets noble off-spring by his power.

PURPORT

Men protected by learned persons acquire all desirable objects and noble progeny. Without this, none can make true progress.

THE COMMENTATOR'S NOTES

(रत्नम्) रमन्ते जनानां मनांसि यस्मिन् (रम्-क्रीडायाम्) =Pleasing or charming, attractive.

(अस्तृतः) अहिंसितः =Not harmed but protected.

(तोकम्) उत्तमगुणवत् अपत्यम् तोकमित्यपत्यनाम (निघ० २.२) =Virtuous progeny.

सर्वैः किं कृत्वैतत् सुखं प्रापयितव्यमित्युपदिश्यते ।

How should men cause this happiness by doing what is taught in the seventh Mantra.

Mantra—7

कृथा राधाम सखायः स्तोमं मित्रस्यार्यम्णः । महि प्सरो वरुणस्य ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

वयं सखायः सन्तः मित्रस्य अर्यम्णः वरुणस्य च महि स्तोमं कथा राधाम अस्माकं कथं प्सरः (सुखभोगः) स्यात् ॥

TRANSLATION

How shall we being friendly to one another sing glory of and accomplish the attributes of the person who is friendly to all, of the dispenser of justice and of the best or the most virtuous ? How shall we enjoy happiness ?

PURPORT

When some one ask another how shall we attain friendship justice and good knowledge, he should tell him that it is possible to do so only by diffusing knowledge and by benevolence or doing good to others. Without these, it is not possible for any one to enjoy happiness.

THE COMMENTATOR'S NOTES

(अर्यम्णः) न्यायाधीशस्य = Of the dispenser of justice.

(वरुणस्य) सर्वोत्कृष्टस्य = Of the best or the most virtuous.

(प्सरः) यं प्सान्ति भुंजते सभोगः (प्सा-भक्षणे इति धातोः) = Enjoyment.

सभाध्यक्षादयः प्रजास्थैः सह किं किं प्रतिजानीरन्निन्त्युपदिश्यते ।

What promise should be made by the Presidents of the Assembly and others to the people is taught in the 8th Mantra.

Mantra—8

मा वो घ्नन्तं मा शपन्तं प्रति वोचे देवयन्तम् ।
सुम्नैरिद्व आ विवासे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अहं वः (युष्मान् मन्मित्रान्) घ्नन्तं मा प्रति वोचे वः (युष्मान्) शपन्तं मा प्रतिवोचे (प्रियं न वदेयम्) किन्तु युष्मान् सुम्नैः सह देवयन्तम् इत् (एव) आविवासे ॥

TRANSLATION

Let me not speak sweet words to him who strikes you my friends, nor to him who reviles you — you who are desirous of acquiring divine virtues. But let me serve only him who leads you to happiness and noble qualities.

PURPORT

A man should not love those who are enemies of his friend and who are their (his friends' enemies, accomplices or helpers. Friends should always be protected and safe-guarded. The learned friends should always be served with wealth, food) clothes and vehicles etc. A man without friends cannot enjoy happiness, therefore men should make friendship only with righteous and learned persons.

THE COMMENTATOR'S NOTES

(शपन्तम्) आक्रोशन्तम् (शप-आक्रोशे)
= Reviling or abusing.

(देवयन्तम् देवान् दिव्यगुणान् कामयमानम्
= Desiring divine virtues.

वक्ष्यमाणेभ्यश्चतुर्भ्यो दुष्टेभ्यो भयं कृत्वा कदाचिन्न

विश्वसेदित्युपदिश्यते ।

The following four wicked persons should never be trusted, is taught in the Ninth Mantra.

Mantra—9

चतुरश्चिद्ददमानाद्बिभीयादा निधातोः ।
न दुरुक्ताय स्पृहयेत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

(मनुष्यः) घ्नतः शपतः ददमानात् निधातोः एतान् चतुरः प्रति न विश्वसेत् बिभीयात् तथा दुरुक्ताय न स्पृहयेत् (एतान् पंच मित्रान् कर्तुं न इच्छेत्) ॥

TRANSLATION

A man should not trust but have apprehension or want of confidence in the following four wicked persons.

(1) One who kills or resorts to violence.
(2) One who reviles or abuses.
(3) Who administers poison to give trouble.
(4) Who misappropriates others' articles unjustly, one should also not love to speak ill words. A man should not make the above five including a man of illwords as his friends.

PURPORT

A man should not associate himself with or trust persons of ill words and wicked actions. He should not also be unfaithful to his friends, nor hate or insult them.

THE COMMENTATOR'S NOTES

(ददमानात्) दुःखार्थं विषादिकं प्रयच्छतः
= From giving poisonous substance to cause trouble.

(निधातोः) अन्यायेन परपदार्थान् स्वीकर्तुः
= From a person misappropriating other's property.

In this hymn the subjects like the protection of the people, conquering enemies, keeping friendship with righteous persons, not trusting the wicked, refraining from un-righteous conduct etc. have been told and so it has direct connection with the previous hymn.

Here ends the commentary of the forty-first hymn of the first Mandala of the Rigveda.

THE COMMENTATOR'S NOTES

[पूषन्] पोषणविद्यया पुष्टिकारक विद्वन् पूषेति पदनाम [निघ० ५.६]=Nourisher.

[अहः] दुःखरोगवेगम् अत्र अमेहुक् च [उणादि ४.२२०] चादसुम्। अनेन वेगोगृह्यते=Force of disease and misery.

[विमुचः] वि मुंच=Remove.

[नपात्] न विद्यते पातोयस्य तत्सम्बुद्धौ

= One who does not fall.

TRANSLATOR'S NOTES

It is very strange or rather absurd on the part of Sayanacharya, Wilson and Griffith to translate विमुचो न पाद्–जल विमोचनहेतोर्मेघस्य पुत्र (सायण). The son of the cloud (Wilson) or cloud-born God." (Griffith)

There is no sense in Poosha being called as the Son of the cloud or cloud-born. Rishi Dayananda's interpretation quoted above is simple and direct.

As a matter of fact, Pooshan is a person who being well-versed in the science of nourishment, biology and healing, nourishes. It is not deity or God sitting some where in heaven, as supposed by many of the commentators or Western translators.

ये धर्ममार्गराजमार्गेषु विघ्नकर्तारस्ते निवारणीया इत्युपदिश्यते।

Those who put obstacles in the path of righteousness or Royal Roads should be removed, is taught in the Second Mantra.

Mantra—2

यो नः पूषन्नघो वृको दुःशेव आदिदेशति। अप स्म तं पथो जहि॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे पूषन् [विद्वन्] त्वं यः अघः दुःशेवः वृकः स्तेनः

अस्मान् आदिदेशति तं पथः अप जहि (विनाशय वा दूरे क्षिप) ॥

TRANSLATION

O nourisher, learned person, drive away from our path, (annihilate or throw away as the need be) a sinner who is a thief, a wicked, inauspicious person who deserves punishment for causing suffering to others, and who lies in wait to injure us.

PURPORT

Men should kill, throw away or imprison with the help of education, knowledge and army those wicked thieves who take away others' property. By so doing, they should make all roads and paths free from fear and danger. As God punishes the wicked according to their actions, in the same manner, we should also make them noble by giving proper Vedic education and suitable punishment.

THE COMMENTATOR'S NOTES

(अघः) अघं पापं विद्यते यस्मिन् सः =Sinner
(वृकः) स्तेनः वृक इति स्तेन नाम (निघ० ३.२४) =Thief.

(दुःशेवः) दुःखे शाययितुमर्हः=Punishable.
पुनरेतस्मान्मार्गात् के के निवारणीया इत्युपदिश्यते

'Who else are to be removed from this path is taught in the third Mantra.

Mantra—3

अप त्यं परिपन्थिनं मुषीवाणं हुरश्चितम् । दूरमधि स्रुतेरज ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे पूषन् त्वं त्यं परिपन्थिनं मुषीवाणं हुरश्चितम् अनेकविधं स्तेनं स्रुतेः दूरम् अधि अपाज ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे पूषन् (सेनासभाध्यक्ष) त्वं तस्य द्रयाविनः कस्यचित् अघशंसस्य तपुषिं पदा अभितिष्ठ पादाक्रान्ता कुरु ॥

TRANSLATION

O Commander-in-chief of the army or the President of the Assembly, trample with your feet upon the mischievous army of that evil-minded pilferer or double-tongued person of both kinds (of things seen and un-seen or what is present and what is absent), who ever he may be.

PURPORT

The dispensers of justice should never leave a thief without giving him suitable punishment, otherwise the people will suffer. Therefore, for the protection of the people, it is necessary to give punishment to all guilty persons even if they be the parents, preceptors and friends of the officers concerned.

THE COMMENTATOR'S NOTES

(द्रयाविनः) प्रत्यक्षाप्रत्यक्षयोः परपदार्थापहर्तुः ॥
=The stealer of the articles seen or unseen.

(तपुषिम्) श्रेष्ठानां सन्तापिकां सेनाम् ॥
=Minchievous army.

(अघशंसस्य) स्तेनस्य अघशंस इति स्तेननाम (निघ० ३.२४)
=Of the thief.

पुनः स न्यायाधीशः कीदृशो भवेदित्युच्यते ।

How should a dispenser of justice (or a Judge) should be is taught in the fifth Mantra.

Mantra—5

आ तत्ते दस्र मन्तुमः पूषन्नवो वृणीमहे । येन पितॄनचोदयः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे दस्र मन्तुमः पूषन् (विद्वन्) त्वं येन पितॄन् अचोदयः ॥
तत् ते (तव) अवः (रक्षणादिकम्) वयं वृणीमहे ॥

TRANSLATION

O nourisher, learned person (dispenser of justice), O destroyer of the wicked, possessing good knowledge or wisdom, we solicit of thee that protection, knowledge and love where with thou promptest elderly educated persons to tread upon the path of Dharma (righteousness).

PURPORT

As men should always satisfy and please their parents, teachers and other elderly educated persons with love and service, in the same way, they should gladden all good men by punishing the wicked for the welfare of all subjects

THE COMMENTATOR'S NOTES

(दस्र) दुष्टानामुपक्षेप्तः =Destroyer of the wicked.
(मन्तुमः) दसु—उपक्षये =Tr.
मन्तुः प्रशस्तं ज्ञानं विद्यते यस्य तत्सम्बुद्धौ
=Possessing good knowledge

पुनः स प्रजासु किं कुर्यादित्युपदिश्यते

What should he (a dispenser of justice) do towards the people is taught in the sixth mantra.

Mantra—6

अधा नो विश्वसौभग हिरण्यवाशीमत्तम । धनानि सुषणा कृधि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विश्व सौभग हिरण्यवाशीमत्तम पृथिव्यादिराज्ययुक्त सभाध्यक्षविद्वन्) त्वं नः (अस्मभ्यम्) सुषणा धनानि कृधि ॥

TRANSLATION

Therefore O learned President of the Assembly ruling over the State, lord of prosperity and the power of speech, shining with the light of truth and good reputation, bestow upon us wealth (of knowledge, Dharma, prosperity and vast Government) that may be liberally distributed.

PURPORT

Men should enjoy happiness abundantly by having the communion with God who is the Lord of all and association with a righteous President of the Assembly, a Commander of the army or dispenser of justice possessing prosperity, having acquired knowledge, gold and other kinds of wealth. They should make others also happy.

THE COMMENTATOR'S NOTES

(हिरण्यवाशीमत्तम) हिरण्येन सत्यप्रकाशेन परमयशसा सह प्रशस्ता वाग् विद्यते यस्य सोऽति शयितस्तत्सम्बुद्धौ । वाशीति वाङ् नाम (निघ० ११. १)

= Possessing the power of speech shining with the light of truth and good reputation.

(सुषणा) यानि सुखेन सन्यन्ते तानि सुषणानि । अत्र अविहितलक्षणो मूर्धन्य: सुषामादिषु द्रष्टव्यः (अष्टा० ८.३.९८) इति मूर्धन्यादेश: तत्सन्नियोगे णत्वं शेश्छन्दसि बहुलमिति लोपश्च = That which can be easily distributed.

TRANSLATOR'S NOTES

For the meanings of the word हिरण्यवाशीमत्तम or सत्यप्रकाशेन परमयशसा सह प्रशस्ता वाक् विद्यते यस्य सोऽतिशयित: the following authorities from the Brahmanas may be aptly quoted.

ज्योतिर्वै शुक्रं हिरण्यम् (एतरेय ब्रा० ७.१२)

ज्योतिर्हि हिरण्यम् (शतपथ ४.३.१.२१)

ज्योतिर्वै हिरण्यम् (ताण्ड्य् ब्रा० ६.६.१०)
यशो वै हिरण्यम् (एतरेय ७.१८)
यशो वै हिरण्यम् (गोपथ उ० ३.१७)
हिरण्यसदृशी प्रीतिकरी हितरमणा वा अतिशयेन यस्य वाक्
स हिरण्य वाशीमत्तम इति स्कन्दस्वामी
पुनः स कीदृशानस्मान् सम्पादयेदित्युच्यते ।

How should he (Poosha) make us is taught in the Seventh Mantra.

Mantra—7

अति नः सश्चतो नय सुगा नः सुपथा कृणु । पूषन्निह क्रतुं विदः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे पूषन् (परमात्मन् सभाध्यक्ष वा) त्वम् इह सश्चतः नः (अस्मान्) सुगा सुपथा अति नय नः (अस्मान्) क्रतुं विदः ॥

TRANSLATION

O pooshan (God or the President of the Assembly) fill us with knowledge and righteousness. Conduct us by an easy and pleasant path which is trodden by the wise endowed with knowledge and Dharma (righteousness). Make us full of knowledge and the power of action.

PURPORT

There is Shleshalankara or double entendre. All men should thus pray to the Lord of the Universe. O God, take us away from the path of evil and lead us towards the path of Dharma. Learned persons also should be served and requested to conduct us by the pure and easy Vedic Path.

THE COMMENTATOR'S NOTES

(सश्चतः) विज्ञानवतो विद्याधर्मप्राप्तान् = Full of know-

ledge and Dharma (righteousness).

(सुपथा) विद्याधर्मयुक्तेन आप्तमार्गेण

= By noble path trodden by the wise endowed with wisdom and Dharma.

(पूषन्) सर्वपोषकेश्वर प्रजापोषक सभाध्यक्ष वा

= O God the nourisher of all or the President of the Assembly who protects all.

(विदः) प्राप्नुहि । अत्र वा छन्दसि सर्वे विधयो भवन्ति इति गुणविकल्पो लेट् प्रयोगः अन्तर्गतोण्यर्थश्च । सायणाचार्येणेदमडागमेन साधितम् । गुणप्राप्तिं बुद्धा अतोऽस्यानभिज्ञता दृश्यते ॥

TRANSLATOR'S NOTES

Thus Rishi Dayananda has pointed out a serious grammatical blunder committed by Sayanacharya.

सश्चति गतिकर्मा (निघ० २.१४) गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च अत्र ज्ञानप्राप्त्यर्थं ग्रहणम् ॥

Knowledge and attainment — these two meanings of the verb have been taken here by Rishi Dayananda.

पुनस्तेन किं प्रापणीयमित्युपदिश्यते

What should he (Poosha) cause to attain is taught in the 8th Mantra.

Mantra—8

अभि सूयवसं नय न नवज्वारो अध्वने । पूषन्निह क्रतुं विदः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे पूषन त्वम् इह सूयवसं देशम् अभिनय तेन मार्गेण क्रतुं विदः येन त्वयि नवज्वारः न भवेत् ॥

TRANSLATION

O God the nourisher of all and the President of the

Assembly, protector of the people, lead us where there is abundant fodder, barley and other herbs. Grant us knowledge and the power of action, so that while on the way (of doing noble deeds) there may not be fever or any trouble caused by extreme heat etc.

PURPORT

O God, grant us by Thy grace a beautiful country and good attributes, remove all miseries and lead us to happiness. O learned President of the Assembly, make us happy in this land by safe-guarding and preserving us with humility and giving us good education.

THE COMMENTATOR'S NOTES

[पूषन] [१] परमेश्वर, [२] सभाध्यक्ष ।

God is called Poosha (पूषा) as He is the nourisher of all. The President of the Assembly or King is also called पूषा (Poosha) as it is his duty to see that all subject are nourished and fed properly. The word may also be used for the commander of an army.

पुनः स कीदृश इत्युपदिश्यते

How else should he (Poosha) be is taught in the Ninth Mantra.

Mantra—9

शग्धि पूर्धि प्र यंसि च शिशीहि प्रास्युदरम् । पूषन्निह क्रतुं विदः ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः]

हे पूषन् (सभा सेनाध्यक्ष) त्वं सेनाप्रजांगाणि शग्धि पूर्द्धि प्रयंसि शिशीहि नः [अस्माकम्] उदरं च (उत्तमान्नैः) इह प्रासि प्र पूर्धि क्रतुं विदः ॥

TRANSLATION

O President of the Assembly or Commander of the Army, you are able to give happiness to all.Therefore be gracious to us. Fill us full, feed us and invigorate or sharpen us with vigour. Discharging your duties properly, sleep well at night, being

free from all evils. Engage all your knowledge and action in bringing about the welfare of the subjects, knowing how to protect us.

PURPORT

There is none except the President of the Assembly and Commander-in-Chief of the Army who is giver of happiness, strength and encouragement for exertion, remover of all fear of the thieves and the robbers, provider of all legitimate means of good enjoyment and illuminator of justice and knowledge. Therefore all should take shelter in them.

(शग्धि) सुखदानाय समर्थोऽसि । = Are able to give happiness.

(शिशीहि) सुखेन शयनं कुरु =Sleep well at night.

तमाश्रित्य कथं भवितव्यं किं च कर्तव्यमित्युपदिश्यते ।

What should be done and how should the people be, is taught in the tenth mantra.

Mantra—10

न पूषणं मेथामसि सूक्तैरभि गृणीमसि । वसूनि दस्ममीमहे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे मनुष्याः ! यथा वयं सूक्तैः पूषणं सभासेनाध्यक्षम् अभि गृणीमसि दस्युं मेथामसि वसूनि ईमहे (परस्परं कदाचित् न द्विष्मः) । तथा एव यूयम् अपि आचरत) ।

TRANSLATION

O men, as we praise the President of the Assembly or the Commander of the Army with good words, we destroy the enemy and solicit wealth (material as well as spiritual). We never have animosity with any one among our people, you should also do likewise.

PURPORT

No one should beg from any enemy out of folly, having given up the shelter of the President of the Assembly and the Commander of the Army, but after knowing the science of Politics from the Vedas, killing the enemies with the help of good and brave people, acquiring knowldge, gold and other kinds of wealth, giving the same in charity to deserving persons, knowledge should be diffused.

In this hymn, by the use of the word Poosha, the President of the Assembly and Commander of the Army have been taken, the duty of increasing our power and removing wicked enemies, the attainment of all prosperity, treading upon the path of righteousness, developments of intellect and actions have been stated. So it has connection with the previous hymn.

THE COMMENTATORS NOTES

(मेथामसि) हिंस्मः =Kill or destroy.

(दस्युम्) शत्रुम् =Enemy.

TRANSLATOR'S NOTES

मेथामसि is from मेथृ-मेधाहिंसनयोः (भ्वा.) Here the second meaning of destroying has been taken.

दस्म is derived from दसु-उपक्षये=An enemy who tries to decrease the power of his opponent, hence it has been taken by Rishi Dayananda in the sense of an enemy.

इति द्विचत्वारिंशं सूक्तं समाप्तम् ॥

Here ends the commentary on the forty-second hymn and twenty-fifth Varga of the first Mandala of the Rigveda.

त्रयश्चत्वारिंशं सूक्तम्

HYMN XLIII

अस्य नवर्चस्य सूक्तस्य घौरः काण्व ऋषिः । देवता १.२.४.५.६ रुद्रः, ३ मित्रावरुणौ, ७.८.६ सोमः, १.४.७.८ गायत्री । ५ विराड् गायत्री छन्दः ६ पाद-निचृद् गायत्री छन्दः ।

Seer — Kanva, Devata Rudra, Mitra Varuna and Soma. Metres — Gayatri of various forms and Anushtup. Tunes — Shadja and Gandhara.

अथ रुद्रशब्दार्थ उपदिश्यते ।

The meanings of Rudra are taught in the first Mantra.

Mantra—1

कद्रुद्राय प्रचेतसे मीळ्हुष्टमाय तव्यसे । वोचेम शन्तमं हृदे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:) ।

वयं कत् (कदा) प्रचेतसे मीळ्हुष्टमाय तव्यसे हृदे रुद्राय शन्तमं वोचेम ॥

TRANSLATION

In case of God—

(1) When shall we sing (a song) to Rudra (God) the Omniscient, the most Liberal, the most Powerful that shall be the giver of peace and delight to our hearts ? In case of the soul—

(2) When shall we sing to Rudra (the soul that weeps when leaving the body) that is wise, most bounteous, and mighty, that may be giver of delight to our hearts !

(3) The third meaning of Rudra is Vayu or air that causes pain to the wicked on account of their evil actions.

PURPORT

By Rudra three meanings are taken.

(1) God, (2) Soul & (3) Vayu or air. God is called Rudra as being Omniscient Dispenser of Justice. He makes the wicked weep by giving the fruits of their evil actions.

(2) The soul is called Rudra as it weeps when it leaves the body at the time of death and gets the result of evil actions.

(3) Vayu or air is called Rudra as it makes a person weep causing pain as a result of bad deeds.

पुनः स किं करोतीत्युपदिश्यते ।

What does Rudra do is taught further in the second Mantra

Mantra—2

यथा नो अदितिः करत्पश्वे नृभ्यो यथा गवे । यथा तोकाय रुद्रियम्॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः] ।

यथा तोकाय अदितिः (माता) यथा पश्वे (पशुपालः) यथा नृभ्यः (नरेशः) यथा गवे (गोपालश्च) सुखं करत् (कुर्यात्) तथा नः (अस्मभ्यं) रुद्रियं कर्म कुर्यात् ॥

TRANSLATION

As a mother causes happiness to her child, as a shephered to his herd of animals, as a king to his subjects, as a cowherd to his cows, in the same way, may Immortal God grant happiness and peace to our children, to the cattle, the men and the cows.

PURPORT

There is Upamalankara or simile used in the Mantra. As there is no happiness to children without parents, no happiness to the cattle without a cowherd, and the people without

the king's assembly, in the same manner, none can enjoy happiness without knowledge and exertion.

THE COMMENTATOR'S NOTES

(अदितिः) माता अत्र अदितिर्द्यौरदितिरन्तरिक्षमदितिर्माता। (ऋ० १.८९.१०) इत्यादिना माता गृह्यते = Mother.

(गवे) इन्द्रियाय जीवः, पृथिव्यै कृषीबलः

= A soul for the senses and a farmer for the earth.

(तोकाय) सद्योजाताय अपत्याय बालकाय

= Newborn child.

तोकम् इत्यपत्यनाम (निघ० २.२) (रुद्रियम्) रुद्रस्य कर्म = God's act of giving happiness.

अथ सर्वैः सह विद्वांसः कथं वर्त्तेरन्नित्युपदिश्यते।

How should learned persons behave with all is taught in the third Mantra.

Mantra—3

यथा॑ नो मि॒त्रो वरु॑णो॒ यथा॑ रु॒द्रश्चिके॑तति। यथा॒ विश्वे॑ स॒जोष॑सः॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः]

यथा मित्रः यथा वरुणः यथा रुद्रः नः (अस्मान्) चिकेतति यथा विश्वे सजोषसः (सर्वे विद्वांसः सर्वाः विद्याः) चिकेतन्ति तथा आप्ताः जनाः सत्यं विज्ञापयन्तु ॥

TRANSLATION

As a friend or Prana, as noble preacher or udana and God give us good knowledge and as all enlightened persons with one accord or united do, so should all learned and absolutely truthful persons teach truth to us.

PURPORT

As learned persons should give true knowledge to all having friendship with them, good character and conduct, as

God has revealed all sciences through the Vedas, in the same manner, teachers also should endow all with knowledge.

THE COMMENTATOR'S NOTES

(मित्रः) सखा प्राणो वा = Friend or Prana.

(वरुणः) उत्तम उपदेष्टा उदानो वा = Noble preacher or Udana.

(सजोषसः) समानो जोषः प्रीतिः सेवनं वा येषां ते = Loving one another, united or of one accord.

TRANSLATOR'S NOTES

For the meaning of Mitra and Varuna as प्राण and Udana, there is the clear authority of the Shatapath Brahman which says.

प्राणोदानौ वै मित्रावरुणौ (शतपथे १.८.३.१२.३.६.१.१६)। प्राणोदानौ मित्रावरुणौ (शत० ३.२.२.१३)

पुनः स रुद्रः कीदृश इत्युपदिश्यते ।

How is that Rudra is taught in the fourth Mantra.

Mantra—4

गाथपतिं मेधपतिं रुद्रं जलाषभेषजम् । तच्छंयोः सुम्नमीमहे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे मनुष्याः ! यथा वयं गाथपतिं मेधपतिं जलाषभेषजं रुद्रम् (आश्रित्य) यत् शंयोः अपि सुम्नं (मोक्षसुखम्) ईमहे (याचामहे) (तथा एव यूयम् अपि इच्छत) ॥

TRANSLATION

O men, as taking shelter in Rudra (God) Who is the Protector of the learned devotees, holy Yajnas and highly intelligent men, who is like a healing balm for happiness, we pray for abiding joy of emancipation, health and strength, so you should also do.

PURPORT

None can attain knowledge, worldly happiness and the joy of emancipation without the help of a learned person who gives us the knowledge of God's praise and the herbs that destroy misery (caused by diseases) and the teaching of Pranayama that alleviates our suffering.

THE COMMENTATOR'S NOTES

[गाथपतिम्] यो गाथानां स्तावकानां विदुषां पतिः पालकः तम् = The Protector of the learned devotees.

[मेधपतिम्] यो मेधानां पवित्राणां यज्ञानां पुरुषाणां वा पालयिता तम् । मेध इति यज्ञ नाम [निघ० ३.१५]

[सुम्नम्] मोक्षसुखम् = The joy or bliss of emancipation.

[शंयोः] शं लौकिकं पारमार्थिकं सुखं विद्यते यस्मिन् तस्य = Of the person who possesses worldly happiness and the joy of liberation.

TRANSLATION'S NOTES

Prof. Maxmuller's translation of this Mantra, particularly of मेधपतिम् is not only wrong, but mischievous.

He translates it in the "Vedic Hymns Vol. I) as follows—

We imploer Rudra, the lord of songs, the lord of animal sacrifices, the possessor of healing medicines, for health, wealth and his favour."

We call the translation of मेधपति as Lord of animal-sacrifices as not only un-warranted, but also mischievous, because there is no authority for taking the word मेध (Medha) which according to the Vedic Lexicon (Nighantu 3.15) stands for highly intelligent persons मेध इति मेधाविनाम (निघ० ३.१५) and Yajna or non-violent sacrifice मेध इति यज्ञ नाम (निघ० ३.१७) Nighantu) 3.17 for animal sacrifices.

It is note—worthy that Prof. Wilson and Griffith also do not interpret मेधपति as the Lord of animal — sacrifices, but merely as "Protector of sacrifices" (Wilson) and "Lord of sacrifices" (Griffith).

Prof. Maxmuller was himeslf not certain of the correctness of this un-warranted interpretation and therefore put the following note on this verse No. 4

"We must derive gathapati from Gatha (167.6 and medhapati from Medha, animal-sacrifice, till we know on the subject." (Vedic Hymns Vol. I. P. 420).

It was also wrong and audacious on his part to change the text गाथपतिं as गाथापति and मेधपतिम् as मेधापतिम् Even then मेधा can never mean animal sacrifice. That the Vedic Yajnas are called through out the Vedas as अध्वर (See the word used hundreds of times in Rig. 1.1.4.1.18; 1. 14.21; 128.4.3.24.1.2.25.etc. yaj 2.4;6. 23; 15.38; Sama 7.25, 6.5.5.2.Atharva 4.24.3; 5.12.2; 18. 2, 32; 19, 42. 4. etc.) which means अध्वर इति यज्ञनाम ध्वरतिहिंसाकर्मा तत्प्रतिषेध: (निरुक्ते १.७)

i. e. A non-violent act, should have been known to a scholar like Prof. Maxmuller.

पुन: स कीदृश इत्युपदिश्यते ।

How is Rudra is taught further in the fifth Mantra.

Mantra—5

यः शुक्र इव सूर्यो हिरण्यमिव रोचते । श्रेष्ठो देवानां वसुः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:) ।

हे मनुष्याः ! यूयं यः रुद्रः [सभेशः] सूर्यः शुक्रः इव हिरण्यम् इव रोचते देवानां श्रेष्ठः वसुः अस्ति तं सेनानायकं कुरुत ॥

TRANSLATION

O men, appoint him as the commander-in-chief of the army who shines in splendour like the sun, is refulgent as bright gold, the best among learned persons, the provider of habitation or support.

PURPORT

As God is the Light of lights, full of perfect Bliss, the Best of all the Devas (shining objects and the enlightened) and the Support of the earth and other worlds, in the same manner, the

President of the Assembly or the Commander-in-chief of the army should be a person who is most brilliant like the sun and the gold, the best dispenser of justice, the giver of delight and bliss, the man of the most charming good temperament and good habits and the sustainer of all.

स तस्मै किं करोतीत्युपदिश्यते ।

What does he (Rudra) do for him is taught in the sixth Mantra.

Mantra—6

शं नः करत्यर्वते सुगं मेषाय मेष्ये । नृभ्यो नारिभ्यो गवे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः [रुद्रः] नः [अस्मभ्यम्] अर्वते मेषाय मेष्ये नृभ्यः नारिभ्यः गवे सुगं शं सततं करोति । [स एव सभाधीशः स्थापनीयः] ॥

TRANSLATION

He who bestows easily obtained happiness upon or brings health to our horses, welfare to ram and ewe, to men, to women and to the cattle should be made the Prèsident of the Assembly.

PURPORT

Men should pray to God for the happiness and health of their own and other men and animals. They should also take the help of learned persons and should make proper use of the Pranas and exertion.

Mantra—7

अस्मे सोम श्रियमधि नि धेहि शतस्य नृणाम् । महि श्रवस्तुविनृम्णम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे सोम [सभाध्यक्ष] त्वम् अस्मे (अस्मभ्यम्) अस्माकं वा शतस्य नृणां तुविनृम्णं श्रवः श्रियं च अधि निधेहि ॥

TRANSLATION

O Soma (God or President of the Assembly) bestow on us, the glory of a hundred men, the great renown, knowledge, wealth and food of mighty leaders.

PURPORT

There is Shleshalankara or double entendre here. None can acquire knowledge and wealth (of all kinds) without the Grace of God, the help of the President of the Assembly and his own exertion.

THE COMMENTATOR'S NOTES

[तुविनृम्णम्] बहुविधं धनम् = Wealth of various kinds.

[तुवीति बहुनाम निघ. ३.१] नृम्णम् इति धननाम [निघ० २.१०] Tr.

[सोम] सर्वसुखप्रापक सभाध्यक्ष

O President of the Assembly-bringer of all happiness.

षु—प्रसवैश्वर्ययोः

पुनः स किं निवारयेदित्युपदिश्यते ।

What else should he remove, is taught in the 8th Mantra

Mantra—8

मा नः सोम परिबाधो मारातयो जुहुरन्त । आ न इन्दो वाजे भज ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्दो [सभाध्यक्ष] नः [अस्मान्] सोम परिबाधः [विरोधिनः] मा जुहुरन्त ये नः [अस्माकम्] अरातयः सन्ति तान् वाजे त्वं कदाचित् मा आभज नः [अस्मान्] वाजे आ भज ॥

TRANSLATION

O kind President of the Assembly, etc. let not adversaries who put obstacles in the acquisition of good things, harass and injure us, overthrow us. Don't submit to our opponents in battles and always come to our help.

PURPORT

Men should administer a truthful and just State, conquering all enemies with the help of admirable force and strength.

THE COMMENTATOR'S NOTES

(इन्दो) आर्द्रीकारक सभाध्यक्ष = O kind President of the Assembly etc.

इन्दुः—उन्दी क्लेदने उन्देरिच्चादेः (उणादि० १.१२)

TRANSLATOR'S NOTES

The word वाजे has been used in the Mantra, which according to the Vedic Lexicon Nighantu 2.7 means वाज इति अन्न नाम (निघ० २.७) food and Nig. 2.9 वाज इति बलनाम (निघ० २.९) Strength.

Prof. Wilson has rightly translated it as "food" and Griffith as "give us a share of strength". But to our great surprise, we find Prof. Maxmuller has translated it as "O Indu help us to booty' which is simply absurd and mischievous.

Rishi Dayananda has taken the word वाजे in the sense of संग्रामे on the authority of the Nighantu 2.17 वाजे इति संग्राम (निघ० २.१७)Battle.

Mantra—9

यास्ते प्रजा अमृतस्य परस्मिन्धामन्नृतस्य ।

मूर्धा नाभा सोम वेन आभूषन्तीः सोम वेदः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सोम वेनः मूर्द्धा त्वम् ऋतस्य अमृतस्य (नाशरहितस्य) नाभा परस्मिन् धामन् (वर्तमानस्य ईश्वरस्य) ते याः प्रजाः सन्ति ताः आभूषन्तीः वेदः (सर्वाभिः विद्याभिः प्राप्नुहि) ॥

TRANSLATION

In case of God—

(1) O God Giver of all knowledge and happiness, Thou art to be desired by all, the Head, the Central Point. All

these people decorated with the ornament of education are Thy subjects and Thy children of who art absolutely True and immortal and abiding in Thy most Blissful state and at the highest place of the law (whose laws are eternal). Endow them with all true knowledge and wisdom. Love and cherish them as they honour Thee.

In the case of the President of the Assembly—

(2) O President of the assembly, desired by all, the head, the central point or the summit (of administration), all these subjects are thy children. Thou abidest in the highest law of God who is Immortal and absolutely True. Cherish them well. Endow them with true knowledge and wisdom.

THE COMMENTATOR'S NOTES

(धामन्) धामनि आनन्दमये स्थाने

= In absolutely Blissful State.,

PURPORT

When people take shelter in God who is un-paralleled and the President of the Assembly who is devoted to Him, they do not suffer at all. As God desires men of noble character and conduct and the President of the Assembly also does the same, in the same manner, all subjects should always desire God and the President of the Assembly. Without this sort of desire, real and vast happiness can not be attained.

In this hymn, various meanings of Rudra, the means of the attainment of all happiness with the help of God and the President of the Assembly, worship of God and allied subjects have been dealt with, so it has direct connection with the previous hymn.

Here ends the commentary on the forty-third hymn of the Ist Mandala of the Rigveda.

—o—

चतुश्चत्वारिंशं सूक्तम्

HYMN XLIV

अस्य सूक्तस्य प्रस्कण्व ऋषिः । अग्निर्देवता । १.५ उपरिष्टाद् विराड् बृहती, ३ निचृदुपरिष्टाद् बृहती । ७.११ निचृत् पथ्या बृहती । १२ भुरिग् बृहती । १३ पथ्या बृहती छन्दः । मध्यमः स्वरः । २.४.६.८.१४ विराट् सतः पंक्तिः । १० विराड् विस्तारपंक्तिश्छन्दः पंचमः स्वरः । ६ आर्ची त्रिष्टुप् छन्दः । धैवतः स्वरः ।

Seer — Praskanva, Devata or subject Agni, Metres — Brihati and Pankti of various forms. Tunes — Madhyama, Panchama and Dhaivata.

Mantra—1

अग्ने विवस्वदुषसंश्चित्रं राधो अमर्त्य ।
आ दाशुषे जातवेदो वहा त्वमद्या देवाँ उषर्बुधः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे अमर्त्य जातवेदः अग्ने ! यतः त्वम् अद्य दाशुषे उषसः चित्रं विवस्वत् राधः ददासि स उषर्बुधः देवान् च आवह ॥

(1) Spiritual Interpretation—

O Immortal, Omnipresent and Omniscient God, grant unto us to-day (every day) the wonderful wealth of enlightenment. Bring to Thy devotees divine virtues created by spiritual wisdom. Mayst Thou dispel gloom of ignorance by appearing in our hearts, just as darkness of night recedes at the advent of Dawn.

(2) In the case of enlightened persons:—

O highly educated person shining like the fire immortal (by nature as the soul never dies) and extra-ordinary, thou givest wealth (of wisdom and knowledge) to an industrious man

of charitable disposition, as the sun gives light in the morning.

Bring to us divine virtues and enlightened persons who get up early in the morning and make others also wake up at that time.

PURPORT

Men should exert themselves and achieve all prosperity for obeying the command of God and by taking shelter in Him and noble learned persons. Learned persons well-versed in all sciences, should always do a noble meritorious act. They should never do an ignoble, wicked deed.

THE COMMENTATOR'S NOTES

(जातवेद:) परमात्मपक्षे जाते २ विद्यते जातानि वेद वेति निरुक्तानुसारम् (निरु० ७.१९) सर्वव्यापक सर्वज्ञ वा, विद्वत्पक्षे जातवेत्त: (अमर्त्य) स्वस्वरूपेण मरणधर्मरहितसाधारणमनुष्यस्वभावविलक्षण ।

= Immortal (by nature as soul) or extra-ordinary.

(दाशुषे) दात्रे पुरुषार्थिने मनुष्याय

= For a liberal industrious person.

(उषर्बुध:) ये उषसि स्वयं बुध्यन्ते सुप्तान् बोधयन्ति च तान् । = To them who get up early in the morning and wake others up.

Mantra—2

जुष्टो हि दूतो असि हव्यवाहनोऽग्ने रथीरध्वराणाम् ।
सजूरश्विभ्यामुषसा सुवीर्यमस्मे धेहि श्रवो बृहत् ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

हे अग्ने (विद्वन्) यत: त्वं जुष्ट: दूत: सन् अध्वराणां रथी: हव्यवाहन: सजू: असि तस्मात् अस्मे अश्विभ्याम् उषसा सिद्धं बृहत् सुवीर्यं श्रव: धेहि ॥

TRANSLATION

O learned person well-versed in Political Science, thou art

well-loved messenger, destroyer of the wicked and mighty, charioteer of the noble non-violent deeds, impeller of the substances or vehicles to be taken and given. Grant us heroic strength and food that makes us virile and full of knowledge along with the air and water and the act done at the dawn.

PURPORT

None can conquer his enemies, get strength and prosperity without the association of the learned and acquisition of knowledge from them.

None can accomplish worldly dealings without the combination and proper methodical use of the fire, air and water.

THE COMMENTATOR'S NOTES

(अग्ने) राजविद्याविचक्षण

= Well versed in Political science.

(अश्विभ्याम्) वायुजलाभ्याम्

= With the combination of the air and water.

(श्रवः) सर्वविद्याश्रवणनिमित्तम् अन्नम्

= Food which by giving proper strength enables us to acquire knowledge of various sciences.

TRANSLATOR'S NOTES

As for the first Mantra, there is a spiritual interpretation, as pointed out by Rishi Dayananda (himself) following is the spiritual meaning of the above Mantra—

O God, thou art well-loved messenger, Destroyer of the wicked, Sustainer of the world and Charioteer of the noble non-violent deed, accordant with the sun and the moon and the dawn or Prana, Apana and the Dawn of the Divine Illumination, grant us heroic strength and lofty fame.

Mantra—3

अधा दूतं वृणीमहे वसुमग्निं पुरुप्रियम् ।

धूमकेतुं भाऋंजीकं व्युंष्टिषु यज्ञानांमध्वरश्रियंम् ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः]

वयम् अद्य (मनुष्यजन्मविद्याप्राप्तिसमयं प्राप्य)

अस्मिन् दिने व्युष्टिषु भा ऋजीकं यज्ञानां मध्ये अध्वरश्रियं दूतम् अग्निमिव वर्तमानं विद्वांसं दूते वृणीमहे ॥

TRANSLATION

We select to-day (having acquired human life and at the time of gaining knowledge) as messenger a good popular learned person, who shines like fire in assemblies and on the occasion of the fulfilment of noble desires; who is also like the fire among the non-violent Yajnas from Agnihotra to Ashwa Medha or consisting of Yoga, Shilpa (Industries) Upasana (communion with God) and knowledge, bearing the glory of the Yajnas of inviolable various kinds and fire-bannered spreader of the light.

PURPORT

Men should accomplish all works having appointed a learned person well-versed in the Vedic lore as a messenger or ambassador, for the attainment of knowledge, kingdom and happiness. They should also accept the utility of electricity which accomplishes many works.

THE COMMENTATOR'S NOTES

(अग्निम्) पावकमिव विद्वांसम्

= A learned person who is purifier like the fire.

(भा ऋजीकम्) भाति प्रकाशयति सा भा सभा कान्तिर्वा तां योऽर्जयते तम्

= Illustrious as an orator in the assemblies.

(यज्ञानाम्) अग्निहोत्राद्यश्वमेधान्तानां योगज्ञान-शिल्पोपासनाज्ञानानां वा मध्ये

= Of the Yajnas (non-violent sacrifices) consisting of Agnihotra to Ashvamedha or Yoga, industries, communion with God and knowledge.

TRANSLATOR'S NOTES

In the Vedic terminology, Yajna is a very comprehensive term which is used for all good deeds and philanthropic acts. This vedic idea has been corroborated in the Bhagavad Gita in the fourth chap.

द्रव्ययज्ञास्तपो यज्ञा:, योगयज्ञास्तथा परे ।
स्वाध्यायज्ञानयज्ञाश्च, यतयः संशितव्रताः ।।२८
एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।
कर्मजान् विद्धि तान् सर्वान्, एवं ज्ञात्वा विमोक्ष्यसे ।।३२
(गीता ४)

Here Yoga, tapa (austerity) Svadhyaya (study of the Vedas) knowledge etc. have been enumerated among the Yajnas.

Mantra—4

श्रेष्ठं यविष्ठमतिथिं स्वाहुतं जुष्टं जनाय दाशुषे ।
देवाँ अच्छा यातवे जातवेदसमग्निमीळे व्युष्टिषु ।।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

अहं व्युष्टिषु यातवे दाशुषे जनाय श्रेष्ठं यविष्ठं जुष्ट स्वाहुतं जातवेदसम् अतिथिम् अग्निम् इव प्रकाशमानं विद्वांसं दूतम् अन्यान् देवान् वा अच्छ ईडे ।।

TRANSLATION

I praise a learned person who is well-versed in various sciences, is purifier like the fire, the noblest and most youthful (energetic), going from place to place like a guest, well-invited, loved and served by enlightened persons for the fulfilment of noble desires, that he may bring well other truthful learned men to us.

PURPORT

Men should honour such learned guests as are righteous, respected by all learned persons, of cheerful disposition and benevolent.

THE COMMENTATOR'S NOTES

(व्युष्टिषु) विशिष्टासु कामनासु अध्येषितासु सतीषु
= On the occasion of or fulfilment of particular desires

(जातवेदसम्) जातेषु पदार्थेषु विद्यमानमिव व्याप्त-विद्यम् = Pervading in or well-versed in various sciences.

TRANSLATOR'S NOTES

Many of the adjectives used in the Mantra for Agni are quite clear to show that here, it is not material fire that is meant, but learned person who is purifier like the fire as explained by Rishi Dayananda.

Passages in the Brahmanas like....

तस्मात् अनूचानमाहुरग्निकल्प इति (शत. ६.१.१.१०) अग्ने महां असि ब्राह्मण भारत (कौषी० ३.२ शत० १.४.२.२) एष वा अग्निर्वैश्वानरः । यद् ब्राह्मणः (तैत्तिरीय ब्रा० २.१.४५)

Fully substantiate Rishi Dayananda's interpretation, Even Wilson translates जातवेदसम् as "who knows all that are born,"following Sayanacharya who explains the word as जातानां वेदितारम्=Knower of all things. Is it applicable to inanimate fire ?

The same subject is continued—

Mantra—5

स्तविष्यामि त्वामहं विश्वस्यामृत भोजन ।
अग्ने त्रातारमृतं मियेध्य यजिष्ठं हव्यवाहन ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे अमृत भोजन मियेध्य हव्यवाहन अग्ने (जगदीश्वर) अहं विश्वस्य त्रातारं यजिष्ठम् अमृतं त्वा स्तविष्यामि (स्तोष्यामि) नान्यं कदाचित् ॥

TRANSLATION

O God Immortal, Nourisher of the universe, Destroyer of all miseries, or bringer of all happiness, I will always glorify Thee — the Protector of the world, the Best Giver of all joys and Deathless and none else.

PURPORT

Learned persons should never glorify and take shelter in any one as God except the Lord who is the Preserver of the world, the Giver of emancipation, Giver of Knowledge, fulfiler

of noble desires and bliss and worthy of worship or adoration.

THE COMMENTATOR'S NOTES

(भोजन) पालक = Nourisher or Sustainer.

(भुज–पालनाभ्यवहारयोः) Tr.

(मियेध्य) दुःखानां प्रक्षेप्तः डुमिञ्–प्रक्षेपणे

= Thrower or Destroyer of all miseries.

पुनः स कीदृशः कस्मै किं करोतीत्युपदिश्यते ।

How is he (Agni) and what does he do is taught in the 6th Mantra.

Mantra—6

सुशंसो बोधि गृणते यविष्ठ्य मधुजिह्वः स्वाहुतः ।
प्रस्कण्वस्य प्रतिरन्नायुर्जीवसे नमस्या दैव्यं जनम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे यविष्ठ्य नमस्य (विद्वन्) मधुजिह्वः सुशंसः स्वाहुतः प्रस्कण्वस्य जीवसे आयुः प्रतिरन् त्वं गृणते (शास्त्राणि) बोधि अनेन दैव्यं जनं रक्षसि तस्मात् सत्कर्तव्यः असि ॥

TRANSLATION

O most youthful (energetic) respectable learned person, you who are honey-tongued, universally praised, invited with pleasure, teach Shastras to the man who praises you, cast aside the misery of noble highly intelligent person, lengthening his life thereby and protect a divine man. It is for doing such noble deeds that you are honoured by all.

PURPORT

A learned person should be honoured and respected on account of his sublime virtues. Thus taking shelter in him and his guidance, all should acquire knowledge and long life.

THE COMMENTATOR'S NOTES

(प्रस्कण्वस्य) प्रकृष्टश्चासौ कण्वो मेधावी च तस्य

= Of a highly intelligent person or genius.

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted प्रस्कण्व as a highly intelligent person or genius, for which there is the clear authority of the Vedic Lexicon Nighantu 3.15 कण्व इति मेधाविनाम (निघ० ३.१५.) It was wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take Praskanva as the name of the son of a seer named Kanva. According to the Vedic Lexicon Nighantu 3.15 Kanva means an intelligent person and by the use of प्र should mean a very highly intelligent person. Kapali Shastri ji has hinted at this meaning in his commentary saying." ज्ञानार्थक कण्व प्रभवस्य प्रकृष्टज्ञानस्येत्यवयवार्थानुगमाद्दुपपत्तिरन्तर्योगे द्रष्टव्या (श्री कपालिशास्त्रिकृते सिद्धांजनभाष्ये द्वितीयखण्डे पृ० ४२४.)

पुनः स कीदृशोऽस्तीत्युपदिश्यते ।

How is he (Agni) is taught in the seventh Mantra.

Mantra—7

होतारं विश्ववेदसं सं हि त्वा विश इन्धते ।
स आ वह पुरुहूत प्रचेतसोऽग्ने देवाँ इह द्रवत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे पुरुहूत अग्ने (विद्वन्) प्रचेतसः विशः यं होतारं विश्ववेदसं त्वां हि (खलु) सम् इन्धते तान् प्रति भवान् द्रवत् ॥

TRANSLATION

O highly learned person, invoked and remembered by many, the people possessing good knowledge you invite (literally kindle)you who are doer of Yajnas-a noble sacrificer.Quickly bring hither other excellently wise divine persons and virtues and to help them in all good dealings.

PURPORT

It is not possible to bring about the happiness of the subjects, the attainment of divine virtues without much effort and victory over the enemies. Therefore all should accomplish it with great endeavour.

THE COMMENTATOR'S NOTES

(अग्ने) विशिष्टज्ञानयुक्त
= Highly educated person or leader.

(प्रचेतसः) प्रकृष्टं चेतो विज्ञानं यासां ताः (विशः)
= The people possessing good knowledge.

(देवान्) वीरान् विदुषो दिव्यगुणान् वा
= Brave learned persons or divine attributes.

TRANSLATOR'S NOTES

The word Agni (अग्नि) is derived from अगि—गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च Taking the first meaning ज्ञान or knowledge and basing on the étymology of the word as given by Yaskacharya in Nirukta अग्निः कस्मादग्रणीर्भवति (निरुक्त ७.१) Rishi Dayananda has interpreted it as विशिष्ट ज्ञान युक्त which is certainly and clearly corroborated by the adjectives used in the Mantra होतारम्—विश्ववेदसम् which Sayanacharya interprets as होमनिष्पादकम्-सर्वज्ञम्

Prof. Wilson translates these words as sacrificer and Omniscient. Are these adjectives applicable to inanimate fire.?

The same subject is continued—

Mantra—8

सवितारमुषसमश्विना भगमग्निं व्युष्टिषु क्षपः ।
कण्वासस्त्वा सुतसोमास इन्धते हव्यवाहं स्वध्वर ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे स्वध्वर (विद्वन्) ये सुतसोमाः कण्वासः व्युष्टिषु सवितारम् उषसम्, अश्विनौ, भगम् अग्निं क्षपः हव्यवाहं त्वां च सम् इन्धते (तान् त्वम् अपि दीप्यस्व) ॥

TRANSLATION

O learned person, the performer of noble and nonviolent deeds, highly intelligent persons who have produced many articles properly using the light of the sun, moving air and water, wealth, electricity and lights for fulfilment of their

desires invite you who are bringer of most acceptable substance and performer of the Yajnas. You should also help and encourage them.

PURPORT

Men should properly use the light of the sun, electricity, and water etc. in all works and accomplish acts that purify the air and the rain and develop industries. None can accomplish all these things without the association of the learned persons as he can not know the attributes of these things without acquiring knowledge from them.

THE COMMENTATOR'S NOTES

(कण्वाः) मेधाविनः (निघ० ३.१५)
= Highly intelligent persons.

(क्षपः) रात्रीः क्षपा इति रात्रिनाम (निघ० १.७)

पुनरयं विद्वान् कीदृश इत्युपदिश्यते ।

How is this learned person is further taught in the ninth mantra.

Mantra—9

पतिर्ह्यध्वराणामग्ने दूतो विशामसि ।
उषर्बुध आ वह सोमपीतये देवाँ अद्य स्वर्दृशः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने (विद्वन्) यः त्वम् अध्वराणां विशां पतिः असि तस्मात् त्वम् सोमपीतये उषर्बुधः स्वर्दृशः देवान् आ वह ॥

TRANSLATION

O learned person well-versed in Politics, you are protector of the Yajnas (non-violent sacrifices) and the people. You know how to destroy enemies. Therefore bring here learned persons who happily see the joy of knowledge or divine virtues and get up early in the morning, to drink the invigorating juice of various kinds.

PURPORT

The President of the assembly, the Commander-in-Chief

of the Army and other learned persons should always manifest divine virtues among the people for the protection of knowledge, the preservation of the subjects and other Yajnas.

THE COMMENTATOR'S NOTES

(अग्ने) नीतिज्ञ विद्वन्

= O learned person well-versed in Politics.

(स्वर्दृशः) ये सुखेन विद्यानन्दं पश्यन्ति तान्

To them who happily see the bliss or joy of knowledge.

The same subject is continued.

Mantra—10

अग्ने॑ पूर्वा अनू॒षसो॑ विभावसो दी॒देथ॑ वि॒श्वद॑र्शतः ।
असि॒ ग्रामे॑ष्ववि॒ता पु॒रोहि॑तोऽसि॑ य॒ज्ञेषु॒ मानु॑षः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विभावसो अग्ने (विद्वन्) विश्वदर्शतः यः त्वम् पूर्वाः अनु पश्चात् आगामिनीः वर्तमानाः वा उषसः दीदेथ ग्रामेषु अविता असि यज्ञेषु मानुषः पुरोहितः असि (तस्मात् अस्माभिः पूज्यः भवसि) ॥

TRANSLATION

O resplendent illuminator of knowledge, worthy of being seen by all, you know and shine forth in all the dawns coming after one another. You are the protector of people in villages. You are a priest in Yajnas, being well-wisher of all people and a true man.

PURPORT

A learned person should not waste even a single moment. He should know all days to be full of the noblest deeds. Knowing the days as such, he should be the protector of the people and performer of the Yajnas (non-violent noble sacrifices).

THE COMMENTATOR'S NOTES

(अग्ने) विद्याप्रकाशक विद्वन्
= A learned man-illuminator of knowledge.

(दीदेथ) विजानीहि = Know well.

पुन: स कीदृशो भवेदित्युपदिश्यते ।

How else should he (agni) be is taught further in the 11th Mantra.

Mantra—11

नि त्वां यज्ञस्य साधनमग्ने होतारमृत्विजम् ।
मनुष्वद्देव धीमहि प्रचेतसं जीरं दूतममर्त्यम् ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

हे देव अग्ने सुतसोमा: कण्वास: वयं यज्ञस्य साधनं होतारम् ऋत्विजं प्रचेतसम् जीरम् अमर्त्यं दूतं त्वा मनुष्वत् धीमहि ॥

TRANSLATION

O learned person full of divine wisdom, we place or appoint you as an Ambassador — You who accomplish three kinds of Yajnas, are the performer of the daily homa (non-violent sacrifice) a ministering priest, very wise, full of true knowledge, highly intelligent like a reflective person, immortal by nature and different from ordinary persons.

PURPORT

It is not possible to perform a Yajna (non-violent sacrifice and philanthropic work) without the help of a learned person and suitable articles.

TRANSLATOR'S NOTES

By त्रिविधयज्ञ or three kinds of Yajna are meant देवपूजा, संगतिकरण and दान i. e. honouring the learned, association with the enlightened people and charity as denoted by the root यज from which the word Yajna (यज्ञ) is derived.

The adjectives used in the Mantra for अग्नि like होतारम्, ऋत्विजम्, प्रचेतसम्, दूतम् clearly show that the word Agni

here stands not for material fire as interpreted by Sayanacharya, Wilson, Griffith and others, but for a highly learned and wise person as explained by Rishi Dayananda. Even Sayanacharya has interpreted प्रचेतसम् as प्रकृष्टज्ञानयुक्तम् or full of sublime knowledge.

Prof. Wilson has rightly translated it as "very wise" and Griffith also as "exceeding wise." Is it applicable to inanimate material fire ? ऋत्विजम् has been translated by Sayanacharya as ऋतौ वसन्तादिके यष्टारम् which has been rendered into English both by Prof. Wilson and Griffith as ministering priest, जीरम् According to Sayanacharya and others means वेगवन्तम् or swift.

THE COMMENTATOR'S NOTES

(मनुष्वत्) मननशीलेन मनुष्येण तुल्यम्
= Like a reflective person.

(प्रचेतसम्) प्रकृष्टं चेतो विज्ञानं यस्य यस्माद् वा
= Full of sublime knowledge.

(अमर्त्यम्) साधारणमनुष्यस्वभावरहितं स्वस्वरूपेण नित्यम् = Different from the nature of an ordinary person or immortal by nature as soul.

पुनः स कीदृश इत्युपदिश्यते ।
How is that Agni is taught in the 12th Mantra.

Mantra—12

यद्देवानां मित्रमहः पुरोहितोऽन्तरो यासि दूत्यम् ।
सिन्धोरिव प्रस्वनितास ऊर्मयोऽग्नेर्भ्राजन्ते अर्चयः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे मित्रमहो विद्वन् यः त्वं सिन्धोः इव प्रस्वनितासः अमर्त्यः अग्ने अर्चयः भ्राजन्ते पुरोहितः अन्तरः सन् देवानां दूत्यं यासि (सः अस्माभिः सत्कर्तव्यः कथं न स्याः ?) ॥

TRANSLATION

(1) O learned person adored by your friends, like the resound-

ing billows of the ocean and roaring flames of the fire, your lustres of knowledge shine forth when you act as ministering priest or as an ambassador.

PURPORT

O men, God is the Adorable Friend of all, well-wisher High Priest of all men and their innermost Spirit, knows like a messenger the good or bad acts of all souls, whose unlimited lustres shine forth all around the world. Such a God is the Creator, Sustainer and Nourisher of the universe and its Sovereign Dispenser of Justice. He must be worshipped by all. In the same manner, a noble ambassador or messenger should also be respected by all.

THE COMMENTATOR'S NOTES

(मित्रमहः) यो मित्राणां महः पूज्यः (मह-पूजायाम्)
= To be adored by friends.

(पुरोहितः) पुर एनं दधाति, पुरो यं दधाति सः
= High priest.

The same subject is continued.

Mantra—13

श्रुधि श्रुत्कर्ण वह्निभिर्देवैरग्ने सयावभिः ।
आ सीदन्तु बर्हिषि मित्रो अर्यमा प्रातर्यावाणो अध्वरम् ॥
सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः] ।

हे श्रुत्कर्ण अग्ने (विद्वन्) त्वं संप्रीत्या सयावभि वह्निभिः देवैः सह (अस्माकं वार्ताः शृणु) मित्रः अर्यमा प्रातर्यावाणः सर्वे अध्वरम् अनुष्ठाय बर्हिषि आसीदन्तु ॥

TRANSLATION

O learned person full of the light of knowledge, who possesses the power of hearing, listen lovingly to our requests along with other enlightened persons who are able to carry on the work. May the dispenser of justice who is friendly to all along with other learned persons who go to their work daily in the morning and take their seats suitable after performing non-violent and inviolable Yajna.

PURPORT

Men should appoint righteous persons well-versed in all sciences in the various works of the State. The learned should accomplish all works with the assistance of well-trained attendants. Men should give up all indolence and always be engaged in doing good deeds. Without doing so, it is not possible to accomplish all works whether secular or spiritual.

THE COMMENTATOR'S NOTES

(बर्हिषि) उत्तमे व्यवहारे स्थाने वा

= In proper place and dealing.

(प्रातर्यावाणः) ये प्रातः प्रतिदिनं पुरुषार्थं यान्ति ते

= Those who go to work daily in the morning.

पुनस्ते कीदृशा भवेयुरित्युपदिश्यते ।

How should the learned persons be is taught in the fourteenth Mantra.

Mantra—14

शृण्वन्तु स्तोमं मरुतः सुदानवोऽग्निजिह्वा ऋतावृधः ।
पिबतु सोमं वरुणो धृतव्रतोऽश्विभ्यामुषसा सजूः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

(हे मनुष्याः) अग्निजिह्वाः ऋतावृधः सुदानवः मरुतः भवन्तः अस्माकं स्तोमं शृण्वन्तु । एवं प्रतिजनः सजूः वरुणः धृतव्रतः सन् उषसा अश्विभ्यां सह सोमं पिबतु ॥

TRANSLATION

O learned men, may you whose tongue expresses wisdom like the fire, who are strengtheners of eternal law, truth and Yajna, who are munificent, listen to our just requests. May a noble person who has taken vows of truth and justice, drink this juice of various substances along with the Adhvaryus (performers of Yajna) in the form of the President of the Assembly or the Commander-in-chief of the army and President of the Religious Council.

PURPORT

Those commands that are issued by the Dharma Sabha and the Raja Sabha (Religious and Royal assemblies) should be obeyed by all people after listening to them attentively. The members of these assemblies also should give up all prejudice or partiality and should put forth their united efforts in such a way as to bring about the destruction of all ignorance un-righteousness and injustice for the welfare of all beings.

THE COMMENTATOR'S NOTES

(अग्निजिह्वाः) अग्निवद् विद्याशब्दप्रकाशिका जिह्वा येषां ते = Those whose tongue expresses the words of wisdom.

(अश्विभ्याम्) व्याप्तिशीलाभ्यां सभासेनाधर्माध्यक्षाभ्याम् अध्वर्युभ्याम्

= Adhvaryus in the form of the President of the Assembly or commander-in-chief of the Army and the Dharma Sabha (Religious Council).

TRANSLATOR'S NOTES

अश्विभ्याम् has been interpreted by Rishi Dayananda as अध्वर्यु भ्याम् व्याप्तिशीलाभ्यां सभासेनाधर्माध्यक्षाभ्याम्

For this meaning, there is the authority of the Brahmanas.

अश्विनावध्वर्यू (ऐतरेय० १.१८) शतपथ १.१.२.७ तैत्ति० ३.२.२.१ गोपथ उ० २.६

This hymn is connected with the previous hymn as subjects like the duties of an ambassador or messenger honouring the learned persons, the duties of the President of the Assembly, the performance of Yajna, friendship with all etc. have been dealt with in continuation of the previous hymn. Here ends the Commentary on the forty-fourth hymn or 30th Varga of the first Mandala of the Rigveda.

—:o:—

पंचचत्वारिंशं सूक्तम्

HYMN XLV.

अस्य दशर्चस्य पंचचत्वारिंशस्य सूक्तस्य प्रस्कण्वः काण्व ऋषिः। अग्निर्देवाश्च देवताः। १ भुरिगुष्णिक् ५ उष्णिक् छन्दः। ऋषभः स्वरः। २.३.७.८ अनुष्टुप्। ४ निचृदनुष्टुप्। ६.१० विराडनुष्टुप् च छन्दः। गान्धारः स्वरः॥

Seer — Praskanva. Devata-Agni and Devas. Metres — Ushnik and Anushtup of various forms. Tunes — Rishabha and Gandhara.

तत्रादौ विद्युद्वद्विद्वद्गुणा उपदिश्यन्ते।

In the first Mantra, the attributes of learned person who is like the electricity are taught.

Mantra—1

त्वमग्ने वसूँरिह रुद्राँ आदित्याँ उत।
यजा स्वध्वरं जनं मनुजातं घृतप्रुषम्॥

सन्धिंच्छेदसहितोऽन्वयः [ऋषिकृतः]

हे अग्ने त्वम् इह वसून् रुद्रान् आदित्यान् उत (अपि) घृतप्रुषम् मनुजातं स्वध्वरं जनं (सततं) यज॥

TRANSLATION

O learned leader shining like electricity, gather here and show respect to the Vasus-persons who have observed Brahmacharya (continence) upto the age of 24 years, Rudras — who have observed Brahmacharya upto the age of 44 or at least 36 years and Adityas who have observed Brahmacharya upto the age of 48 years and who therefore shine like the sun in the world. Keep company with men who perform Yajnas and

are non-violent, who are thoughtful sons of the wise, who love the clarified butter (ghee) of the Yajna.

PURPORT

Men should make their sons observe the Brahma-Charya upto the minimum age of 25, maximum age of 48 years and their daughters upto the minimum age of 16 and maximum age of 24 years. They should arrange to give them proper education and training and after that, they should allow them to have marriage according to their choice so that all may be happy for ever.

TRANSLATOR'S NOTES

(घृतप्रुषम्) यो यज्ञसिद्धेन घृतेन पुष्णाति-स्निह्यति तम्

= He who loves the ghee accomplished with Yajna.

घृत-प्रुषम् is derived from घृ—क्षरणदीप्त्योः प्रुष—स्नेहनसेवनपूरणेषु Therefore the word may also mean — one who is full of splendour.

(मनुजातम्) यो मनोर्मननशीलान्मनुष्यादुत्पन्नः तम्

= To the person who is the son of a thoughtful man. It was wrong on the part of Sayanacharya, Wilson, Griffith and others to take Manu as the name of a particular King. Griffith in his foot-note says—

Who springs from Manu. Manu appears here as Prajapati, the progenitor of Gods as well as of men." It is nothing but his own imagination. It is clearly stated in Shatapath.

विद्वांसस्ते मनवः (शत० ८.६.३.१०)

Rshi Dayananda's interpretation is therefore quite right.

What should he (Agni) do is further taught in the 2nd Manta.

Manta—2

श्रुष्टीवानो हि दाशुषे देवा अग्ने विचेतसः ।
तान्रोहिदश्व गिर्वणस्त्रयस्त्रिंशतमा वह ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे रोहिदश्व गिर्वणः अग्ने ! त्वम् इह ये विचेतसः

श्रुष्टीवानो देवाः दाशुषे (सुखं प्रयच्छन्ति) तान् त्रयस्त्रिंशतं देवान् आवह ॥

TRANSLATION

O learned and respectable person, the enlightened persons of divine virtues, who are active, doing their works soon, who possess intelligence full of Shastric knowledge certainly give happiness to the industrious men of charitable disposition. O man of speedy vehicles, attain and give the knowledge of thirty-three devas (earth and others) to your pupils and other seekers.

PURPORT

When learned scientists give the correct and clear knowledge of thirty-three devas (divine or useful objects) to their pupils, they are able to accomplish many good works with the help of electricity and other substances.

THE COMMENTATOR'S NOTES

(श्रुष्टीवानः) ये श्रुष्टी शीघ्रं वनन्ति संभजन्ति ते । श्रुष्टी इतिपदनाम (निघ० १.३)

= Those persons who are active and discharge their duties quickly.

(रोहिदश्व) रोहितः अश्वा वेगादयो गुणा यस्य तत्सम्बुद्धौ = Possessing speed and other qualities

TRANSLATOR'S NOTES

श्रुष्टी इति पदनाम (निघ० १.३) पद-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च अत्र शीघ्रगमनार्थग्रहणम्

Prof. Wilson has translated श्रुष्टीवान: as discriminating on what authority, we do not know. It is not in accordance with Sayanacharya's commentary also which he has generally followed.

Griffith translates it as "those who understand this" This also cannot be correct, as there is another clear adjective प्रचेतस:

meaning full of knowledge or wise. By 33 devas are meant 8 Vasus 11 Rudras 12 Adityas, Indra (electricity) and Praja-Pati or Yajna as mentioned in the Shatapath Brahmana, which has been quoted before.

पुनः स किं कुर्यादित्युपदिश्यते ।

What should he (agni) do is further taught in the third Mantra.

Mantra—3

प्रियमेधवदत्रिवज्जातवेदो विरूपवत् ।
अङ्गिरस्वन्महिव्रत प्रस्कण्वस्य श्रुधी हवम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे जातवेदः महिव्रत (विद्वन्) त्वं प्रियमेधवत् विरूपवत् अंगिरस्वत् प्रस्कण्वस्य हवं श्रुधी ॥

TRANSLATION

O learned person knower of many things, accomplisher of many great vows, listen to the invocation dealing with reading and teaching of him who is possessed of wisdom, like a person, who is lover of genius, like one who has risen above three kinds of sufferings i.e. spiritual, including physical, social and cosmic, like a scientist who knows the properties and attributes of various substances and like one who knows the science of Prana or vital energy.

PURPORT

There is Upamalankara or simile used in the Mantra. O men, you should behave like those persons who are lovers of all, who are free from physical, vocal and mental defects, who have practical knowledge of all sciences and who regard all as their own lives and accomplish works dear to all men.

THE COMMENTATOR'S NOTES

(प्रियमेधवत्) प्रिया तृप्ता कमनीया प्रदीप्ता मेधा बुद्धिर्यस्य =Like men of sharp intellect.

(अत्रिवत्) न विद्यन्ते त्रयः आध्यात्मिकाधिभौतिकाधिदैविकास्तापा यस्य तद्वत्

=Like one who has risen above three kinds of suffering-spiritual including Physical, social and cosmic.

(प्रस्कण्वस्य) प्रकृष्टश्चासौ कण्वो मेधावी

=Of a highly intelligent person.

TRANSLATOR'S NOTES

Sayanacharya, Wilson, Griffith and other translators have committed the blunder of taking प्रियमेध, अत्रि, विरूप, अंगिरा and प्रस्कण्व as the names of particular persons, which as has pointed out several times, is against the fundamental principles of the Vedic terminology. Sayanacharya has quoted Nirukta also, but truly speaking it does not support his interpretation as Yaskacharya has pointed out derivative meanings of these so called proper names प्रिया अस्य मेधा विरूपो नानारूपः महाव्रतः Had Yaskacharya meant to take these words as proper nouns, there was no need to give their derivative meanings. When he interprets as प्रस्कण्वः कण्वस्य पुत्रः कण्वस्य प्रभवः(निरु० ३.१७) he means to take कण्वः as मेधावी as clearly given in Nighantu 3.15 ३.१५ कण्व इति मेधाविनाम (निघ० ३.१५) The son of a highly intelligent or wise person. For the meaning of the word अंगिराः as अंगानां रसः प्राणः there is the authority of the Shatapath Brahmana प्राणो वा अंगिराः (शतपथ ८.२.२.२८॥ ६.६.२.३.४)

Mantra—4

महिकेरव ऊतये प्रियमेधा अहूषत ।
राजन्तमध्वराणामग्निं शुक्रेण शोचिषा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे महाविद्वांसः) महिकेरवः प्रियमेधाः यूयम् अध्वराणाम् ऊतये शुक्रेण शोचिषा सह राजन्तम् अग्निम् अहूषत ॥

TRANSLATION

O highly learned persons, you who are accomplishers of

great industrial works, who possess highly developed intellect that leads to true knowledge and education, for the protection of all Yajnas and inviolable dealings, call a learned person who is purifier like the fire, and who is shining with prompt and pure scientific knowledge.

PURPORT

None can accomplish good works without the association of the righteous and learned persons. Therefore, all should acquire thorough knowledge of all sciences with their association.

THE COMMENTATOR'S NOTES

(महिकेरव:) महय:-महान्त: केरव:-कारव: शिल्पविद्या-साधका येषां ते अत्र कृत् धातोः उण् प्रत्ययः वर्ण-व्यत्ययेनेकारस्य एकारश्च

=Those who are accomplishers of great industrial works under them.

(प्रियमेधा:) सत्यविद्याशिक्षा प्रापिका प्रिया मेधा येषां ते =Those whose dear intellect leads to true knowledge and education.

(शोचिषा) पवित्रेण विज्ञानेन

=With pure knowledge (Scientific and spiritual).

The same subject is continued—

Mantra—5

घृताहवन सन्त्येमा उ षु श्रुधी गिरः ।
याभिः कण्वस्य सूनवो हवन्तेऽवसे त्वा ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

हे सन्त्य घृताहवन (विद्वन्) यथा कण्वस्य सूनवः अवसे याभिः वेदवाणीभिः यं त्वा हवन्ते स तम् उत आभिः तेषाम् इमा गिरः सु श्रुधि (सुष्ठु शृणु) ॥

TRANSLATION

O learned person, doer of good deeds that lead to happiness, performer of homa (sacrifice) with clarified butter and its user, as the sons or students invoke you for protection, with Vedic words, you should also listen to their requests attentively.

PURPORT

Only those persons can enjoy all happiness, who receive education and knowledge from a learned mother, a learned father and a preceptor, who is knower of the Vedas. They can accomplish both secular and spiritual dealings along with science (Metaphysical and physical) and industry. None else can do so.

THE COMMENTATOR'S NOTES

(सन्त्य) सनन्ति संभजन्ति सुखानि याभिः क्रियाभिः तासु साधो =Experts in deeds that lead to happiness

(कण्वस्य) मेधाविनः (निघ० ३.१५)
=Of a highly intelligent person.

(सूनवः) पुत्राः, विद्यार्थिनः =Sons or students.

Mantra—6

त्वां चित्रश्रवस्तम हवन्ते विक्षु जन्तवः ।
शोचिष्केशं पुरुप्रियाग्ने हव्याय वोळ्हवे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे चित्रश्रवस्तम पुरुप्रिय अग्ने (विद्युत् इव विद्वन्) ये जन्तवः विक्षु वोढवे हव्याय यं शोचिष्केशं त्वां हवन्ते । स त्वं तान् विद्यासुशिक्षाप्रदानेन विदुषः सुशीलान् सद्यः सम्पादय ॥

TRANSLATION

O learned person shining like lightning, loved by many and having food and fame most wondrous, when men call on you from all sides for performing the Yajna and for the

attainment of knowledge, you should also make them learned and cultured (good-natured) by giving them wisdom and good education.

PURPORT

Men should acquire the knowledge of various sciences by sitting at the feet of a learned person who is like the fire endowed with many attributes.

THE COMMENTATOR'S NOTES

(चित्रश्रवस्तमम्) चित्राणि-अद्भुतानि श्रवांसि-अति-शयितानि अन्नादीनि यस्य तत्सम्बुद्धौ (आदिपदेन यशो-ज्ञानादि ग्रहणम्)=Having wonderful food and fame etc. (शोचिष्केशम्) शोचिषः-शुद्धाचाराः केशाः प्रकाशका यस्य तत्सम्बुद्धौ (वोढवे) विद्याप्रापणाय =For the attainment and conveying of knowledge. वह-प्रापणे

TRANSLATOR'S NOTES

शोचिष्केशम् has been interpreted by Rishi Dayananda as शोचिषः शुद्धाचाराः केशाः प्रकाशका यस्य शुचिर्-पूतीभावे केशा रश्मयः काशनाद्वा प्रकाशनाद् वा इति यास्काचार्यो निरुक्ते १२.२५

Rishi Dayananda's interpretation is therefore based upon the authority of the Nirukta and is not arbitrary.

Mantra—7

नि त्वा होतारमृत्विजं दधिरे वसुवित्तमम् ।
श्रुत्कर्णं सप्रथस्तमं विप्रा अग्ने दिविष्टिषु ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने मेधाविनः विप्राः विद्वांसः दिविष्टिषु अग्निम् इव होतारम् ऋत्विजम् श्रुत्कर्णं सप्रथस्तमं वसुवित्तम् त्वा निदधिरे (तान् त्वाम् अपि निधेहि) ॥

TRANSLATION

O highly learned person, as wise men place you like fire in all Yajnas (like the reading and teaching) who are taker of good qualities, making proper use of all seasons and ministrant priest, endowed with and donor of all kinds of wealth, the quick-hearing, the far renowned as a great scholar, you should also support them well.

PURPORT

Those persons who always endeavour for the propagation of knowledge and accomplishment of good deeds, can attain the prosperity of vast and good Government and wealth of wisdom, do not grieve.

THE COMMENTATOR'S NOTES

(दिविष्टिषु) दिवा दिव्या इष्टयो येषु पठनपाठनाख्येषु यज्ञेषु तेषु = The Yajnas in the form of reading and teaching which accomplish divine desires.

(सप्रथस्तमम्) यः प्रथेन विद्या विस्तरेण सह वर्तते सोऽतिशयितः = Endowed with vast knowledge. (प्रथ-विस्तारे)

The same subject is continued—

Mantra—8

आ त्वा विप्रा अचुच्यवुः सुतसोमा अभि प्रयः ।
बृहद्भा बिभ्रतो हविरग्ने मर्ताय दाशुषे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने यः त्वं यथा क्रियाकुशलाः दाशुषे मर्ताय प्रयः बृहत् हविः भा बिभ्रतः सन्तः सुतसोमाः विप्राः त्वाम् अभि अचुच्यवुः (तथा एतान् त्वम् अपि प्राप्नुहि) ॥

TRANSLATION

O learned person shining like the lightning, as persons expert in practical work, bringing for a charitable man nouri-

shing or gratifying food, great objects that create happiness, worthy of giving and taking and light-producing processes, extracting the juice of various herbs and plants approach you, so you should also approach them lovingly.

PURPORT

It is the duty of the learned persons to give instructions gradually about the things and acts that produce good happiness, after visualising them with knowledge and experiments, so that all their works may be accomplished.

THE COMMENTATOR'S NOTES

[अचुच्यवुः] च्यवन्तां प्राप्नुवन्तु = Approach.
[च्युङ्–गतौ अत्र तृतीयः प्राप्त्यर्थः]
[प्रयः] प्रीणयन्ति तृप्यन्ति येन तदन्नम्
= food that gratifies (प्रय इत्यन्ननाम निघ० २.७)

The same subject is continued—

Mantra—9

प्रातर्याव्णः सहस्कृत सोमपेयाय सन्त्य ।
इहाद्य दैव्यं जनं बर्हिरा सादया वसो ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सहस्कृत सन्त्य वसो [विद्वन्] त्वम् इह अद्य सोमपेयाय प्रातर्याव्णः दैव्यं जनं च बर्हिः आसादय ॥

TRANSLATION

O mighty, bounteous good learned person dwelling in noble qualities, there place on high seat (in this dealing or work of diffusing knowledge) persons who go to work in the morning and industrious, righteous, divine, experts among the educated for drinking Soma (the strengthening juice of the herbs and plants.)

PURPORT

Men should associate themselves only with those who give good things in charity to virtuous persons. None can

enjoy divine happiness without the association and instructions of the persons endowed with knowledge and exertion.

THE COMMENTATOR'S NOTES

[वसो] यः श्रेष्ठेषु गुणेषु वसति तत्सम्बुद्धौ
=Dwelling in noble qualities.

[देव्यम्] देवेषु विद्वत्सु कुशलम्
=An expert among the learned.

The same subject is continued—

Mantra—10

अर्वाञ्चं दैव्यं जनमग्ने यक्ष्व सहूतिभिः ।
अयं सोमः सुदानवस्तं पात तिरोअह्न्यम् ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः]

हे सुदानवः (विद्वांसः) यूयं सहूतिभिः तम् अर्वाञ्चं दैव्यं तिरः अह्न्यं जनं पात यथा अयं सोमः सत्कारी अस्ति तथा त्वम् अपि एतान् यक्ष्व [सत्कुरु] ॥

TRANSLATION

O bounteous learned persons, with conjoint invocations or invitations, protect that man who has speedy horses, is possessed of divine virtues, is industrious in discharging his duties faithfully. You should honour such persons like a man endowed with the wealth of knowledge.

PURPORT

Men should always invite good people, honour them, acquire from them the knowledge of all things, purify and derive proper benefit from them and spread that knowledge.

THE COMMENTATOR'S NOTES

(सोमः) विद्यैश्वर्ययुक्तः=Endowed with the great wealth of knowledge.

TRANSLATOR'S NOTE

(सोमः) षु–प्रसवैश्वर्ययोः अत्र ऐश्वर्यार्थः

This hymn is connected with the previous hymn as there is mention of the attainments of the Vasus, Rudras and Adityas in it as in that. Here ends the commentary on the forty-fifth hymn and thirty-second Varga of the first Mandala of the Rigveda Sanhita.

षट्चत्वारिंशं सूक्तम्

Hymn XLVI.

अथ पंचदशर्चस्य षट्चत्वारिंशस्य सूक्तस्य प्रस्कण्व ऋषिः । अश्विनौ देवते । १,१० विराड् गायत्री । ३,११,६,१२,१४ गायत्री । ५,७,९,१३,१५,२,४,८ निचृद् गायत्री छन्दः । षड्जः स्वरः ॥

Seer — Praskanva. Devata or subject Ashvinau. Metre—Gayatri of various kinds. Tune — Shadja.

तत्रोषरश्विवद् वर्तमानानां विदुषीणां गुणा उपदिश्यन्ते ॥

In this Mantra, the attributes of learned women behaving like the Dawn and the Ashvins (fire and water etc.) are taught.

Mantra—1

एषो उषा अपूर्व्या व्युच्छति प्रिया दिवः । स्तुषे वामश्विना बृहत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

(हे विदुषि) या त्वं यथा उषा उ अपूर्व्या दिवः अद्भुता सती प्रिया उषाः बृहत् उच्छति तथा मां व्युच्छसि यथा अश्विनौ स्तुषे तथा अहम् अपि त्वां विवासयामि स्तौमि च ।

TRANSLATION

O learned lady, as the wonderful dear dawn who is like the daughter of sky, shines forth and scatters darkness, so you shine forth on account of your noble virtues. As you praise lady teachers who are like the sun and the moon and preachers, so I also praise you much and keep you always happy.

PURPORT

Those women who gladden all beings like the sun, the moon and the dawn, enjoy bliss.

THE COMMENTATOR'S NOTES

(अश्विनौ) सूर्याचन्द्रमसाविव अध्यापिकोपदेशिके ।

The lady teacher and the preacher like the sun and the moon.

Mantra—2

या दस्रा सिन्धुमातरा मनोतरा रयीणाम् । धिया देवा वसुविदा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

(हे मनुष्याः) यूयं या दस्रा सिन्धुमातरा मनोतरा धिया रयीणां देवा वसुविदौ (अग्निजलवद् वर्तमानौ अध्यापकोपदेशकौ स्तः तौ सेवध्वम्) ॥

TRANSLATION

O men, you should always serve the teachers and the preachers who are like the fire and the water, who are destroyers of misery, whose mothers are the Oceans of virtues, who are full of abundant knowledge, leading to divine virtues, and givers of much wealth with their wisdom and noble acts.

PURPORT

As the fire and the water when methodically used by expert artisans are conveyers of the Vehicles swiftly, like the mind and means of obtaining much wealth, so the teachers and the preachers should also be.

THE COMMENTATOR'S NOTES

(दस्रा) दुःखोपक्षेतारौ =Destroyers of misery.
(दसु-उपक्षये इति धातोः रक् (उणा० २.१३)
(सिन्धुमातरा) (गुण) सिन्धवो मातरो ययोः
=Whose mothers are oceans of virtues — Tr.

The same subject is continued—

Mantra—3

वच्यन्ते वां ककुहासो जूर्णायामधि विष्टपि ।
यद्वां रथो विभिष्पतात् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

(हे शिल्पिनौ) यदि जूर्णायां वर्तमानाः ककुहासः वां

विद्या वच्यन्ते तर्हि वां (युवयोः) रथः विभिः सह विष्टपि अधिपतात् ॥

TRANSLATION

Artisans, if aged and experienced great scholars teach you various sciences, then your car in the form of aeroplane etc. flies in the glorious heavens like the birds.

PURPORT

If men get the knowledge of the arts and industries sitting at the feet of great scholars (or scientists) they are able to fly in the air like the birds by constructing aeroplanes and other suitable vehicles.

THE COMMENTATOR'S NOTES

[ककुहासः] महान्तो विद्वांसः ककुह इति महन्नाम (निघ० ३.३)=Great scholars.

(विष्टपि) अन्तरिक्षे=In the firmament or middle region.

(रथः) विमानादियानसमूहः
=Chariot in the form of aeroplanes etc.

(विभिः) वयन्ति गच्छन्ति ये ते वयः पक्षिणः ।=Birds.

TRANSLATOR'S NOTES

Though Wilson and Griffith have not been able to understand that the Mantra has clear reference to aeroplanes or flying in the sky, even their faulty translation refers to it. For instance, Prof. Wilson's translation is—

"Since your chariot proceeds (drawn) by your steeds, **above the glorious heavens,** your praises are proclaimed by us.

Griffith's translation is—

"Your giant courses hasten on over the region all in flames, when your car flies with winged steeds.

Mantra—4

हविषा जारो अपां पिपर्ति पपुरिर्नरा । पिता कुटस्य चर्षणिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नरा युवां यथा जारः पपुरिः च कुटस्य पिता चर्षणिः आदित्यः हविषा अधि विष्टपि अपां योगे पिपर्ति (तथा प्रजाः पालयताम्) ॥

TRANSLATION

O leading teachers and preachers, you should preserve and protect the people as the sun who is dissolver of all darkness and thus protector from crooked paths, displayer of right path with his light and who protects all by the combination of waters in the firmament and giving light.

PURPORT

A man should nourish and support all beings and things as the sun does by giving light and raining down waters etc.

THE COMMENTATOR'S NOTES

(जारः) विभागकर्ता आदित्यः = Dissolver of darkness.

(नरा) नेतारौ अध्यापकोपदेशकौ
= Leading men, teachers and preachers.

(कुटस्य) कुटिलस्य मार्गस्य सकाशात्
= From the crooked path. (कुट-कौटिल्ये)

(चर्षणिः) दर्शकः = Shower.

विश्वचर्षणिः— पश्यतिकर्मा (निघ० ३.११)

चर्षणिरितिपदनाम (निघ० ४.२)

पद्-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च, ज्ञान-प्रापकः

Mantra—5

आदारो वां मतीनां नासत्या मतवचसा । पातं सोमस्य धृष्णुया ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नासत्या मत वचसा अश्विना (सभासेनेशौ) युवां यः

वाम् आदरः अस्ति तेन धृष्णुया मतीनां सोमस्य पातम् ।

TRANSLATION

O leading men, the President of the Assembly and the Chief-commander of the Army, who are devoid of falsehood and absolutely truthful accepting the commands of the Vedas, protect with your cleverness and your followers who are destroyers of the enemies from all sides, the wealth of wise men.

PURPORT

The officers and workers of the State should conquer their enemies by their powerful might and multiply their own and the wealth of their subjects.

THE COMMENTATOR'S NOTES

(आदारः) समन्तात् शत्रूणां दारणकर्ता गणः
=The band of followers that is the destroyer of the enemies from all sides. (दृ-विदारणे Tr.)

(मतीनाम्) मनुष्याणाम्-मेधाविनाम् मन-ज्ञाने मतय इति मेधाविनाम (निघ० ३.१५)=Of wise men.

(सोमस्य) ऐश्वर्यम् अत्र कर्मणि षष्ठी =Wealth.

(नासत्या) सत्यगुणकर्मस्वभावौ । अत्र सुपां सुलुक् (अष्टा० ७.१.३) इत्याकारादेशः=Absolutely truthful.

(मतवचसा) मतानि वचांसि वेदवचनानिद्रयाभ्यां तौ
=Those who accept the words or teachings of the Vedas.

पुनः सूर्यचन्द्रवदश्विनौ किं कुरुत इत्युपदिश्यते ।

What do Ashvinau (The President of the Assembly and the commander-in-chief of the Army) do like the sun and the moon is taught in the sixth mantra.

Mantra—6

या नः पीपरदश्विना ज्योतिष्मती तमस्तिरः ।
तामस्मे रासाथामिषम् ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः] ।

हे अश्विनौ सभासेनेशौ युवां यथा सूर्याचन्द्रमसौ ज्योतिष्मती कान्तिः तमः तिरः तिरस्कृत्य उषसं रात्रिं च कृत्वा नः सर्वान् पीपरत् तथा अस्मे अविद्यां निवार्यताम् इषं रासाथाम् ॥

TRANSLATION

O Ashvinau (the President of the Assembly and the Commander-in-chief of the army) As the light of sun and the moon dispels the darkness of the night and delights us all by creating the dawn or the white fortnight, so you should also dispel the darkness of ignorance from us and vouchsafe to us invigorating food and herbs full of strengthening good qualitities.

PURPORT

As the sun and the moon dispel the darkness and thus make people happy, in the same manner, the President of the assembly and the Commander of the Army should cast aside all injustice and make people happy and contented.

THE COMMENTATOR'S NOTES

(अश्विना) सूर्याचन्द्रमसाविव सभासेनेशौ

=The President of the Assembly and the Chief Commander of the Army who are like the sun and the moon.

(इषम्) उत्तमगुणसम्पादकम् अन्नाद्यौषधसमूहम्

=Invigorating food and strengthening herbs etc.

TRANSLATOR'S NOTES

The word Ashvinau has many meanings in the Vedas as stated in the Brahmanas and the Nirukta etc.

इमे ह वै द्यावापृथिवी प्रत्यक्षमश्विनौ इमे हीदं सर्वम् अश्नुवाताम् (शतपथ० ४.१.५.१६) अश्विनावध्वर्यू (ऐतरेय १.१८) =Rishi Dayananda's interpretation as अध्यापकोपदेशकौ i. e. teachers and preachers is based upon this authority.

अश्विनौ वै देवानां भिषजौ (ऐत० १.१८)

=Physicians and surgeons.

In the Nirukta (12.1) Yaskacharya has stated.

तत्कौ अश्विनौ द्यावापृथिव्यावित्येके। अहोरात्रावित्येके। सूर्याचन्द्रमसावित्येके। (निरु० १२.१)

Here Rishi Dayananda has interpreted अश्विनौ as सभासेनेशौ on the analogy of सूर्याचन्द्रमसौ i. e. the sun and the moon. For the meaning of इषम् as अन्नम् or food see Kausheetaki Brahmana 28-5 अन्नं वा इषम् (कौषीतकी ब्रा० २८.५)

पुनस्तौ किं कुर्यातामित्युपदिश्यते ।

What else should they (Ashvinau) do is taught in the seventh Mantra.

Mantra—7

आ नो नावा मतीनां यातं पाराय गन्तवे ।
युञ्जाथामश्विना रथम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना युवां मतीनां नावा पाराय गन्तवे अस्मान् आयातं रथं च युंजाथाम् ॥

TRANSLATION

O expert learned artisans, come by a ship prepared by wise men to take us across the ocean. Harness your chariot to go everywhere.

PURPORT

Men should come and go by a Chariot on land, by a boat or ship to the river or sea and by aeroplane on the sky.

THE COMMENTATOR'S NOTES

(अश्विना) व्यवहारव्यापिनौ। अत्र सुपांसुलुक् (अष्टा०) इत्याकारादेशः अशूङ्-व्याप्तौ

=Well-versed in worldly dealings, expert artisans.

(रथम्) रमणीयं विमानादिकं यानसमूहम्
=Beautiful vehicles like aeroplane etc.

The same subject is continued.

Mantra—8

अरित्रं वां दिवस्पृथु तीर्थे सिन्धूनां रथः ।
धिया युयुज्र इन्दवः ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः]

हे शिल्पिनौ यः वां रथः अस्ति तत्र सिन्धूनां तीर्थे याने अरित्रं दिवः अग्न्यादीनि इन्दवः जलानि च युवाभ्यां युयुज्रे (योज्यन्ताम्) ॥

TRANSLATION

O expert artisans, harness in your Chariot cars and other shining electrical implements for journey in the sea and its shore. Let fire and water etc. be combined in proper proportion.

PURPORT

None can travel by land, sea and firmament comfortably without the vehicles driven by the combination of the fire, water and other suitable articles.

THE COMMENTATOR'S NOTES

(इन्दवः) जलानि इन्दुरित्युदकनाम (निघ० १.१२)
(दिवः) द्योतनात्मकविद्युदग्न्यादिपदार्थैर्युक्तम्
=A shining inplement made with fire, electricity etc.

The same subject is continued.

Mantra—9

दिवस्कण्वास इन्दवो वसु सिन्धूनां पदे ।
स्वं वव्रिं कुह धित्सथः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे कण्वासः (विद्वांसः) यूयम् इमौ शिल्पिनौ पृच्छत

युवां सिन्धूनां पदे ये दिवः इन्दवः सन्ति तान् स्वं वव्रिं वसु च कुह धित्सथः इति ॥

TRANSLATION

O wise men, you should ask these artisans, where do you want to place your fire and other shining objects, water and beautiful substances when you are on sea journey.

PURPORT

If men go to the end of the ocean in steamers where fire, water and other necessary things are used in proper proportion, in accordance with the instructions given by expert learned persons for the accomplishment of Governmental duties and business, they can accumulate much charming wealth.

THE COMMENTATOR'S NOTES

(कण्वासः) शिल्पविद्याविदो मेधाविनः

= Wise men well-versed in arts and industries.

(कण्व इति मेधाविनाम निघ० ३.१५) (वव्रिम्) रूप-युक्तं पदार्थसमूहम् = Beautiful substances.

वव्रिरिति रूपनाम (निघ० ३.७) तदुत्तरमाह–

The answer to the above question put in the ninth Mantra is given in the tenth Mantra.

Mantra—10

अभूदु पारमेतवे पन्था ऋतस्य साधुया ।

अदर्शि वि स्रुतिर्दिवः ॥

अभू॑दु पा॒रमेत॑ भा उं अं॒शवे॒ हिर॑ण्यं॒ प्रति॒ सूर्यः॑ ।

व्य॑ख्यज्जि॒ह्वयासि॑तः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे शिल्पिनौ युवां यथा असितः भाः सूर्यः अंशवे जिह्वया इव अस्यत् (सम्मुखोऽभूत्) तथा (तत् सन्निधौ तत् यानं स्थापयित्वा तत्र उचितस्थाने हिरण्यं (ज्योतिः सुवर्णादिकं) रक्षेतम् ॥

TRANSLATION

O expert artisans, as the vast and unbounded sun shines forth with his rays for quickening the speed of substances, put your vehicles in the light of the sun and place gold and other glittering substances in suitable places.

PURPORT

O travellers, you should know the directions with the help of the polar instrument (denoting the north and the sun etc.) and then drive your vehicles accordingly, so that you may not go astray, by mistake.

THE COMMENTATOR'S NOTES

(अंशवे) पदार्थानां वेगाय

=For the speed of the substances.

(जिह्वया) रसनेन्द्रियेणेव किरणज्वालासमूहेन ।

=With the rays like the tongue.

The same subject is continued

Mantra—11

अभूदु पारमेतवे पन्था ऋतस्य साधुया । अदर्शि वि स्रुतिर्दिवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

(यदि मनुष्यैः समुद्रादेः) पारम् एतवे यत्र दिवः ऋतस्य विस्रुतिः पन्थाः अभूत् तत्र स्थित्वा साधुया यानेन सुखतः देशान्तरम् अदर्शि (तर्हि श्रीमन्तः कथं न स्युः) ? ॥

TRANSLATION

If men make straight paths to go to the other shore of the sea and use in the Vehicles the fire and the water in proper proportion, travelling by such nice vehicles, they can happily and easily go to other countries, why should they not be then prosperous by carrying on their business there?

PURPORT

Men should build straight and easy paths for their journey

everywhere and then travelling by aeroplanes and other chariots, they should enjoy happiness of various kinds.

THE COMMENTATOR'S NOTES

(ऋतस्य) जलस्य (ऋतमिति उदक नाम निघ. १.१२) =Of the water.

(स्रुतिः) स्रवणं गमनं यस्मिन् मार्गे सः =Path.

(दिवः) प्रकाशमानात् अग्नेः =Form the bright fire.

The same subject is continued.

Mantra—12

तत्तदिद॒श्विनो॒रवो॑ जरि॒ता प्रति॑ भूषति । मदे॒ सोम॑स्य॒ पिप्र॑तोः ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः]

यः जरिता (मनुष्यः) पिप्रतोः अश्विनोः सकाशात् सोमस्य मदे अवः प्रतिभूषति (स तत् तत् सुखम् आप्नोति)॥

TRANSLATION

The singer of the praise, acknowledges the protection that he gets in this world in his delightful dealings, from the President of the Assembly and the Commander of the Army who are nourishers and supporters.

PURPORT

None can achieve absolute happiness without the actions performed according to the instructions of enlightened persons. Therefore these actions must be performed well.

पुनस्तौ कीदृशावित्युपदिश्यते ।

How are these (Ashivanu) is further taught in the 13th Mantra.

Mantra—13

वा॒व॒साना वि॒वस्व॑ति॒ सोम॑स्य पी॒त्या गि॒रा ।
म॒नु॒ष्वच्छ॑म्भू॒ आ ग॑तम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे वावसाना शम्भू (अध्यापकोपदेशकौ) युवां विवस्वति सोमस्य पीत्या गिराऽस्मान् मनुष्वत् आगतम् ॥

TRANSLATION

O teachers and preachers, O bringers of happiness and peace who are dwellers in joy yourselves, come to us in the light of the sun, in this world with your protective activity and noble speech like thoughtful person.

PURPORT

O men, you should cause happiness to all like benevolent who make others happy, by giving them place of residence, knowledge and light.

THE COMMENTATOR'S NOTES

(वावसाना) सुखेषु अतिशयेन वस्तारौ अत्र सुपां सुलुक् इत्याकारादेशः =Dewellers in joy-Joyous.

(विवस्वति) सूर्ये-सूर्यप्रकाशे =In the light of the sun.

(सोमस्य) उत्पन्नस्य जगतो मध्ये =In the world.

(पीत्या) रक्षिकया क्रियया=With protective activity.

(मनुष्वत्) यथा मनुष्या रक्षन्ति तद्वत् =Like a thoughtful man.

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted मनुष्वत् as यथा मनुष्या रक्षन्ति तद्वत् ।

It is in accordance with and on the authority of the passages from the Brahmanas like ये विद्वांसस्ते मनवः । (शत० ८.६.३.१८) अग्निर्होता मनुवृतः-अयम् अग्निर्हि सर्वतो मनुष्यैर्वृतः (ऐतरेय २.३४) मनुः-मनुष्यः ।

Other translators like Sayanacharya and Prof. Wilson have taken Manu here as the name of a particular King which is not correct, being opposed to the fundamental principles of the Vedic terminology as pointed out before.

Even Sayanacharya has given the etymology of Manu.

मन-ज्ञाने मन्यते जानातीति मनुः बहुलवचनादौणादिकः उसि प्रत्ययः ।

Venkata Madhava in his short commentary has translated मनुष्यवत् as रनवत् at first, but later on as an alternative has erroneously given the meaning of अपि वा मनोरिव यज्ञे । It is Rishi Dayananda alone, who has been consistent through out, unlike other commentators or translators.

तयोः सकाशात् किं प्राप्नुयुरित्याह

What should be got from them (Ashvinau) is taught in the fourteenth Mantra.

Mantra—14

युवोरुषां अनु श्रियं परिज्मनोरुपाचरत् । ऋता वनथो अक्तुभिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे ऋता (सभासेनाधिपती) यथा उषा अक्तुभिः उपाचरत् तथा ययोः परिज्मनोः युवोः (न्यायः रक्षणं च) उपाचरत् तो युवां श्रियम् अनु वनथः ॥

TRANSLATION

O president of the Assembly and Chief Commander of the Army, you who are truthful, virtuous and circumambient (going everywhere on duty) when justice and protection follow you as the dawn follows the sun and the moon, you can enjoy all prosperity of knowledge and royal wealth.

PURPORT

The ruler and the subjects should love one another intensely and thus having achieved much prosperity, should always endeavour to do good to all.

THE COMMENTATOR'S NOTES

(उषाः) सूर्यचन्द्रमसोः प्रातः प्रकाशः

The morning light of the sun and the moon.

(श्रियम्) विद्याराजलक्ष्मीम्

Prosperity of knowledge and royal wealth.

TRANSLATOR'S NOTES

Here by अश्विनौ Rishi Dayananda has taken सभासेनाधिपती as अश्व: according to वीर्यं वा अश्व: (शत० २.१.४ । २३,२४) means strength or असौ वा आदित्योऽश्व: (तैत्तिरीय० ३.६.२३.२) and both of them are full of virility and are like the sun.

(परिज्मनो:) यौ परित: सर्वत: अजतो गच्छतस्तौ

Those who go everywhere for the discharge of their duties.

अज-गतिक्षेपणयो:

पुनस्तावस्मभ्यं किं किं कुर्यातामित्युपदिश्यते ।

What should they (Ashvinau) do for us is taught in the fifteenth Mantra.

Mantra—15

उभा पिबतमश्विनोभा न: शर्म यच्छतम् अविद्रियाभिरूतिभि: ।।

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

हे सभासेनेशौ अश्विना युवाम् उभौ अमृतात्मकमोषधिरसं पिबतम् उभौ अमृतात्मकमोषव अविद्रियाभि: ऊतिभि: न: शर्म यच्छतम् ।।

TRANSLATION

O Ashvinau (The President of the Assembly and the Commander of the Army) you who pervade in all knowledge and happiness, drink the nectar-like juice of the various invigorating herbs and with your irreproachable protective activities bestow upon us happiness or suitable residence.

PURPORT

If the President of the Assembly, the Commander of the Army and other officers of the State protect their people they

also should protect them like wise. In this 46th hymn the subject mentioned in the previous hymn has been continued by the illustration of the Usha (dwan) and Ashvinau (the sun and the Moon, the earth and the sky, the teachers and preachers, the president of the Assembly and the Commander of the Army etc.) and thus it is connected with the previous hymn.

Here ends the commentary on forty sixth hymn or thirty-fifth Varga of the first Mandala of the Rigveda. Here ends the commentary of the third chapter by Swami Dayananda Saras-vati,the disciple of the great scholar Swami Virjananda Saras-vati, translated by (Acharya) Dharma Deva Vidyamartanda, Vidyavàchaspati.

—o—

ओ३म्

अथ चतुर्थाध्यायारम्भः

सप्तचत्वारिंशं सूक्तम्

HYMN XLVII

अस्य दशर्चस्य सप्तचत्वारिंशस्य सूक्तस्य प्रस्कण्व ऋषिः। अश्विनौ देवते। १.५ निचृत् पथ्या बृहती। ३.७ पथ्या बृहती। ९ विराट् पथ्या बृहती छन्दः। मध्यमः स्वरः। २.६.८ निचृत् सतः पंक्तिः। ४.१० सतः पंक्तिश्छन्दः। पंचमः स्वरः॥

Seer — Praskanva, Devata or subject — Ashvinau. Metres—Brihati and Pankti of Various kinds. Tunes — Madhyama and Panchama.

तत्राश्विभ्यां किं साधनीयमित्युपदिश्यते।

What should be accomplished by the Aṣhvinau is taught in the first mantra.

Mantra—1

अयं वां मधुमत्तमः सुतः सोम ऋतावृधा।
तमश्विना पिबतं तिरोअह्न्यं धत्तं रत्नानि दाशुषे॥

सन्धिच्छेदसहितोऽन्वयः (भाषिकृतः)।

हे ऋतावृधा अश्विना सूर्य पवनवद् वर्तमानौ (सभासेनेशौ) वां यः अयं मधुमत्तमः सोमः अस्माभिः सुतः तं तिरोअह्न्यं रसं युवां पिबतं दाशुषे रत्नानि धत्तम्॥

TRANSLATION

1. O President of the Assembly and commander of the Army who are benevolent like the sun and the air and who

grow with and are propagators of truth, please drink this sweet Soma (essence of various nourishing herbs) which we have prepared for you in day time according to the Medical Science and bestow upon the learned persons who are liberal donors of knowledge, beautiful gold or chariots etc.

PURPORT

The President of the Assembly and other officers of the State should take the essence of the herbs and being mighty should increase the prosperity of their subjects.

THE COMMENTATOR'S NOTES

(अश्विना) सूर्यपवनाविव सभासेनेशौ

=The President of the Assembly and the Commander of the Army who are benevolent like the sun and the air.

ताभ्यां साधितेन किं कर्त्तव्यमित्युपदिश्यते ।

What should be done with what has been accomplished by them (Ashvins) is taught in the 2nd Mantra.

Mantra—2

त्रिबन्धुरेणं त्रिवृतां सुपेशंसा रथेना यांतमश्विना ।

कण्वांसो वां ब्रह्मं कृण्वन्त्यध्वरे तेषां सु शृंणुतं हवंम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

हे अश्विना अग्निजल इव वर्तमानौ (सभासेनेशौ) युवां यथा कण्वासः अध्वरे येन त्रिबन्धुरेण त्रिवृता सुपेशसा रथेन देशदेशान्तरं शीघ्रं गत्वा आगत्य ब्रह्म कृण्वन्ति तथा तेन आयातम् । तेषां हवं सुशृणुतम् अन्नादिसमृद्धिं च वर्द्धयतम् ॥

TRANSLATION

2. Come O Ashvins (President of the Assembly and the Commander of the Army) who are like the fire and the water, with your three-columned, triangular chariot like aeroplane etc. beautiful of form and full of gold and other metals, as highly intelligent persons do with their charming chariots manufactured with the help of technology, going from country

to country and coming back and producing food materials. Listen to their words of wisdom and increase growth of food and other kinds of prosperity.

PURPORT

Men should visualise the practical activities along with the theoretical scientific knowledge and then should accomplish all dealings.

THE COMMENTATOR'S NOTES

(रथेन) विमानादिना
=Vehicle in the form of aeroplane etc.

(अश्विना) अग्निजले इव वर्तमानौ
=Like the fire and the water.

(कण्वासः) मेधाविनः =Wise or highly intelligent men.

(हवम्) ग्राह्यं विद्याशब्दसमूहम्
=Words of wisdom that are to be received or accepted.

TRANSLATOR'S NOTES

अश्विनौ इति पदनामसु (निघ० ५.६) पद-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च ।

So here the 3rd meaning of प्राप्ति has been taken.

व्यावहारिकसुखस्य प्रापकौ ।

=A means of worldly happiness or prosperity, fire and water combination in the form of steam engines etc. leads to comfort or सूर्यपवनौ The sun and air which lead to happiness when properly utilised.

(कण्वासः) मेधाविनः (निघ० ३.१५)

(ब्रह्म) अन्नम् =Food ब्रह्मेति अन्ननामसु (निघ० २.७)

Mantra—3

अश्विना मधुमत्तमं पातं सोमंमृतावृधा ।
अथाद्य दस्रा वसु बिभ्रता रथे दाश्वांसमुप गच्छतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे अश्विना सूर्यवायुवद् वर्तमानौ दस्रा बिभ्रतौ ऋतावृधा सभासेनाध्यक्षौ युवाम् अद्य मधुमत्तमं सोमं पातम् अथ (उक्ते रथे स्थित्वा) दाश्वांसम् उप गच्छतम् ॥

TRANSLATION

O Ashvins (The President of the Assembly and the commander of the Army) who are benevolent like the sun and the air, destroyers of miseries, possessors of the best wealth, (of wisdom and knowledge etc.) increasers or supporters of truth, protect or preserve the sweet juice of heroism and approach a man of charitable disposition, sitting in your vehicle like the aeroplane etc.

PURPORT

As the sun and air dispel darkness and help in the growth of Soma and other plants, in the same manner, the President of the Assembly and commander of the army destroy misery and increase the wealth or prosperity by making proper arrangements for their growth.

THE COMMENTATOR'S NOTES

(सोमम्) वीररसादिकम् = The Juice of heroism.

(दस्रा) दुःखोपक्षेतारौ = Destoyers of miseries.

TRANSLATOR'S NOTES

Rishi Dayananda has taken Soma here as वीररसादिकम् for which the following passages of the Brahmanas may be quoted—

रेतः सोमः । (कौषीतकी ब्रा० १३.७) रेतो वै सोमः (शतपथ ब्रा० १.६.२.६ । २.५.१.६)रसः-सोमः (शत० ७.३.१.३)

पुनस्तौ कीदृशावित्युपदिश्यते ।

How are the Ashvins is taught further in the fourth Mantra.

Mantra—4

त्रिषधस्थे बर्हिषि विश्ववेदसा मध्वा यज्ञं मिमिक्षतम् ।
कण्वासो वां सुतसोमा अभिद्यवो युवा हवन्ते अश्विना ॥

सन्धिच्छेदसाहितोऽन्वयः (ऋषिकृतः) ।

हे विश्ववेदसा अश्विना इव वर्तमानौ (सभासेनेशौ) युवां यथा अभिद्यवः सुतसोमाः कण्वासः (विद्वांसः) त्रिषधस्थे बर्हिषि मध्वा (मधुरेण) रसेन वां यज्ञं च हवन्ते तथा मिमिक्षतम् ॥

TRANSLATION

O President of the Assembly and commander of the Army who pervade (discharge) the duties of the Kshatriyas, as Wise men who are possessors of abundent food and wealth or are knowers of all objects, who are shining on all sides with knowledge and have accomplished many works with the proper use of electricity who have expressed the essence of herbs and other articles invite you and prepare sweet juice for your drink, performing Yajna in the form of industrial work in the atmosphere which is associated with the earth, water and air, so you should also sprinkle the water of happiness and joy on all.

PURPORT

As men can go everywhere after acquiring knowledge from the learned people, manufacturing various vehicles and combining water in proper proportion, they cannot do so otherwise.

THE COMMENTATOR'S NOTES

(अभिद्यवः) अभितः सर्वतो द्यवः दीप्ता विद्या विद्युदादयः पदार्थाः साधिता यैस्ते

=Those who shine on all sides with knowledge and have accomplished many works with the proper use of electricity.

(अश्विना) अध्यापकोपदेशकौ

=Pervading in or discharging the duties of the Kshatriyas (अशूङ्-व्याप्तौ Tr.)

Mantra—5

याभिः कण्वमभिष्टिभिः प्रावतं युवमश्विना ।
ताभिः ष्वस्माँ अवतं शुभस्पती पातं सोममृतावृधा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे ऋतावृधा शुभस्पती अश्विना सूर्याचन्द्रमोगुणयुक्तौ युवं याभिः अभिष्टिभिः सोमं कण्वं च पातं ताभिः अस्मान् सु प्रावतं याभिः अस्मान् पातं ताभिः सर्वान् अवतम् ॥

TRANSLATION

O President of the Assembly and Commander of the Army, who are endowed with the attributes of the sun and the moon, who increase with the observance of truth and are its supporters, who are guardians of all good deeds, protect and preserve us with those noble desires by which you protect the true wealth and a wise man.

PURPORT

The President of the Assembly and the commander of the Army should protect their subjects and their armies incessantly as they preserve their own wealth.

THE COMMENTATOR'S NOTES

(अश्विना) सूर्याचन्द्रमसाविव सभासेनाध्यक्षौ

=The President of the Assembly and the commander of the Army who shine on account of their merits like the sun and the moon.

TRANSLATOR'S NOTES

For the meaning of the word Ashvinau as सूर्याचन्द्रमसौ or the sun and the moon, there is the clear authority of Yaskacharya in Nirukta 12.1

तत्कावश्विनौ ? द्यावापृथिव्यावित्येके । अहोरात्रावित्येके । सूर्याचन्द्रमसावित्येके । (निरुक्ते १२.१)

Having taken this third meaning, Rishi Dayananda has taken the President of the Assembly and the Commander of the Army by the way of illustration as acting or shining like the sun and the moon.

It is wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take कण्व as the name of a particular sage, whereas according to the Vedic Lexicon-Nighantu 3.15 it simply means — a highly intelligent or wise person.

कण्व इति मेधाविनामसु पठितम् (निघ० ३.१५)

Rishi Dayananda's interpretation is in accordance with and based upon this authority.

The same subject is continued.

Mantra—6

सुदासे दस्रा वसु बिभ्रता रथे पृक्षो वहतमश्विना ।
रयिं समुद्रादुत वा दिवस्पर्यस्मे धत्तं पुरुस्पृहम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे दस्रा वसु बिभ्रता अश्विना इव युवां सुदासे रथे समुद्रात् उत वा दिवः पारे अस्मे पृक्षः वहतम्, पुरुस्पृहं रयिं च परिधत्तम् ॥

TRANSLATION

O President of the Assembly and Commander of the Army who are full of wealth, destroyers of your enemies, possessing wealth of various kinds, come to us sitting in the Vehicle like the aeroplane which has in it many good servants or workers bringing knowledge which gives happiness, pertaining to the atmosphere or the brilliant sun and wealth desired by many whether from the firmament or the sky beyond.

PURPORT

The Officers of the State like the President of the Assembly and others should obtain much wealth for the welfare of the

army and the people should manufacture many vehicles like the aeroplane to take wealth away to distant places beyond the seas for business etc. and should make all happy.

THE COMMENTATOR'S NOTES

(पृक्षः) सुखसम्पर्कनिमित्तं विज्ञानम् (अत्र पृची धातो-र्बाहुलकादौणादिकोऽसुन्प्रत्ययः तस्य सुडागमश्च
=Knowledge which causes happiness.

The same subject is continued—

Mantra—7

यन्नासत्या परावति यद्वा स्थो अधि तुर्वशे ।
अतो रथेन सुवृता न आ गतं साकं सूर्यस्य रश्मिभिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे नासत्यौ अश्विनौ युवां यत् सुवृता रथेन यद् (यतः) परावति देशे तुर्वशे अधिस्थः तेन अतः सूर्यस्य रश्मिभिः साकं नः (अस्मान्) आगतम् ॥

TRANSLATION

O Ashvins (President of the Assembly and the Commander of the Army) who are truthful in mind, word and deed, whether you abide far off or close at hand, come to us in your well-constructed vehicle like the aeroplane etc. with the rays of the sun, approach a person who is endowed with Vehicle and technical knowledge.

PURPORT

It is the duty of the President of the Council of Ministers and the Commander of the Army to make arrangements for the construction of such vehicles as may travel in the firmament and take to distant countries.

THE COMMENTATOR'S NOTES

(तुर्वशे) वेदशिल्पविद्यावति मनुष्ये तुर्वश इति मनुष्य-नाम (निघ० २.३) =In a learned person.

TRANSLATOR'S NOTES

Deva Raja Yajva in his commentary on the Nirukta, explains Turvasha (तुर्वशा) in various ways, the following of which is specially worth-mentioning.

चतुर्षु धर्मार्थकाममोक्षेषु वश एषाम् इति चतुर्वशाः सन्तः चकारलोपेन तुर्वशाः तुर्वशेष्वगन्महि (ऋ० ५.७. ३३.४) इति निगमः वश-कान्तौ

Desirous of four objects of human life i. e. Dharma (righteousness) Artha (achievement of wealth) Kama (fulfilment of noble desires) and Moksha (emancipation).

(२) तुर्वशे इति अन्तिक नाम (निघ० २.१६)

Near or close at hand.

The same subject is continued.

Mantra—8

अर्वाश्वा वां सप्तयोऽध्वरश्रियो वहन्तु सवनेदुप ।
इषं पृञ्चन्ता सुकृते सुदानव आ बर्हिः सीदतं नरा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अर्वाञ्चा पृञ्चन्ता नरा (सभासेनेशौ) युवां ये वां सप्तयः सुकृते सुदानवे (जनाय) च एषां बर्हिः सवना अध्वरश्रियः घ उप आवहन्तु तान् उपासीदतम् ॥

TRANSLATION

O guides of men, endowed with speed or active and establishing contact among people, O President of the Assembly and Commander of the Army, may your horses in the form of steam engines etc. take you to the pious and liberal donor and their Yajnas. Sit on the suitable good seat. Bestow food upon them and other good things fulfilling their noble desires and bringing to them the prosperity of inviolable vast State.

PURPORT

The officers and people of the State should give to one another good things and thus enjoy happiness.

THE COMMENTATOR'S NOTES

[अर्वाञ्चा] अर्वतः वेगान् अञ्चतः-प्राप्नुतः तौ

=Full of speed.

(सप्तयः) वाष्पादयोऽश्वा येषां ते, सप्तिरित्यश्वनाम (निघ० १.१४)

=Horses in the form of steam engines etc.

(इषम्) श्रेष्ठाम् इच्छाम् उत्तमम् अन्नादिकं वा

=Noble desire or good food etc.

(बर्हिः) अन्तरिक्षम्, उत्तमं वस्तुजातम्

=Firmament, good things.

बर्हिरित्यन्तरिक्ष नाम (निघ० १.३)

TRANSLATOR'S NOTES

बर्हिः (Barhih) has been interpreted by Rishi Dayananda as उत्तमं वस्तुजातम् or good things. बर्हिरिति पदनामसु (निघ० ५.२) पद-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च by taking the third meaning, it means सुखप्रापकम् i. e. a good thing that causes happiness. बृह-वृद्धौ or बर्हिषि महन्नाम (निघ० ३.३) Great or good.

The same subject is continued—

Mantra—9

तेन॑ नासत्या ग॑तं रथे॑न सूर्य॑त्वचा येन॒ शश्व॑दूहथु॑र्दाशुषे॒-

वसु॒ मध्वः॒ सोम॑स्य पी॒तये॑ ॥

सन्धिच्छेदसाहितोऽन्वयः (ऋषिकृतः)

हे नासत्या युवां येन सूर्यत्वचा रथेन आगतं तेन दाशुषे मध्वः सोमस्य पीतये शश्वत् वसु ऊहथुः (प्रापयतम्) ॥

TRANSLATION

O embodiments of truth, come on your vehicle like the aeroplane etc. shining like the sun and bring wealth (of all kinds) to the liberal donor for drinking sweet Soma (herbal juice) and enjoying prosperity.

THE COMMENTATOR'S NOTES

(रथेन) विमानादिना

=With the vehicle like the aeroplane etc.

(सोमस्य) पदार्थसमूहस्य =Of various article

(पीतये)पानाय भोगाय वा=For drinking or enjoyment.

TRANSLATOR'S NOTES

As the word सोम (Soma) is derived from षु-प्रसवैश्वर्ययोः taking the second meaning of wealth or of the articles produced, it may mean पदार्थसमूहः besides Soma Juice with which पीतये-पानाय has been used in the Mantra and in the Rishi's commentary.

(षूयन्ते-उत्पद्यन्ते ये ते पदार्थाः ऋ० १.२३.१ भाष्ये)

पुनरेतौ प्रति प्रजाः किं कुर्युरित्युपदिश्यते ।

What should the people towards these Ashvinau is taught in the tenth Mantra.

Mantra—10

उक्थेभिरर्वागवसे पुरूवसू अर्कैश्च नि ह्वयामहे ।
शश्वत्कण्वानां सदसि प्रिये हि कं सोमं पपथुरश्विना ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे पुरुवसू प्रवसे अश्विना वयम् उक्थेभिः अर्कैः यत्र कण्वानां प्रिये संदसि यौ युवां निह्वयामहे तत्र अर्वाक् तौ शश्वत् कं प्राप्नुतं हि सोमं च पपथुः ॥

TRANSLATION

O learned President of the Assembly and the Commander of the Army who are like the sun and the air and manifesters of Dharma (righteousness and justice) with the Vedic hymns or the words used by truthful learned persons, we call on you for protection in the well-beloved assembly of wise men which fulfils all noble desires. May you ever come and drink the

Soma (essence of various invigorating herbs) which causes happiness.

PURPORT

The officers and people of the State should attend the assembly of the learned persons and should listen to their sermons, so that they may know their duties well.

THE COMMENTATOR'S NOTES

(उक्थेभिः) वेदस्तोत्रैः अधीतवेदाप्तोपदिष्टवचनैर्वा

With the Vedic hymns or the words of those who have studied the Vedas.

(अर्कैः) मन्त्रैर्विचारैर्वा

=With the Mantras or noble thoughts.

अर्को मन्त्रो भवति यत् एनेन अर्चन्ति (निघ० ५.४)

(अश्विना) वायुसूर्याविव वर्तमानौ धर्मन्याय प्रकाशकौ

Persons who manifest righteousness and justice and are like the air and the sun.

In this hymn, the duties of the kings and their subjects have been stated. so it is connected with the previous hymn. Here ends the commentary on the forty-seventh hymn and second Varga of the first Mandala of the Rigveda Sanhita.

—o—

अष्टचत्वारिंशं सूक्तम्

HYMN XLVIII

अस्य षोडशर्चस्य सूक्तस्य प्रस्कण्व ऋषिः । उषा देवता । १.३.७.९ निचृत् पथ्या बृहती च छन्दः । मध्यमः स्वरः । ४.६.१४ विराट् सतः पंक्तिः । २.१०.१६ निचृत् सतः पंक्तिः । ८ पंक्तिश्छन्दः । पंचमः स्वरः ॥

Seer — Praskanva. Devata or subject — Usha, Metres. Brihati and Pankti in various forms. Tunes — Madhyama and Panchama.

अथोषर्वत् कन्यकानां गुणाः सन्तीत्युपदिश्यते ।

Now the attributes of the girls like the Dawn are taught in the first Mantra.

Mantra—1

सुह वामेनं न उषो व्युच्छा दुहितर्दिवः ।
सुह द्युम्नेनं बृहता विभावरि रायां देवि दास्वंती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे दिवः दुहितः उषर्वत् वर्तमाने विभावरि देविकन्ये दास्वती त्वं बृहता वामेन द्युम्नेन राया सह नः व्युच्छ ॥

TRANSLATION

O brilliant girl shining with wisdom and good education who art like the dawn, the daughter of the sun, O diffuser of light, dawn upon us with great illumination in the form of knowledge and culture. O girl of liberal disposition, dawn upon us with admirable beauty of wisdom and prosperity of vast and good Government.

PURPORT

As the dawn makes men industrious, impelling them to be active and making them happy with the achievement of great substance and when in the evening, she makes them retire, in the same manner, the parents should urge upon their daughters to acquire wisdom and good education.

THE COMMENTATOR'S NOTES

(द्युम्नेन) प्रकाशेनेव विद्यासुशिक्षारूपेण

=With the light in the form of wisdom and good education.

(देवि) विद्या सुशिक्षाभ्यां द्योतमाने

पुनः सा कीदृशी किं करोतीत्युपदिश्यते ।

How is Usha and what does she do is taught in the Second Mantra.

Mantra—2

अश्वा॑वती॒र्गोम॑तीर्वि॒श्वसु॑विदो॒ भूरि॑ च्यवन्त॒ वस्त॑वे ।

उदी॑रय॒ प्रति॑ मा सू॒नृता॑ उषश्चोद॒ राधो॑ म॒घोना॑म् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे उषरिव स्त्रि त्वम् अश्वावतीः गोमतीः विश्वसुविदः सूनृताः वाचः वस्तवे भूरि उदीरय (ये व्यवहारेभ्यः) च्यवन्त तेषां मघोनां सकाशात् राधः चोद (प्रेरय ताभिः मां प्रति आनन्दय) ॥

TRANSLATION

O woman who art like the dawn, thou shouldst utter many true and sweet words which describe the attributes of the cows, the horses and give true knowledge of all objects in order to live in the world happily. From those wealthy persons who go astray from the path of their duty, take away wealth or induct them to spend it for noble purposes and make me happy thereby.

PURPORT

As the charming dawn makes all beings happy, in the same manner, wives should constantly make their husbands, and other relations, delighted and full of joy.

पुनः सा कीदृशी भवेदित्युपदिश्यते ।

How should a woman be is taught in the third mantra.

Mantra—3

उवासोषा उच्छाच्च नु देवी जीरा रथानाम् ।
ये अस्या आचरणेषु दध्रिरे समुद्रे न श्रवस्यवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

या स्त्री उषा इव वर्तमाना जीरा देवी रथानां मध्ये उवास ये अस्या आचरणेषु समुद्रे न श्रवस्यवः दध्रिरे ते रथानाम् उच्छात् नु अध्वानं तरन्ति ॥

TRANSLATION

A woman who is beautiful and pleasant like the dawn, active and giver of pleasure and happiness travels by various pleasant vehicles. Those who are pleased with their (wives') good conduct and love them, enjoy happiness, as those who are desirous of wealth and send their ships to sea.

PURPORT

It is only a person who gets a learned wife, quite agreeable to him enjoys happiness and none else (as a house holder).

THE COMMENTATOR'S NOTES

(जीरा) वेगयुक्ता = Full of speed or active.

(देवी) सुखदात्री = Giver of pleasure.

TRANSLATOR'S NOTES

देवो दानाद् वा दीपनाद् वा द्योतनाद्वा (निरुक्ते ७.४.१६)

So the first meaning of देव given by Yaskacharya in the Nirukta has been taken here by Rishi Dayananda.

य उषसि योगमभ्यस्यन्ति ते किं प्राप्नुवन्तीत्याह

Those who practise Yoga in the Dawn, what do they attain is taught in the fourth mantra.

Mantra—4

उषो ये ते प्र यामेषु युञ्जते मनो दानायं सूरयः।
अत्राह तत्कण्व एषां कण्वतमो नामं गृणाति नृणाम्॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

हे विद्वन् ये सूरय: (तव सकाशात् उपदेशं प्राप्य) अत्र उषर्यामेषु दानाय मन: अह प्रयुंजते ते सिद्धा भवन्ति य: कण्व: एषां नृणां नाम गृणाति स कण्वतम: जायते॥

TRANSLATION

O learned man, those educated devotees who having taken instructions from you practise Yoga and meditate upon God by fixing their minds on Him at the dawn in order to give true knowledge to others, become siddhas (accomplished persons). The wise man who glorifies these true leaders of knowledge and Dharma (righteousness) becomes the wisest among men.

PURPORT

Those men who sitting in a quiet and pure solitary place, practise nine parts of Yoga including Sanyama, become siddhas, pure in mind word and deed. Those who associate with them and serve them also purify their minds and become seekers after Atma (God and Soul) and Yoga.

THE COMMENTATOR'S NOTES

(दानाय) विद्यादिदानाय=For giving true knowledge.

(कण्वतम:) अतिशयेन मेधावी =The wisest

TRANSLATOR'S NOTES

The very use of the word कण्वतम in superlative form of Kanva makes it quite clear that Kanva cannot be taken as a proper noun. Superlative degree is not used after the proper

noun in any language, yet Sayanacharya, Wilson, Griffith and others have committed the mistake of taking it as the name of a particular sage. As a matter of fact, as has been pointed out before, Kanva-according to the Vedic Lexicon-Nighantu 3.15 means a highly intelligent or wise man.

कण्व इति मेधाविनाम (निघ० ३.१५)

The nine parts of the Yoga including Sanyama are यम, नियम, आसन (Posture) प्राणायाम (Control of breath) प्रत्याहार (Withdrawing mind from external objects) धारणा (concentration) ध्यान (Meditation) समाधि (Perfect concentration and ecstasy) and संयम (Combination of the last three).

The Yamas are five अहिंसा (Harmlessness or non-violence) सत्य (Truth) अस्तेय (non-theft) ब्रह्मचर्य (Continence) अपरिग्रह (Non-covetousness). The Niyamas are also five शौच (Cleanliness). सन्तोष Contentment) तपः (Austerity or hardihood) स्वाध्याय (Study of the scriptures) and ईश्वरप्रणिधान (consecration to God).

पुनः सा किं करोतीत्युपदिश्यते ।

What does Usha do is taught in the fifth-Mantra.

Mantra—5

आ घा योषेव सूनर्युषा याति प्रभुञ्जती ।
जरयन्ती वृजनं पद्वदीयत उत्पातयति पक्षिणः ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः]

या योषा इव प्रभुंजती सूनरी जरयन्ती उषा यद्वत् ईयते वृजनं याति पक्षिणः उत्पातयति तस्यां सर्वैः योगः अभ्यसनीयः ॥

TRANSLATION

All should practise Yoga at Dawn who comes daily like a Matron, the directress of household duties, and good nourisher of the family conducting all transient creatures to decay; at her coming, each biped strirs and she makes the birds of air fly up.

PURPORT

As the Usha (Dawn) is pure and giver of happiness and suitable for the practice of Yoga, so the women should be.

THE COMMENTATOR'S NOTES

(प्रभुंजती) प्रकृष्टं पालनं कुर्वंती

=Sustaining or nourishing well by cooking nutritious food and looking after them.

[भुज-पालनाभ्यवहारयो:—Tr.]

The same subject is continued—

Mantra—6

वि या सृजति समनं व्य१र्थिनः पदं न वेत्योदती ।
वयो नकिष्टे पप्तिवांस आसते व्युष्टौ वाजिनीवति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:) ।

हे योगिनि स्त्रि ! यथा या ओदती न किः वाजिनीवती उषाः अर्थिनः पदं न समनं विवेति विसृजति यस्याः व्युष्टौ पप्तिवांसः वयः आसते [सा वेला ते योगाभ्यासार्था अस्ति इति मन्यस्व] ॥

TRANSLATION

O Yogini (Noble woman engaged in the practice of Yoga) you should be like the Dawn who is shedder of dews, who animates the diligent for the battle of life or sends the busy forth, each man to his pursuit, who is active, who knows not delay, after whose rising, birds that have flown forth no longer rest. You should know that the time of dawn is meant for your practice of Yoga.

PURPORT

As women get their objects by dealing with labour, in the same manner, the dawn with her light gets the right of her dealing. As she awakens all people by creating the day and sends them to pursue their different vocations and makes them

rest at night, the woman should also behave like her. She should make all busy by her own example and dispel all darkness of ignorance.

THE COMMENTATOR'S NOTES

[वाजिनीवती] बह्व्य: वाजिन्य: क्रिया विद्यन्ते यस्यां सा =For whom there are many movements, active.

[समनम्] समीचीनं संग्रामम् । समनमिति संग्रामनाम [निघ० २.१७] =Good battle of life.

The same subject is continued;

Mantra—7

एषायुक्त परावतः सूर्यस्योदयनादधि ।
शतं रथेभिः सुभगोषा इयं वि यात्यभि मानुषान् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

[हे स्त्रियः] यूयं यथा एषा उषाः परावतः सूर्यस्य उदयनात् अधि अभि अयुक्त यथा इयं सुभगा रथेभिः शतं मानुषान् वियाति [तथा एव युक्ता भवत] ॥

TRANSLATION

O women, as this auspicious Ushas (Dawn), has harnessed her vehicles from afar, before the rising of the sun, and as borne on a hundred chariots of rays she advances on her way to men, in the same way, you should also be.

PURPORT

As chaste women serve their husbands regularly, as the Association of the Dawn with the objects is from a distance, in the same manner, the marriage of the bridegrooms should be arranged with the brides of distant places, so that the love between them may ever grow. The marriage between parties living close to each other causes trouble, while as that of the matches belonging to distant places is generally source of happiness.

THE COMMENTATOR'S NOTES

[परावतः] दूरदेशात् [परावत इति दूरनाम निघ. ३.२६]

=From a distant place.

पुनः सा (उषाः) कीदृशीत्युपदिश्यते ।

How is that Usha is taught further in the 8th Mantra.

Mantra—8

विश्व॑मस्या चक्ष॑से जगज्ज्योति॑ष्कृणोति सूनरी॑ ।

अप द्वेषो॑ मघोनी दुहिता दिव उषा उच्छदप स्रिधः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे स्त्रियः यूयं यथा मघोनी सूनरी दिवः दुहिता इव उषा जगत् चक्षसे ज्योतिः कृणोति, स्रिधः अप द्वेषः अप उच्छत् (दूरतः विवासयति अस्याः चक्षसे विश्वं नानाम तथा पत्यादिषु वर्तध्वम्) ॥

TRANSLATION

O women, you should behave towards your husbands and others as the Dawn who is the daughter of the sky, good leader of the day, to meet whose glance all living creatures bend down, who lights up or illuminates the world, bringer of good, who drives away the malevolent and wild beasts, thieves and robbers and at whose appearance all bow to God in reverence.

PURPORT

As a good woman accomplishes all good works casting aside all obstacles, in the same way, the Dawn drives away with her light robbers, thieves and enemies and helps to accomplish noble acts.

TRANSLATOR'S NOTES

Unlike most of the translators or commentators of the Rigveda, Rishi Dayananda has taken the word Ushas (उषाः) for a noble wife also, for which there is the following clear

authority from the Brahmana, besides the Vedic hints like योषेव सूनरी (ऋ० १.४८.५) which even Sayanacharya explains as "सुष्ठु गृहकृत्यस्य नेत्री गृहिणी इव" (सायणाचार्यः) and which Prof. Wilson following him translates as "like a Matron, the directress of household duties (Wilson). In the Shatpath Brahmana 6.1.3.7 we find भूतानां गृहपतिः आसीत् उषाः पत्नी । Here by Usha is meant wife.

So Rishi Dayananda's interpretation is well-authenticated.

पुनः सा कीदृशी सती किं कुर्यादित्युपदिश्यते ।

How should she (Usha) be is taught further in the 9th Mantra.

Mantra—9

उष आ भाहि भानुना चन्द्रेण दुहितर्दिवः ।
आवहन्ती भूर्यस्मभ्यं सौभगं व्युच्छन्ती दिविष्टिषु ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे दिवः दुहितः इव वर्तमाने स्त्रि ! यथा उषा भानुना चन्द्रेण अस्मभ्यं भूरि सौभगम् आवहन्ती दिविष्टिषु व्युच्छन्ती सती त्वं (विद्याशमाभ्याम्) आभाहि ॥

TRANSLATION

O woman like the Dawn the daughter of the Sun, as the dawn taking lustre from the sun and the moon shines bringing us everyday much happiness and scattering darkness,living in the shining light, in the same manner, you should shine with knowledge and peace.

PURPORT

As a good girl illuminates both the families of her parents and husband, in the same way, the Dawn reveals both gross and subtle objects.

THE COMMENTATOR'S NOTES

(व्युच्छन्ती) निवासं कुर्वन्ती उच्छ—विवासे
=Residing or living.

(दिविष्टिषु) प्रकाशितासु कान्तिषु =Shining lustres.

पुनः सा कीदृशी किं कुर्यादित्युपदिश्यते

What should she (Usha) do is taught in the tenth Mantra.

Mantra—10

विश्वस्य हि प्राणनं जीवनं त्वे वि यदुच्छसि सूनरि ।
सा नो रथेन बृहता विभावरि श्रुधि चित्रामघे हवम् ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः]—

हे सूनरि विभावरि चित्रामघे स्त्रि ! यथा उषा बृहता (महता) रथेन (रमणीयेन स्वरूपेण वर्त्तते) यस्यां विश्वस्य (प्राणिजातस्य) हि प्राणनं (जीवनं सम्भवति) तथा त्वे (त्वयि) अपि अस्तु यद् (या) त्वं नः उच्छसि सा अस्माकं हवं श्रुधि ॥

TRANSLATION

O noble woman, good leader of domestic dealings, shining in various ways on account of your virtues, possessor of wondrous wealth, as the dawn comes in beautiful form in her lofty car (so to speak) and in each living creature's breath and life, O lady of light, you should also be like her, giving new life to all. You who make us happy, listen to our words of wisdom that must be heard and taught.

PURPORT

As all living creatures are pleased with and get happiness by the dawn, in the same manner, those husbands who are pleased and contented with their noble wives, enjoy all happiness and bliss.

THE COMMENTATOR'S NOTES

(हवम्) श्रोतव्यं श्रावयितव्यं वा शब्दसमूहम्

=The group of words that are to be heard and taught.

(सूनरी) सुष्ठुतया व्यवहारनेत्री
=Good leader of domestic dealings.

(रथेन) रमणीयेन स्वरूपेण विमानादिना वा
=With beautiful form or aeroplane etc.

पुनः सा कीदृशीत्युपदिश्यते ।

How is she (Usha) is taught further in the 11th Mantra.

Mantra—11

उषो वाजं हि वंस्व यश्चित्रो मानुषे जने ।
तेना वह सुकृतो अध्वराँ उप ये त्वा गृणन्ति वह्नयः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे उषर्वद् वर्तमाने स्त्रि ! त्वं यः चित्रः सुकृतः तव पतिः वर्तते तस्मिन् मानुषे जने वाजं हि वंस्व ये वह्नयः येन अध्वरान् उपगृणन्ति (त्वां च उपदिशन्ति) तेन तान् आ वह (समन्तात् प्राप्नुहि) ॥

TRANSLATION

O virtuous woman like the Dawn, give food and knowledge to your meritorious or noble husband who among men is illustrious on account of knowledge, Dharma (righteousness) and other virtues. Approach on all sides those righteous learned persons of good character and temperament who praise and teach you about the inviolable dealings (duties) of the household life in order to gain more and more knowledge.

PURPORT

O men, as the sun makes all beings delighted after turning the Dawn into day, in the same manner, you should please and adorn your wives and wives should please you. In this way, by mutual love and service all should enjoy happiness.

पुनः सा किं कुर्यादित्युपदिश्यते ।

What should she (Usha) do is further taught in the 12th Mantra.

Mantra—12

विश्वान्देवाँ आ वह सोमपीतयेऽन्तरिक्षादुषस्त्वम् ।
सास्मासु धा गोमदश्वावदुक्थ्यमुषो वाजं सुवीर्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे उषर्वद् वर्तमाने स्त्रि ! अहं सोमपीतयेऽन्तरिक्षाद्विमान् विश्वान् देवान् यां त्वां च प्राप्नोमि सा त्वम् एतान् आवह । हे उषर्वत् सर्वेष्टप्रापिके त्वम् अस्मासु उक्थ्यं गोमत् अश्ववत् सुवीर्यं वाजं धाः (धेहि) ॥

TRANSLATION

O noble woman charming like the Dawn, as I get from the firmament all divine objects, pure air etc. for drinking the essence of herbs, you should also get them and bear all divine virtues in your heart. O lady, fulfiller of all desires benevolent like the Dawn, bestow upon us excellent and invigorating food and knowledge, along with noble speech and strength, the cattle and the horses and fire etc.

PURPORT

As this Dawn by her appearance causes us to attain pure water, air and light etc., removing all evils and revealing all noble objects, a noble lady should be of the same nature in the discharge of her domestic duties.

The same subject is continued—

Mantra—13

यस्या रुशन्तो अर्चयः प्रति भद्रा अदृक्षत ।
सा नो रयिं विश्ववारं सुपेशसमुषा ददातु सुग्म्यं ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः]

हे स्त्रि ! यस्याः रुशन्तः भद्रा अर्चयः प्रत्यदृक्षत सा उषा नः विश्ववारं सुयशसं रयिं सुरम्यं सुखं च यथा ददाति तथा सती हि एतत् सर्वं भवती ददातु ॥

TRANSLATION

O noble woman, as the Ushas (Dawn) whose bright auspicious rays are visible all around, gives us desirable, agreeable and easily attainable wealth in the form of health and happiness, in the same manner, you should also give all this and gladden us.

PURPORT

As without the Dawn which is followed by day, works cannot be accomplished easily and things cannot be seen in their true form, in the same manner, without a chaste and noble woman, domestic happiness cannot be attained.

THE COMMENTATOR'S NOTES

(सुम्नयम्) सुखेषु भवम् आनन्दम् सुम्मम् इति सुखनाम (निघ० २.६) =Bliss born out of delight.

(सुपेशसम्) शोभनं पेशः रूपं यस्मात् तत्=Beautiful.

The same subject is continued—

Mantra—14

ये चिद्धि त्वामृषयः पूर्व ऊतये जुहूरेऽवसे महि ।
सा नः स्तोमाँ अभि गृणीहि राधसोषः शुक्रेण शोचिषा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे उषर्वद् वर्तमाने महि (विदुषि स्त्रि) ये पूर्वे ऋषयः ऊतये अवसे त्वां जुहुरे (शब्दयेयुः) सा त्वं शुक्रेण शोचिषा राधसा नः (अस्मभ्यम्) चित् स्तोमान् हि अभिगृणीहि ॥

TRANSLATION

O learned lady, Praise-worthy like the Dawn, as Rishis-experienced knowers of the secret meanings of the Vedas instruct you for the attainment of virtues and for protection, you should also be radiant with pure light and wealth and accept our praises, giving good knowledge to all.

PURPORT

None should imitate foolish people. As learned persons reveal the attributes of all objects and thereby spread knowledge and do good to all and as this Usha (Dawn) makes all happy by manifesting all objects by her light, in the same manner, women endowed with wisdom should adorn and illuminate the knowledge of all sciences in the world.

THE COMMENTATOR'S NOTES

(ऋषयः) वेदार्थविदो विद्वांसः

=Learned persons who are knowers of secret meanings of the Vedas.

(ऊतये) अतिशयेन गुणप्राप्तये

=For the attainment of virtues.

(जुहुरे) शब्दयन्ति =Instruct or teach.

पुनः सा किं करोतीत्युपदिश्यते

What does she (Usha) do is taught further in the fifteenth Mantra.

Mantra—15

उषो यदद्य भानुना वि द्वारांवृणवो दिवः ।

प्र नो यच्छतादवृकं पृथु छर्दिः प्र देवि गोमतीरिषः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे देवि स्त्रि ! त्वं यथा उषा अद्य भानुना द्वारः अवृणवः यथा च नः यत् अवृकं पृथुछर्दिः दिवः गोमतीः इषः च यथा विप्रयच्छतात् ।

TRANSLATION

O lady of divine virtues, as the Dawn hath set open to-day (as usual) the doors of the house and senses with her light, grant us a uspacious ands ecure habitation, free from the fear of wild beasts and source of happiness in all seasons.Fulfil our noble desires including those of having good milch cows.

PURPORT

As the Dawn manifests by her light all the paths and doors, in the same manner, men should build houses that may be source of happiness in all seasons and by keeping there all enjoyable necessary objects should always be delighted.

पुनः सा केन किं दद्यादित्युपदिश्यते ।

What should she (Usha) give with what is taught in the 16th Mantra.

Mantra—16

सं नो राया बृहता विश्वपेशसा मिमिक्ष्वा समिळाभिरा ।
सं द्युम्नेन विश्वतुरोषो महि सं वाजैर्वाजिनीवति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे उषर्वद् वर्तमाने वाजिनीवती महि [विदुषिस्त्रि] यथा उषा विश्वपेशसा बृहता सं विश्वतुरा संद्युम्नेन राया सम् इडाभिः संवाजैः नः सुखयति [तथा एतैः त्वम् अस्मान् सुखय] ॥

TRANSLATION

O highly learned noble active lady like the Dawn, as Dawn makes us happy with abundant and multiform wealth, adorable wealth, with reputation, with noble speech and policy, with the light of knowledge and Dharma, which makes us active, with food, you should also gladden us by supplying these means. (All this is the result of meditation at the Dawn which gives us power to discharge our duties well) Tr.

PURPORT

Men should possess the knowledge of the attributes of the Dawn as taught by the learned and thereby acquire with exertion all objects that cause happiness. It is by the proper training or education given by the mothers that children become good.

In this hymn, the attributes of girls and women have been taught by the illustration of the Dawn, and so this hymn is connected with the previous hymn. Here ends the comment-ary on the 48th Hymn of the Ist Mandala of the Rigveda.

TRANSLATOR'S NOTES

Skanda Swami, Sayanacharya, Wilson, Griffith and other translators of the Rigveda, have taken the word Ushas used in the Mantras in the sense of external Dawn, while Rishi Daya-nanda taking into consideration adjectives like सूनरी (Good leader or Excellent Guide in the words of Griffith) प्रभुंजती (nourisher) चित्रामहे (of wondrous wealth) सूनृते [ईरयन्ती (Speaking true and sweet words) etc. and on the authority of the Brahmanic passages like भूतानां पतिर्गृहपतिरासीदुषा: (शत० ६.१.३.७) has taken it to mean an educated noble lady also who burns up all evils उष-दाहे उच्छ-विवासे who makes her husband live in happiness.

Shri Kapali Shastrif ollowing Shri Aurobindo—a great Yogi has given spiritual interpretation of this and other hymns concerning the Ushas, criticising Shri Sayanacharya and his followers as स्थूलपक्षीया: giving gross or mere external meaning, not going deep to know the secret meaning of the Mantras. He takes Ushas as the Divine Dawn of spiritual illumination.

(दिव्य ज्ञान प्रभात:) ज्योति: कृणोति सूनरी (म० ८) he explains as सूर्यात्मक सत्य ज्योति: प्रादुर्भावयति = generates true spiritual light. मघोनी he takes not as full of opulent material wealth but as दिव्यधन-सम्पन्ना Full of Divine Wealth of wisdom and peace etc. This spiritual interpretation is also worth-considering for all seekers after the secret of the Vedas.

एकोनपंचाशं सूक्तम्

Hymn XLIX.

अस्यैकोन पंचाशस्य सूक्तस्य प्रस्कण्व ऋषिः । उषा देवता । निचृदनुष्टुप् छन्दः । गान्धारः स्वरः ॥

Seer — Praskanva. Devata or subject—Usha, Metre-Nichrit Anushtup. Tune Gandhara.

तत्रादिमे मन्त्रे उषदृष्टान्तेन स्त्रीकृत्यमुपदिश्यते ।

In the first mantra, the duties of a woman are taught by the illustration of the Dawn.

Mantra—1

उषो भद्रेभिरा गंहि दिवश्चिद्रोचनादधि ।
वहन्त्वरुणप्सव उप त्वा सोमिनो गृहम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे उषः (शुभगुणैः प्रकाशमाने) यथा उषा रोचनात् अधिभद्रेभिः आगच्छति तथा त्वम् आगहि यथा इयं दिवः उषा वहति तथा त्वाम् अरुणप्सवः सोमिनः गृहम् उपवहन्तु (सामीप्यं प्रापयन्तु) ॥

TRANSLATION

1. O girl shining with good virtues like the Dawn, as the Dawn comes by auspicious ways from above the sky's bright realm, so come thou with auspicious virtues from the family of the people full of splendour. As red rays of the sun bring the dawn, so let horses or the old people eating articles increasers of red corpuseles in the blood (or red horses) bring thee to the house of the virile husband, possessing all objects, for marriage.

PURPORT

As the Dawn born from the horizen (association of the light of the sun with the earth) when turned into day, gladdens all

manifesting all objects, in the same way, a woman endowed with Brahmacharya (continence) and Vidya (Knowledge) is to be admired.

(अरुणप्सवः) अरुणा रक्तगुणविशिष्टाश्चप्सवो भक्षणानि येषां ते वृद्धाः जाताः = Old men eating articles increasers of red corpuscles in the blood.

(प्सा-भक्षणे—प्सान्तीति प्सवः—अश्वाः अरुणाः—रक्तगुण-विशिष्टाश्च ते प्सवश्च Tr.)

पुनः सा कीदृशीत्युपदिश्यते ।

How is the (Usha) is taught in the 2nd Mantra.

Mantra—2

सुपेशसं सुखं रथं यमध्यस्था उषस्त्वम् ।
तेना सुश्रवसं जनं प्रावाद्य दुहितर्दिवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे दिवः दुहितः उषर्वद् वर्तमाने स्त्रि ! त्वं यं सुपेशसं सुखं रथम् अध्यस्थाः (येन जना आनन्दमेधन्ते) तेन रथेन अप सुश्रवसंजनं प्राव ॥

TRANSLATION

O woman shining like the Dawn daughter of the sun, mounting on the chariot pleasant, ample and beautiful come to a man of noble fame and knowledge (for marriage) and protect him from all evils.

PURPORT

Men should know that as by the light, things look beautiful, in the same way, by the association of learned auspicious virtuous wife, all domestic works are well accomplished and there is noble progeny.

पुनः सा कीदृशीत्युपदिश्यते ।

How is the (Usha) is taught further in the third Mantra.

Mantra—3

वयश्चित्ते पतत्रिणो द्विपच्चतुष्पदर्जुनि ।
उषः प्रारन्नृतूँरनु दिवो अन्तेभ्यस्परि ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः]

हे स्त्रि ! यथा अर्जुनी दिवः अन्तेभ्यः ऋतून् (सम्पादयन्ती) द्विपत् चतुष्पत् च (बोधयन्ती सती) उषाः सर्वान् प्राप्नोति यथा अस्याः पतत्रिणः वयः प्रारन् चित् ते गुणा भवन्तु ॥

TRANSLATION

3. As after appearance of the mobile, bright and activating dawn,the bipeds, quadrumpeds and birds all start moving to and fro, in the same manner,O noble woman,thou shouldst also be active and charming like that,on account of thy virtues. (Thou shouldst be able to stir all into activity by thy noble exampl

PURPORT

As the Dawn divides the year into the moments, hours, days, months, seasons etc. in the same manner, a wife should divide her domestic duties regularly.

THE COMMENTATOR'S NOTES

(अर्जुनि) अर्जयन्ति प्रतियतन्ते यया उषा सा अत्र अर्ज-प्रयतने इति धातोः रक् प्रत्ययो णिलुक् च (उणादि ३.५७) अनेनायं सिद्धः ।

अर्जुनीत्युषर्नामसु (निघ० १.८)=Dawn.

पुनः सा कीदृशी किं कुर्यादित्युपदिश्यते ।

How should she (Usha) be is further taught in the fourth Mantra.

Mantra—4

व्युच्छन्ती हि रश्मिभिर्विश्वमाभासि रोचनम् ।
तां त्वामुषर्वसूयवो गीर्भिः कण्वा अहूषत ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वसूयवः कण्वाः ! यूयं यथा उषः (उषाः) व्युच्छन्ती हि (खलु) रश्मिभिः रोचनं विश्वम् आभासि (आभाति) तथाभूतां त्वां स्त्रियम् गीर्भिः अहूषत ॥

TRANSLATION

4. O intelligent persons making proper use of the earth and other spheres or desirous of wealth you should praise with your Vedic words a woman who is like the Dawn dispersing the darkness and illumining the shining universe with her rays.

PURPORT

The learned persons should know and teach others that a woman behaving like the Dawn dispelling the darkness (of ignorance) is admirable.

THE COMMENTATOR'S NOTES

(वसूयवः) ये वसून् पृथिव्यादीन् युवन्ति मिश्रयन्ति ते विद्वांसः =Those learned persons like scientists who mix and separate the earth and other substances or make proper use of them.

(कण्वाः) मेधाविनः कण्व इति मेधाविनामसु (निघ० ३.१५)

As in this hymn, the attributes of a noble woman have been described by the illustration of the Dawn, it is connected with the previous hymn.

Here ends the commentary on the forty-ninth hymn of the Ist Mandala of the Rigveda.

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पंचाशं सूक्तम्
HYMN L.

अस्य पंचाशस्य सूक्तस्य प्रस्कण्व ऋषिः। सूर्यो देवता। १.६ निचृद् गायत्री। २.४.८.९ पिपीलिकामध्या निचृत् गायत्री। ३ गायत्री ५ यवमध्या विराड् गायत्री। ७ विराड् गायत्री छन्दः। षड्जः स्वरः। १०.११ निचृदनुष्टुप्। ११.१२ अनुष्टुप् छन्दः। गान्धारः स्वरः ॥

Seer — Praskanva. Devata or subject — Surya, (God and sun) Metres — Gayatri and Anushtup of various forms. Tune — Shadja and Gandhara.

तत्रादिमे मन्त्रे कीदृग्लक्षणः सूर्योऽस्तीत्युपदिश्यते।

How is the Surya is taught in the first Mantra.

Mantra—1

उदु॒ त्यं जा॒तवे॑दसं दे॒वं व॑हन्ति के॒तवः॑। दृ॒शे विश्वा॑य॒ सूर्य॑म् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

हे मनुष्याः! यूयं यथा केतवः विश्वाय दृशे उत् उ त्वं जातवेदसं देवं सूर्यम् वहन्ति तथा केतवः विश्वाय दृशे उत् उ त्वं जातवेदसं देवं परमेश्वरं वहन्ति ॥

TRANSLATION

Spiritual interpretation in the case of God the Divine Sun, as given by Rishi Dayananda in the Pancha Maha Yajna Vidhi.

(1) All the different objects of the world are the flags that point out or lead to God —the Divine Sun who is Omnipresent and Omniscient as well as the Source of the Vedas, who is giver of Peace and Bliss. Truthful enlightened persons lead us to Him through their teachings for the benefit of humanity.

Metrical free translation—

The suns, the stars, the oceans, hills
Are all the flags that point to Him
The giver of light, who kills all ills
And helps us to swim
Across the ocean of grief
Surrounding us on all sides.
God is Almighty, All pervading
Omniscient Lord who guides
Wise men meditating on Him
And gives them life and light.
Day and night, they think of Him
And guide the world aright.

(2) In the case of the sun, the meaning is—

The rays leads us to the refulgent sun who makes us see this grand Panorama of the Universe, is cause of all we see. He is the source of all the planetary world.

(3) There is also the third meaning pointed out by Rishi Dayananda and explained at length by Pandit Guru Dutta Vidyaarthi in his exposition of the "Vedic texts." In this case, the reference is to the marriage institution, taking जातवेदसम्, देवम्, सूर्यम् for a virile, learned bridegroom shining like the sun. By केतव: are meant learned brides. They get such a virile learned husband publicly to manifest their virtues and attain domestic happiness.

THE COMMENTATOR'S NOTES

(जातवेदसम्) जाता ऋग्वेदादय: चत्वारो वेदा: सर्वज्ञानप्रदा यस्मात्, यद्वा जातं सकलं जगद् वेत्ति (जानाति) य: स जातवेदा: (जाते जाते विद्यत इति वा, जातानि वेद इति वा जातवेदा: इति निरुक्ते ७.५.१९) परमेश्वरपक्षे ॥ =Omnipresent and Omniscient God.

सूर्यपक्षे यो जातान् पदार्थान् विन्दति = All-penetrating.

विवाहपक्षे-जातानि वेद = Knower of various objects, well-educated.

परमेश्वरपक्षे (देवं सूर्यम्) चराचरात्मानं सर्वप्रकाशकं परमात्मानम् प्रकाशप्रदं सूर्यमिति सूर्यपक्षे सूर्यमिव तेजस्विनं सुखप्रदातारं पतिम् इति गृहस्थपक्षे

केतवः किरणाः =Rays of the Sun.

विविधजगतः पृथक् पृथग् रचनादिनियामकाः ज्ञापकाः प्रकाशकाः ईश्वरस्य गुणा ध्वजाः

=The attributes of God and flag-posts.

PURPORT

As the rays bear the sun, highly educated persons should urge upon all learned men to marry educated and righteous women suitable or aggreeable to themselves.

Mantra—2

अप त्ये तायवो यथा नक्षत्रा यन्त्यक्तुभिः । सूराय विश्वचक्षसे ॥

सन्धिच्छेदसहितोऽन्वयः (भाषिकृतः) ।

हे स्त्रीपुरुषाः ! यूयं यथा अक्तुभिः सह वर्तमानानि नक्षत्रा (नक्षत्राणि 'लोकाः') त्ये तायवः—वायवः च विश्वचक्षसे सूराय अपयन्ति (तथा विवाहिताभिः स्त्रीभिः सह संयोगवियोगान् कुरुत) ॥

TRANSLATION

As at the approach of the all-illuminating sun, the constellations depart with the night, in the same manner, married people should not unite for procreation in day time, but only at apportioned nights for good progeny. At night as stars are united with the moon and the Pranas (vital breaths) with the body, so should the married couple behave (co-habitation in day time is prohibited and is positively harmful).

COMMENTATOR'S NOTES

(तायवः) सूर्यपालका वायवः = Winds that guard the sun.

(नक्षत्रा)नक्षत्राणि क्षयरहिता लोकाः=Constellations.

TRANSLATOR'S NOTES

तायवः is derived from तायृ-सन्तानपालनयोः so Rishi Dayananda has taken it to mean वायवः or gases and in the purport for प्राणाः (Pranas or vital breaths) which preserve the body. It may also be used for mothers who bear children. Other translators have taken it to mean thieves for which they have quoted. तायुरिति स्तेननाम (निघ० ३.२४) Rishi Dayananda's interpretation is original. In this case सूर्य stands for virile husband. In the case of God, the meaning is that all evils disappear when God the All-illuminating Divine Sun is arisen in the heart. They run away as the thieves at the appearance of the sun.

The same subject is continued.

Mantra—3

अदृश्रमस्य केतवो वि रश्मयो जनाँ अनु। भ्राजन्तो अग्नयो यथा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

यथा अस्य सूर्यस्य भ्राजंतः अग्नयः केतवः रश्मयः जनान् अनुभ्राजन्तः सन्ति तथा अहं स्वस्त्रियं स्वपुरुषं च एव गम्यत्वेन वि अदृश्रम् (न अन्यथा इति यावत्) ॥

TRANSLATION

(1) In the case of the sun the meaning is—

His light-emitting, colour-providing rays enable all men to behold, like blazing fires.

(2) In case of God—the Divine Sun the meaning is—

The rays of God the Illuminator and Impeller of the world which give knowledge to men according to their capacity and ability to receive, are like the blazing fires. Just as resplendent rays of the sun and blazing fires make known the objects of this earth, similarly the powers of God and His wise devotees illumine all objects. They give instruction to all people about them.

(3) In the case of the married couple, the mantra enjoins upon them the duty of learning the lesson of conjugal relation from the heat and the light rays of the sun. It inculcates inviolability of the marriage ties. Let the married couples preserve their sacred relation in-violable and intact and not frustrate their peace and happiness by adopting the opposite course of free marriages."(Pandit Guru Dutta M.A.)

PURPORT

As the sun and the blazing fires, shine outside, in the same way, there is the light of God in the inner soul. All men should try to acquire this knowledge by all means. By His command, all married couples should observe perfect chastity and faithfulness to each other by renouncing all kinds of infidelity or un-chastity.

पुनः स कीदृश इत्युपदिश्यते ।

How is He (The Divine Sun) is taught in the fourth Mantra.

Mantra—4

तरणिर्विश्वदर्शतो ज्योतिष्कृदसि सूर्य । विश्वमा भासि रोचनम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:) ।

हे सूर्य (ईश्वर) ! यतः विश्वदर्शतः तरणिः ज्योतिष्कृत् त्वं रोचनं विश्वम् आभासि तस्मात् स्वयं प्रकाशः असि ॥

TRANSLATION

Thou, O illuminating Divine Sun (God) art the source of Light; Thou enablest us to see the whole Universe and art Creator of the Sun. Thou art illumining all the radiant realms.

PURPORT

As the sun and the electricity illuminate external gross or embodied objects, God illuminates the whole world.

TRANSLATOR'S NOTES

Even the orthodox commentators like Sayanacharya have to admit that here the word सूर्य stands primarily for God. Sayanacharya after giving the material interpretation regarding the sun, says.

यद्वा हे सूर्य अन्तर्यामितया सर्वस्य प्रेरक परमात्मन् त्वं तरणिः—संसाराब्धेस्तारकोऽसि सर्वैर्मुमुक्षुभिः द्रष्टव्योऽसि ।

Thou O God, the Impeller of all on account of being the Inner most Spirit of all art worthy of being seen by all desirous of attaining emancipation and art able to take us across the ocean of the world etc.

Shri Kapali Shastri—a great scholar and Yogi of South India has given spiritual interpretation of this whole hymn, interpreting. सूर्य as सर्वस्य प्रेरक परमात्मन् तरणि:—

तारयिता यजमानं तमसस्पारम्

=God the Impeller of all and taking the worshipper beyond all darkness.

षू-प्रेरणे

पुनः स जगदीश्वरः कीदृश इत्युपदिश्यते ।

How is that God is taught further in the fifth Mantra.

Mantra—5

प्रत्यङ् देवानां विशः प्रत्यङ्ङुदेषि मानुषान् । प्रत्यङ्विश्वं स्वर्दृशे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे जगदीश्वर ! यः त्वं देवानां विशः मानुषान् प्रत्यङ् उदेषि उत्कृष्टतया प्राप्तोऽसि (सर्वेषाम् आत्मसु प्रत्यङ् असि) तस्मात् विश्वं स्वः दृशे प्रत्यङ् उपासनीयः असि ॥

TRANSLATION

O God, Thou pervadest and appearest before absolutely truthful learned persons and also before men of thoughtful nature. Thou manifestest Thy glory, so that the whole world may attain happiness. Thou shinest to show the path of salvation. Therefore Thou art worthy of communion by all.

PURPORT

Because God is Omnipresent, the Inner Spirit pervading all and winness of all actions, He alone is worthy of adoration and communion.

पुनः स कीदृश इत्युपदिश्यते ।

How is God is taught further in the sixth Mantra.

Mantra—6

येना॑ पावक॒ चक्ष॑सा भु॒रण्य॑न्तं॒ जनाँ॒ अनु॑ । त्वं व॑रुण॒ पश्य॑सि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे पावक वरुण (जगदीश्वर) !त्वं येन चक्षसा भुरण्यन्तं लोकं जनान् च अनुपश्यसि तेन युक्तान् अस्मान् कृपया सम्पादय ॥

TRANSLATION

O Purifying and the most acceptable God, with which Thou lookest upon all worlds and on the guardians or nourishers of men, kindly endow us all with that.

PURPORT

None can attain true knowledge and purity without the adoration or worship of God (through communion), therefore He alone should be adored by all persons.

THE COMMENTATOR'S NOTES

(चक्षसा) विज्ञानप्रकाशेन = With the light of knowledge.

(भुरण्यन्तम्) धरन्तम् (भुरण–धारणपोषणयोः)
= Supporting or nourishing all beings.

पुनः स किं करोतीत्युपदिश्यते ।

What does He (God) do is taught in the seventh Mantra.

Mantra—7

वि द्यामे॑षि॒ रज॑स्पृ॒थ्वहा॒ मिमा॑नो अ॒क्तुभिः॑ । पश्य॒ञ्जन्मा॑नि सूर्य ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः]

हे सूर्य (जगदीश्वर) । त्वं यथा सविता अक्तुभिः पृथु रजः मिमानः सन् पृथुरजः प्राप्य व्यवस्थापयति तथा सर्वतः पश्यन् सर्वेषां जन्मानि व्येषि ॥

TRANSLATION

O God Divine Sun the Universal Spirit pervading all, Thou illuminest the heaven and the middle region and the earth dividing days and nights like the sun. Thou seest the actions of all creatures and fully knowest about their births as Thou art Omniscient.

PURPORT

All men should know and believe that God who creates the sun and other objects of the world, is the proper giver of the fruits of the meritorious or sinful actions of all souls having seen them thoroughly and is the True and just Sovereign of all.

THE COMMENTATOR'S NOTES

(रजः) लोकसमूहम् =Worlds.
लोका रजांस्युच्यन्ते (निरुक्ते ४.३.१६)
(सूर्य) चराचरात्मन्=The Universal Spirit pervading all.
(ममानः) प्रक्षिपन्–विसृजन् =Throwing or dividing.
(मिञ्-प्रक्षेपणे स्वा०)

How is the Divine Sun (God) is taught further in the 8th Mantra with the illustration of the sun.

Mantra—8

सप्त त्वा हरितो रथे वहन्ति देव सूर्य। शोचिष्केशं विचक्षण॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः]।

हे विचक्षण देव सूर्य (जगदीश्वर)! यथा सप्त हरितः शोचिष्केशं रथे वहन्ति तथा त्वा सप्त छन्दांसि प्रापयन्ति॥

TRANSLATION

O Illuminator, Omniscient Divine Sun, as seven kinds of rays of the sun, cause to attain the resplendent sun in this beautiful world, so it is the Mantras composed in seven kinds of metres Gayatri, Anushtup, Trishtup etc. that cause us to attain Thee.

PURPORT

O men, you should know that at it is not possible to have the vision of the sun without his rays, so it is not possible to have thorough knowledge or Darshan (perfect realisation) of God without the study of the Vedas.

THE COMMENTATOR'S NOTES

(हरितः) यैः किरणैः रसान् हरन्ति ते आदित्यरश्मयः। हरित इत्यादिष्टोपयोजननामसु (निघ० १.५) =The rays of the sun.

(सूर्य) ज्ञानस्वरूप ज्ञानप्रापक वा =God or the sun.

(शोचिष्केशम्) शोचींषि केशा दीप्तयो रश्मयो यस्य तं सूर्यलोकम् =The solar world.

TRANSLATOR'S NOTES

शुच—दीप्तौ अर्चिशुचिहुसृपिछादिछर्दिभ्यः इसिः (उणादि २.१०६) इति इसिः=Rays of the sun.

हरन्ति अज्ञानान्धकारम् इति हरितः—वैदिकछन्दांसि

The Vedic Metres or Mantras which dispel all darkness of ignorance.

Mantra—9

अयुक्त सप्त शुन्ध्युवः सूरो रथस्य नप्त्यः। ताभिर्याति स्वयुक्तिभिः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे ईश्वर ! यथा सूरः याः सप्त नप्त्यः शुन्ध्युवः सन्ति ताः रथस्य मध्ये अयुक्त तैः सह याति (प्राप्नोति) तथा त्वं स्वयुक्तिभिः सर्वं विश्वं जगत् संयोजयसि इति वयं विजानीमः॥

O God, the Divine Sun, as the sun is attained through the purifying seven kinds of rays, so Thou art attained or known by Thy wonderful designs with which thou controllest the Universe.

PURPORT

God alone should be adored by all men, who is Self-effulgent like the sun, pervading all like the sky and purifier of His devotees.

THE COMMENTATOR'S NOTES

(शुन्ध्युवः) पवित्रहेतवो रश्मयोऽश्वाः शुन्ध्युरित्यश्वनामसु (निघ० १) शुन्ध-विशुद्धौ यजिमनिशुन्धिदसिजनिभ्यो युः (उण० ३.२०) इति युःप्रत्ययः। शसि तन्वादीनां छन्दसि बहुलम् उपसंख्यानम् (अष्टा० ६.४.७७।१) इति वार्तिकेन उवङादेशः ॥

=Purifying rays of the sun like the horses.

(रथस्य) रमणाधिकरणस्य जगतो मध्ये (रथो रमतेर्वा रंहतेर्वा निरुक्ते ९.२.११)

=Of the world, the means of proper enjoyment.

पुनस्तं विद्वांसः कथं जानीयुरित्युपदिश्यते ।

How should the learned men know God is taught further in the tenth Mantra.

Mantra—10

उद्वयं तमसस्परि ज्योतिष्पश्यन्त उत्तरम् ।
देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे मनुष्याः। यथा ज्योतिः पश्यन्तो वयं तमसः पृथग्भूतं ज्योतिः उत्तरं देवत्रा देवम् उत्तमं ज्योतिः सूर्यं परात्मानं परि उत् अगन्म (उत्कृष्टतया प्राप्नुयाम) (तथा यूयम् अपि एतं प्राप्नुत) ॥

TRANSLATION

O men, as we seeing the light of the sun who dispels darkness as made by God rise above and see within our souls God

who remains even after dissolution and then attain that Divine Sun who is the Best Light, Giver of Peace and Bliss and present among all enlightened persons and worlds, being the most exalted.

PURPORT

Men should know that there is none who is equal to God, the Supreme Being and none can get emancipation without attaining Him.

TRANSLATOR'S NOTES

In this Mantra we find उत्, उत्तर, उत्तम denoting the the common, comparative and suprelative degrees. So many good scholars take them to denote matter, soul and God — the three eternal entities.

Taking that meaning which is also significant, we can translate the Mantra metrically as follows—

We are rising above darkness.
Of the matter that's below.
Are perceiving immortal spirit
By whose power we can grow.
Then we see the light of light.
Bestower of pure delight.
Sun Divine we attain.
In His shelter we remain.

Mantra—11

उद्यन्नद्य मित्रमह आरोहन्नुत्तरां दिवम् ।
हृद्रोगं मम सूर्य हरिमाणं च नाशय ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मित्रमहः सूर्य (विद्वन्)! त्वं यथा अद्य उद्यन् उत्तरां दिवम् आरोहन् सविता अन्धकारं निवार्य दिवं जनयति तथा मम हृद्-रोगं हरिमाणं च नाशय ॥

TRANSLATION

O learned physician radiant and benevolent like the sun, adored by all friends, as the refulgent sun rising to-day and mounting into the highest heaven by his splendour, dispels all darkness and creates light, in the same way, remove all the disease of my heart and the yellowness of my body as well as my ignorance and ill health which take away all happiness.

PURPORT

As on the rising of the sun, darkness and thieves etc. disappear, in the same manner, when a good physician comes, all wrong way of diet or causes of illhealth and diseases go away.

THE COMMENTATOR'S NOTES

हृदयस्याज्ञानादि ज्वरादिरोगस्तम्—सुखहरणशीलम्

=The disease of ignorance remaining in the heart.

हरिमाणम्—सुखहरणशीलम्

=That which takes away happiness.

TRANSLATOR'S NOTES

According to Rishi Dayananda's un-published commentary on this hymn, giving many meanings the Mantra is equally applicable to God — the Divine Sun, who when appearing in the heart, removes all ignorance like the fever and all evils.

Mantra—12

शुकेषु मे हरिमाणं रोपणाकासु दध्मसि ।
अथो हारिद्रवेषु मे हरिमाणं नि दध्मसि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

यथा सद्वैद्याः ब्रूयुः तथा वयं शुकेषु रोपणाकासु मे हरिमाणं दध्मसि अथो हारिद्रवेषु मे (मम) हरिमाणं निदध्मसि ॥

TRANSLATION

We put our disease which takes away all happiness in parrot like actions i. e. taking various fruits and walking in regions full

of trees and in herbs which strengthen us and ointments etc. which take away pain. We also put them in substances that take away diseases and are liquid.

PURPORT

Men should get rid of all diseases and acquire strength by adopting necessary means, using fruits, herbs and ointments etc.

THE COMMENTATOR'S NOTES

(शुकेषु) शुकवत् कृतेषु कर्मसु

=In parrot-like actions as explained above.

(रोपणाकासु) रोपणं समन्तात् कामयन्ते तासु क्रियासु लिप्तासु ओषधीषु =Ointments and other medicines.

(हारिद्रवेषु) ये हरन्ति द्रवन्ति द्रावयन्ति च

=Which take away pain and disease. Other translators simply translate the Mantra as 'let us transfer the yellowness (of my body) to the parrots, to the starlings, or to the Haritala tree.' (Wilson). "To parrots and to starlings let us give away my yellowness or this my yellowness let us transfer to Haritala trees" (Griffith).

But there is not much sense in it शुक, रोपणाका and हारिद्रव seem to indicate a group of herbs, medicines and trees by the proper use of which heart disease, jaundice and other diseases may be checked and cured according to the Ayurvedic literature. In the Atharva Veda the reading in the text is सुक instead of शुक which means that which gives pleasure well.

पुनर्मनुष्यैः कथं प्रजाः पालनीया इत्युपदिश्यते ।

How should men protect the subjects is taught in the 13th Mantra.

Mantra—13

उद॑गाद॒यमा॑दि॒त्यो विश्वे॑न॒ सह॑सा स॒ह ।
द्वि॒षन्तं॒ मह्यं॑ र॒न्धय॒न्मो अ॒हं द्वि॑ष॒ते र॑धम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे विद्वन् यथा ! अयम् आदित्यः उत अगात् तथा त्वं विश्वेन सहसा सह अस्मिन् अस्य उदिहि यथा त्वं मह्यं द्विषन्तं रन्धयन् प्रवर्तसे तथा अहं प्रवर्तेयं यथा अयं शत्रुः मां हिनस्ति तथा अहम् अपि अस्मै द्विषते रधं यो मां न हिंसेत् तम् अहं मा रधम् (न हिंसेयम्) ॥

TRANSLATION

O learned President of the Assembly, as this sun has arisen with all his might or splendour, in the same away, you should be awake or alert in your State with all your might. As you destroy my adversary, let me also destroy an un-righteous person who uses violence against me, but should never harm him who does not harm me.

PURPORT

Men should act like the omnipotent God or the cause of strength like the Prana (vital energy) or electricity. They should be friendly to all righteous persons and should preserve all subjects.

TRANSLATOR'S NOTES

There is also a spiritual interpretation hinted at by Rishi Dayananda in the Bhavartha or purport here but expressly given in the un-published commentary on this hymn with various meanings. There he has taken आदित्य as Indestructible or Immortal God and has taken the Mantra to mean that God has arisen in my heart with all His Might, destroying my adversary for me. May I not use violence even towards my enemy.

This hymn has connection with the previous hymn as there is the mention of the attributes of God, fire, sun etc. as in that hymn.

Here ends the commentary on the fiftieth hymn, 8th Varga or ninth Anuvaka of the first Mandala of the Rigveda.

अथैकपंचाशं सूक्तम्

HYMN LI

अस्यैकपंचाशस्य सूक्तस्य आङ्गिरसः सव्यः ऋषिः । इन्द्रो देवता । छन्दः १.९.१० जगती । २.५.८ विराड् जगती । ११.१३ निचृज्जगती । निषादः स्वरः । ३.४ भुरिक् त्रिष्टुप् । ६.७ त्रिष्टुप् । १४.१५ विराट् त्रिष्टुप् च छन्दः । धैवतः स्वरः ॥

Seer — Angirass Savya. Devata or subject Indra. Metres Jagati and Trishtup of various forms. Tunes — Nishada and Dhaivata.

अथेन्द्र शब्दार्थवद् विद्वद्गुणा उपदिश्यन्ते ।

By the use of the word Indra, the attributes of learned persons are taught.

Mantra—1

अभि त्यं मेषं पुरुहूतमृग्मियमिन्द्रं गीर्भिर्मदता वस्वो अर्णवम् ।
यस्य द्यावो न विचरन्ति मानुषा भुजे मंहिष्ठमभि विप्रमर्चत ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयम् अर्णवम् इव त्वं मेषं पुरुहूतम् ऋग्मियं मंहिष्ठम् इन्द्रं परमैश्वर्यवन्तं राजानं गीर्भिः अभिमदत (सर्वतः) हर्षयत सूर्यस्य गावः किरणान् न (इव) यस्य भुजे मानुषा विचरन्ति तस्य वस्वः दातारं विप्रम् अभ्यर्चत ॥

TRANSLATION

O men, gladden with your praises that king, who is ocean of wealth, who is showerer of happiness like the rain, who is invoked by many, who is gratified by hymns, whose good deeds spread abroad for the benefit of mankind, like the rays of the

sun, honour that mighty and highly intelligent king who is giver of wealth and is destroyer of his enemies, being like the sun in his splendour and power.

PURPORT

Men should honour that king only who, on account of his many virtues, is shining like the sun. Without such a mighty king, it is not possible for anyone to enjoy happiness.

THE COMMENTATOR'S NOTES

(मेषम्) वृष्टिद्वारा सेक्तारम्

=Showerer of happiness like the rain by a natural process.

TRANSLATOR'S NOTES

It is absurd on the part of Prof. Wilson and Griffith to translate the word मेषम् used as an adjective for Indra as a ram. Prof. Wilson in his note has stated. 'Tyam Mesham; referring to a legend, in which it is narrated that Indra came in the form of a ram to a sacrifice solemnised by Medhatithi, and drank the Soma Juice,but fortunately feeling its absurdity he says, 'or mesha may be rendered" victor over foes". Griffith also refers to this absurd legend but does not give the alternative meaning which even Wilson has given following Sayanacharya who has said मेषम्-मिषस्पर्धायाम् इगुपध-लक्षणो के प्राप्ते देवसेन मेषादयः पचादिषु द्रष्टव्या इति वचनादच् प्रत्ययः ॥

This explanation of मेष given by Sayanacharya may be accepted along with Rishi Dayananda's interpretation as सेक्तारम् from मिह-सेचने ।

The other meaning of "ram" based upon an absurd legend is simply ridiculous. Rishi Dayananda has also interpreted मेषः in his commentary on Yajurveda 19-90 as यो मिषति स्पर्धते सः He who competes. Like Sayanacharya he has derived the word मेष from मिष-स्पर्धायाम् In his commentary on Rig.1.52.1 he has explained मे म् as सुखजलाभ्यां सेक्तारम् ॥

The Mantra is equally applicable to God.

पुनः स कीदृश इत्युपदिश्यते ।

How is that Indra is further taught in the 2nd Mantra.

Mantra—2

अभीमवन्वन्त्स्वभिष्टिमूतयोऽन्तरिक्षप्रां तविषीभिरावृतम् ।
इन्द्रं दक्षास ऋभवो मदच्युतं शतक्रतुं जवनी सूनृतारुहत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत:)

हे सेनेश ! यस्य तव ऊतयः प्रजा रक्षन्ति दक्षास ऋभवः यं स्वभिष्टिभि: अन्तरिक्षप्रांमदच्युतं शतक्रतुं तविषीभिरावृतम् इन्द्रं त्वाम् अभ्यवन्वन् (अभि अवन्ति) जवनीसूनृता अरुहत् (तं वयम् अपि सततं रक्षेम) ॥

TRANSLATION

O Commander of the army, we should also constantly protect thee whose protective powers preserve and safeguard the subjects, whom wise men great in wisdom and strength and prompt in action,protect, who fulfils all our noble desires who radiates the firmament by his splendour, imbued with vigour who gives delight to all righteous persons, the humiliator of the enemies, surrounded by strong and powerful armies, conferer of happiness, endowed with much wisdom and power of action, whose policy is productive of much corn and other food materials.

PURPORT

All should take shelter in a virtuous person who is admired and advised by highly intelligent righteous people.

THE COMMENTATOR'S NOTES

(इन्द्रम्) सुखानां भर्तारं सेनेशम्

=The Commander of the army who gives happiness.

(सूनृता) अन्नादिसमूहकरी राजनीति: सूनृता इत्यन्ननामसु । (निघ० २.७)

=Policy which produces much food-material.

Mantra—3

त्वं गोत्रमङ्गिरोभ्योऽवृणोरपोतात्रये शतदुरेषु गातुवित् ।
ससेन चिद्विमदायावहो वस्वाजावद्रिं वावसानस्य नर्तयन ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे ससेन राजन् ! त्वं यथा सूर्यः अंगिरोभ्यः अद्रि गोत्रं (मेघम्) चित् इव अत्रये आजौ शत्रुबलम् अपावृणोः वावसानस्य (अरिपक्षस्य) सेनां नर्तयन् इव विमदाय वसु आवहः उत (अपि) गातु वित् त्वं शतदुरेषु इव आवृतां स्वसेनाम् अपावृणोषि स भवान् सत्कर्तव्योऽस्ति ॥

TRANSLATION

O King with thy army, as the sun dispels the cloud with the aid of the winds, thou demolishest the strength of the enemy in the battle for the sake of perfect happiness (where there is absence of all kinds of misery or suffering). Thou makest dance or subdue the army of the enemy which veils happiness of the people, bringing forth wealth for causing delight. Knowing the science of Geology, thou preservest and guardest thy army covered by thick clouds in the form of hundreds of difficulties and obstacles. Therefore, we honour thee whole-heartedly.

PURPORT

Unless and until the Commander of the army and other military officers become mighty like the sun, they cannot achieve victory over their enemies.

THE COMMENTATOR'S NOTES

(अंगिरोभ्यः) प्राणरूपेभ्यो वायुभ्यः (प्राणो वा अंगिराः) (शतपथ ६.३.७.२)=From winds.

(अत्रये) अविद्यमानानि त्रीणि दुःखान्याध्यात्मिकाधिभौतिकाधिदैविकानि यस्मिन् सुखे तस्मै ।

=For perfect happiness free from three kinds of sufferings, physical, social and cosmic.

(अद्रिम्) मेघम् = Cloud. अद्रिरिति मेघनाम (निघ० १.७)

पुनः स कीदृशः किं कुर्यादित्युपदिश्यते ।

How is he (Indra) and what should he do is taught further in the fourth Mantra.

Mantra—4

त्वमपामपिधानावृणोरपाधारयः पर्वते दानुमद्वसु ।
वृत्रं यदिन्द्र शवसावधीरहिमादित्सूर्यं दिव्यारोहयो दृशे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! यत् त्वम् अपिधाना सूर्यं इव बन्धनानि अपावृणोः दूरीकरोषि यथा अयं रविः पर्वते (मेघे) जलं दानुमत् वसु धारयन् सन् वृत्रं विद्युत् इव शत्रून् हत् अवधीः किरणाः सूर्यम् इव दृशे न्यायम् आरोहयः तस्मात् त्वं राज्यं कर्तुम् अर्हसि ॥

TRANSLATION

(1) O Indra (President of the Assembly) as thou removest the shackles of the enemies as the sun takes off all covering of the water, like the sun bearing the life-giving water in the cloud or the mountain, thou givest wealth to a man who is firm like the hills. As the lightning strikes the cloud, thou strikest down the enemy with thy might. As the rays exhibit the sun in the sky, so that people may see him, in the same manner, thou manifestest justice for all to see. Therefore thou art fit to rule.

(2) The Mantra is also applicable to God who establishes the sun in the sky for all to see. It is He who destroys all internal enemies by giving power to His devotees to resist them and gives happiness. Rishi Dayananda refers clearly to this spiritual interpretation in the Bhavartha or purport given below.

PURPORT

Men should know that it is God who has created the sun that attracts all the worlds, and causes rain and gives happiness

to all by illuminating them. (The President of the Assembly should imitate God in discharging his duties and should be full of splendour and mighty like the sun.)

पुनः सभाध्यक्षगुणा उपदिश्यन्ते ।

The attributes of the President of the Assembly are further taught in the fifth Mantra.

Mantra—5

त्वं मायाभिरप मायिनोऽधमः स्वधाभिर्ये अधि शुप्तावजुह्वत ।
त्वं पिप्रोर्नृमणः प्रारुजः पुरः प्र ऋजिश्वानं दस्युहत्येष्वाविथ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नृमणः त्वं पुरः स्वधाभिः पिप्रोः प्राज्ञाम् ऋजिश्वानं च प्राजिथ ये मायिनः मायाभिः शुप्तौ अधि परपदार्थान् अजुह्वत तान् दस्यून् अपाधमः (दूरीकुरु) दस्युहत्येषु प्रारुजः (प्रभग्नान् कुरु) ॥

TRANSLATION

O wise Indra (Commander of the Army or the President of the Assembly) Thou preservest with food, water and other necessary articles, the person who is just and bears in himself knowledge, straightforwardness and other virtues. By thy devices full of intelligence of a high order, thou shouldst put down the deceivers, thieves and robbers who take away others' property when they are asleep. In battles where thieves, robbers and other wicked people are slain, thou shouldst destroy the malignant completely.

PURPORT

Only that president of the assembly or the Commander of the army commands respect of the people who with his truth and justice, gives good or bad fruit to the righteous and unrighteous persons respectively and thus protects the people.

THE COMMENTATOR'S NOTES

(मायाभिः) प्रज्ञानोपायैः मायेति प्रज्ञानाम (निघ०

३.६) =By intelligent devices.

(स्वधाभिः) अन्नादिभिः उदकादिभिर्वा स्वधेत्यन्ननाम (निघ० २.७) स्वधेत्युदकनाम (निघ० १.१२)
=With food and water etc.

(ऋजिश्वानम्) यः ऋजीन् ज्ञानादिसरलान् गुणान् अश्नुते तं धार्मिकं मनुष्यम् । अत्र इक् कृषादिभ्य इति ऋज धातोरिक् । अशूङ् धातोर्ङः कनिप् अकारलोपश्च । (ऋंज-गति-स्थानार्जनोपार्जनेषु भ्वा० अशूङ्-व्याप्तौ)
=To a person who bears in himself knowledge, straight—forwardness and other virtues.

(पिप्रोः) न्यायपूर्तेः कर्त्रोः =Of the persons who are just.

TRANSLATOR'S NOTES

It is wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take Pipru and Rijishva as proper nouns, as that is against the fundamental principles of the Vedic terminology as pointed out before. All Vedic words are derivative and should be taken and explained so. That is what Rishi Dayananda has consistently done throughout. The most surprising and the most objectionable thing about Shri Sayanacharya is that though he has accepted and propounded this principle of all Vedic Words being derivative and eternity of the Vedas in his introduction to the commentary on the Rigveda, he has not been able to follow it consistently.

पुनरपि सभाध्यक्षगुणा उपदिश्यन्ते ।

The attributes of the President of the Assembly are further taught in the sixth Mantra.

Mantra—6

त्वं कुत्सं शुष्णहत्येष्वाविथारन्धयोऽतिथिग्वाय शम्बरम् ।
महान्तं चिदर्बुदं नि क्रमीः पदा सनादेव दस्युहत्याय जज्ञिषे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे विद्वन् वीर यतः त्वं यदा पदाक्रान्तं शत्रुसमूहम् चित्

(इव) शुष्णहत्येषु (युद्धेषु) महान्तं कुत्सं धृत्वा प्रजाः अविथ शत्रून् अरन्धमः अतिथिग्वाय शुद्धमार्गाय अर्बुदं शम्बरं बलं विक्रमीः सनात् पदा दस्युहत्याय एव जज्ञिषे (तस्मात् अस्माभिः सत्कर्त्तव्यः असि) ॥

TRANSLATION

O learned and brave person, in the battles whether tyrants are slain or trodden down, thou shouldst wield powerful weapons and protect thy subjects. Thou shouldst slay thy ememies. For attending upon the guests and thus treading upon the path of righteousness, thou shouldst bear great might full of innumerable virtues. Thou art born to tread with thy foot upon the thieves, robbers and other wicked people or for the destruction of the oppressors. It is for this reason that, thou art worthy of respect.

PURPORT

It is the duty of the President of the Assembly, the Commander of the army and other officers of the State to kill their enemies like the sun dispelling darkness, to protect the righteous, to tread upon the noble path, to bear infinite might and to increase their influence to put an end to their foes.

THE COMMENTATOR'S NOTES

(शुष्णहत्येषु) शुष्णानां बलानां हत्या हननं येषु संग्रामेषु शुष्णमिति बलनाम (निघ० २.९)
=In battles where strength is displayed.

(अतिथिग्वाय) अतिथीनां गमनाय अत्रातिथ्युपपदाद् गम्धातोर्बाहुलकादौणादिकोड्वः प्रत्ययः
=For approaching or serving the guests.

(शम्बरम्) बलम् । शम्बरमिति बलनाम (निघ० २.९)
=Power or strength.

(अर्बुदम्) असंख्यातगुणविशिष्टम्
=Endowed with or full of innumerable virtues.

TRANSLATOR'S NOTES

It is regrettable that Skanda Swami, Venkatamadhava, Sayanacharya, Prof. Wilson, Griffith and many others have taken Kutsa, Shushna, Atithigva, Shambara and Arbuda as proper nouns denoting some sages, kings, or demons. But as has been pointed out before, it is against the fundamental principle of the Vedic terminology and strangely enough, opposed to the principles enunciated and supported by Skanda Swami in his commentary on the Nirukta and Sayanacharya in the introduction to his commentary on the Rigveda. The inconsistency of these great scholars of the medieval period is therefore all the more surprising and deplorable. Rishi Dayananda has interpreted some of these words like कुत्स (Kutsa) शुष्ण (Shushna) शम्बर (Shambara) on the authority of the Vedic Lexicon which clearly states.

कुत्सइति वज्रनाम (निघ० २.२०)

=Thunderbolt or weapon.

शुष्णमिति बलनाम (निघ० २.९) =Strength.

शम्बरमिति बलनाम (निघ० २.९) =Strength.

Regarding अतिथिग्व even Skanda Swami explains it as अतिथीन् प्रति परिचारकतया गच्छतीत्यतिथिग्वः ।

=He who serves the guests. The meaning given by Sayanacharya is also similar i. e. to be approached by guests. But wrongly they have taken it to mean here a king name Divodasa which word does not at all occur in the Mantra. It is gratifying to see that a great South Indian Scholar and Yogi Shri Kapali Shastri has clearly hinted at the derivative meanings of these words in his Siddhanjana Bhashya on the Rigveda.

After quoting Sayanacharya's meanings he writes—

अत्र कुत्सशुष्णादीनां गूढोऽर्थः ज्ञेयः । कुत्सः उक्तः (१.३३.१४) देवद्वेषिणां शत्रूणां वा कुत्सनात् अधः करणात् कुत्सः इत्युत्पश्यामः । शुष्णः-शोषयिता रसानात् । अतिथिग्व [illegible] अतिथीनाम् अग्निप्रभृतीनां देवानां

स्वस्मिन् स्थानासनादिसुखविधायकः पुरुषो यजमानो दिवो दास्ये वर्तत इति दिवो दास उच्यते । शं सुखं वृणोति सुखस्य आवरक इति । (श्री कपालिशास्त्री सिद्धांजनभाष्ये २ य खण्डे) पृ० २६७ ।

Thus he has given derivative and secret meanings of Kutsa, Shushna, Atithigva and shambara, which need not be explained at length.

पुनः सभाध्यक्षः कीदृश इत्युपदिश्यते ।

How should the President of the Assembly or the Commander of the Army etc. be is taught further in the 7th Mantra.

Mantra—7

त्वे विश्वा तविषी सध्र्यग्घिता तव राधः सोमपीथाय हर्षते ।
तव वज्रश्चिकिते बाह्वोर्हितो वृश्चा शत्रोरव विश्वानि वृष्ण्या ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् ! त्वे (त्वयि) या विश्वा तविषी हिता सध्र्यक् राधः सोमपीथाय हर्षते यः तव बाह्वोः हितः वज्रः येन भवान् चिकिते (सुखानि ज्ञापयति) तेन अस्माकं विश्वानि वृष्ण्या अव शत्रोः बलं वृश्च ॥

TRANSLATION

O learned Indra (President of Assembly or commander of the Army). In thee is all powerful army or vigour fully concentrated. Thy wealth is for the enjoyment of the articles that give happiness to all. The band of powerful weapons in thy hands causes happiness to us as it is meant to destroy the wicked. Cut off all powers from the foes.

PURPORT

If the power remains in the hands of the righteous and noble persons, the happiness of all increases thereby, But on the other hand, if it is in the hands of the wicked, it causes

suffering and misery to all. Therefore it is the duty of all to help in the growth of happiness and strength of the righteous persons and diminution of the power of the wicked.

THE COMMENTATOR'S NOTES

(तविषी) बलयुक्ता सेनां = Powerful army.

(सोमाय) सुखकारकपदार्थभोगाय = For the enjoyment of the articles that cause happiness to all.

(षु-प्रसवैश्वर्ययो:) राध:—धनम्

TRANSLATOR'S NOTES

तविषीति बलनाम (निघ० २.९)

= So it means power and powerful army in the context.

(राध:) धनम् राध इति धननाम (निघ० २.१०)

It is strange on the part of Sayanacharya to explain राध: as मन: or mind saying राधोऽत्र मन उच्यते राध्नोति समृद्धोभवत्यनेन i. e. Radhah means here mind as a man becomes rich by it. Even his derivation or explanation is rather awkward as it is not merely by the mind that a man becomes rich or prosperous.

Both Wilson and Griffith follow Sayanacharya indiscriminately and translate राध: as will (Wilson) or spirit (Griffith) which it is quite evident is against the meaning given in the Vedic Lexicon-Nighantu 2.10. Rishi Dayananda's interpretation as धनम् or wealth is in perfect accord with the Vedic Lexicon.

पुन: स किं कुर्यादित्युपदिश्यते ।

What again should he (Indra) is taught in the 8th Mantra.

Mantra—8

वि जा॑नी॒ह्यार्या॒न्ये च॒ दस्य॑वो ब॒र्हिष्म॑ते रन्धया॒ शास॑दव्र॒तान् ।
शाकी॑ भव॒ यज॑मानस्य चोदि॒ता विश्वेत्ता ते॑ सध॒मादे॑षु चाकन ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:) ।

हे मनुष्य ! त्वं बर्हिष्मते आर्यान् विजानीहि ये दस्यव:

सन्ति तान् च विदित्वा रन्धय अव्रतान् शासत् यजमानस्य चोदिता सन् शाकीभव यतः ते (तव उपदेशेन संगेन वा) सधमादेषु ता (तानि) विश्वा (विश्वानि) एतानि सर्वाणि कर्माणि इत् (एव) अहं चाकन ॥

TRANSLATION

O man, thou shouldst discriminate between the Aryas and the dasyus. The Aryas are righteous learned, benevolent absolutely truthful persons who are engaged in dealings full of noble virtues like knowledge etc. Knowing and restraining those who are devoid of the vows of truthfulness etc., compel them to submit to the Aryas or noble persons. Be thou powerful and encourager of the performer of Yajnas or noble philanthropic deeds, because by thy teachings and association, I also desire to perform all these noble acts dwelling in pleasant places. Dasyus are those that cause suffering to others, and are foolish, unrighteous wicked persons. They should either be brought under the control of the righteous noble persons or anihilated if incorrigible.

PURPORT

Men should give up the bad habits of wicked ignoble people and cultivate noble disposition. Those presons only can become Aryas who constantly endeavour to spread knowledge for the accomplishment of good or legitimate enjoyment of all articles and for the removal of un-righteousness and unrighteous persons. None can become a learned, righteous person of noble disposition without the company, study and teaching of the Aryas. Therefore everyone should always perform good deeds, cultivate good habits and give up all ignoble acts and should thus enjoy happiness.

THE COMMENTATOR'S NOTES

(आर्यान्) धार्मिकान् आप्तान् विदुषः सर्वोपकारकान् मनुष्यान्

= Men who are righteous, truthful, learned and benevolent.

(दस्यवः) परपीडका मूर्खा धर्मरहिता दुष्टा मनुष्याः

=Wicked persons who trouble others, are foolish and unrighteous.

(बर्हिष्मते) बर्हिषः प्रशस्ता ज्ञानादयो गुणा विद्यन्ते यस्मिन् व्यवहारे तन्निष्पत्तये

=For the accomplishment of a dealing which is full of knowledge and other virtues.

TRANSLATOR'S NOTES

It is thus clear that there is no racial difference between Aryas and Dasyus as erroneously supposed by many westerners and their followers, but it is only cultural difference which can be changed. That is why there is the Vedic injunction कृण्वन्तो विश्वमार्यम् (ऋ० ६.६३.५) =Make all people Aryas or noble.

पुनः स किं कुर्वन् किं कुर्यादित्याह

Mantra—9

अनुव्रताय रन्धयन्नपव्रतानाभूभिरिन्द्रः श्नथयन्ननाभुवः ।
वृद्धस्य चिद्वर्धतो द्यामिनक्षतः स्तवानो वम्रो वि जघान संदिहः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

मनुष्यैः यः इन्द्रः (परमविद्यैश्वर्यवान् मनुष्यः) आभूभिः सह वर्तमानः अनुव्रताय आर्याय अव्रतान् (दुष्टान् दस्यून्) रन्धयन् अनाभुवः श्नथयन् (शिथिली कुर्वन्) इनक्षतः वर्धतः वृद्धस्य स्तवानः वसुः (अधर्मस्य उद्गिरकः) संदिहः द्यां चित् (इव) प्रकाशं कुर्वन् सूर्यः इव (विद्याप्रचारं विस्तारयन्) दुष्टान् विजघान (विशेषेण हन्ति) स एव कुलभूषकः अस्ति (तं सर्वाधिपतित्वे अधिकृत्य राजधर्मः पालनीयः) ॥

TRANSLATION

Men should appoint such a person for administering the

State who is full of abundant wealth of all kinds (spiritual as well as material) who with his brave soldiers and army humbles those persons who are devoid of vows of truthfulness and the like, in favour of those who observe them, who punishes those who are unrighteous, who praises the aged virtuous persons and gives up all unrighteous acts, who convinces those who are sceptics, who like the sun that dispels darkness, spreads the light of knowledge everywhere and slays well the wicked. Such a person is the ornament of his family and by appointing him as the administrator of the State, men should discharge their national duties.

PURPORT

Men should become righteous, dispelling all darkness of ignorance of the people, They should accept Dharma and renounce Adharma (unrighteousness) after proper deliberation and should prompt others also to do the same. They should keep company with noble righteous persons and give up the association of the ignoble and thus should remain in good order of the society.

THE COMMENTATOR'S NOTES

(इन्द्रः) परमैश्वर्यवान् सभाशालासेनान्यायाधीशः

=A man possessing wealth of all kinds, the President of the Assembly,head of an educational institution,commander of the army or a judge.

(वज्रः) उद्गिरकः त्यक्ता

=Renouncer of unrighteousness.

The same subject is continued.

Mantra—10

तक्षद्यत्त उशना सहसा सहो वि रोदसी मज्मना बाधते शवः ।
आ त्वा वातस्य नृमणो मनोयुज आ पूर्यमाणमवहन्नभि श्रवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नृमणः विद्वन् ! उशना भवान् सहसा शत्रूणां सहः

हत्वा सूर्यः रोदसी (भूमिप्रकाशौ) इव मज्मना (स्वकीयेन शुद्धेन बलेन) शवः (शत्रूणां बलं) विबाधते आतक्षत् च । मनोयुजः (भृत्याः) त्वा (त्वाम्) आश्रित्य ते (तव) वातस्य आपूर्यमाणं श्रवः अभ्यवहन् (समन्तात् प्राप्नुयुः) ॥

TRANSLATION

O friend or well-wisher of men, desiring the welfare of all, thou shouldst diminish and destroy the power of thy enemies with thy pure might like the sun that dispels all darkness. Thy servants that are devoted to thee-who art mighty like the wind, and full of virtues should approach thee from all sides and get knowledge and food from thee.

PURPORT

Without the help and guidance of the learned commander-in-chief of the army, it is not possible to establish law and order on earth, the destruction of the power of the enemies, the manifestation and diffusion of knowledge and noble virtues and the acquisition of food materials and other articles.

THE COMMENTATOR'S NOTES

(मज्मना) शुद्धेन बलेन मज्मेति बलनाम (निघ० २.६)
=with pure might.

(वातस्य) बलिष्ठस्य वायोरिव
=of the mighty like the wind.

पुनः स कीदृश इत्युपदिश्यते ।

How is he (Indra) is taught further in the eleventh Mantra.

Mantra—11

मन्दिष्ट यदुशने काव्ये सचाँ इन्द्रो वङ्कू वङ्कुतराधि तिष्ठति ।
उग्रो ययिं निरपः स्रोतसासृजद् वि शुष्णस्य दृंहिता ऐरयत्पुरः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मन्दिष्ट यः उग्रः इन्द्रः (सभाध्यक्षः) भवान् सूर्यः

स्रोतसा अपः इव यद् वंकू (कुटिलौ) वंकुतरौ (शत्रूदासीनौ) अधितिष्ठति यथा सविता यथि मेघं निरसृजत् तथा शुष्णस्य (बलस्य) दृंहिताः (क्रियाः) पुरः व्यैरयत् (विविधतया प्रेरते) तथा त्वं भव ॥

TRANSLATION

O most delighter of all, thou the President of the Assembly, shouldst be like the sun who should rule over all crooked and fierce persons, both that are inimical and neutral to thee. Thou shouldst be fierce for the wicked and be under the guidance of the poet-philospohers, endowed with the band of virtues that help acquiring true knowledge. As the sun dispels the cloud, in the same manner, thou shouldst overwhelm the extensive cities of the mighty wicked persons by increasing thy power.

PURPORT

Men should appoint only such a person as the President or Officer-in-charge of the Assembly etc. who is a highly learned poet, well-versed in all Shastras and destroyer of crookedness, fierce for the wicked but mild and kind towards the righteous persons, increaser of the strength of the State.

THE COMMENTATOR'S NOTES

(वंकू) कुटिलगती शत्रूदासीनान्

= Men of crooked nature that are enemies or neutral.

(ययिम्) मेघम् याति सोऽयं ययिः =Cloud.

पुनः स कीदृश इत्युपदिश्यते ।

How should he (Indra) be is taught further in the 12th Mantra.

Mantra—12

आ स्मा रथं वृषपाणेषु तिष्ठसि शार्यातस्य प्रभृता येषु मन्दसे ।
इन्द्र यथा सुतसोमेषु चाकनोऽनर्वाणं श्लोकमा रोहसे दिवि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र (विद्वन् सभाध्यक्ष) यस्मात् त्वं (यथा विद्वांसः पदार्थविद्यां सम्यक् एत्य सुखानि प्राप्नुवन्ति) ये स्म शार्यातस्य येषु सुतसोमेषु वृषमाणेषु व्यवहारेषु प्रभृतः तथा एतान् प्राप्य मन्दसे अनर्वाणं रथं श्लोकम् आतिष्ठसि आकन्नः दिवि आरोहसे (तस्मात् त्वं योग्यः असि) ॥

TRANSLATION

O Indra (learned President of the Assembly), as learned persons enjoy happiness having acquired the knowledge of Physics and other sciences,so thou sittest in a car like aeroplane etc. and enjoyest the drink of Soma (essence of various nourishing herbs and plants) prepared by brave soldiers and noble virtues and substances. Thou mountest thy chariot without horses (animals) but endowed with the fire, electricity etc. quite willingly. Thy speech is refined and perfect. Like the firmament illuminated by the sun, thou shinest in the light of justice.

PURPORT

None can enjoy happiness without the use of aeroplanes and other vehicles and the association with the learned persons. Therefore one should enjoy bliss by organising the conferences of highly learned persons and by the knowledge and applcation of physics and other sciences.

THE COMMENTATOR'S NOTES

(रथम्) विमानादिरथम्

=Vehicle like the aeroplane etc.

(वृषपानेषु) ये वृषन्ति पोषयन्ति ते वृषाः सोमादयः पदार्थाः तेषां पानेषु ।

=On the occasion of drinking Soma and other nourishing articles and juices.

(शार्यातस्य) यो वीरसमूहं शरितुं हिंसितुं योग्यान् समन्तान् निरन्तरम् अतति व्याप्नोति तस्य मध्ये अत्र शृधातोर्ण्यत् । अत धातोः अच् प्रत्ययः

= In the midest of brave persons.

(अनर्वाणम्) अग्न्याद्यश्वसहितं पश्वाद्यश्वरहितम् । अर्वेत्यश्वनाम (निघ० १.१४)

= Horseless but endowed with fire and electricity etc.

(दिवि) द्योतनात्मके सूर्ये प्रकाशयुक्ते अन्तरिक्ष इव न्यायप्रकाशे = In the light of justice like the firmament illuminated with the light of the sun.

(श्लोकम्) सर्वावयव-संहितां वाचम्

= Refined and perfect speech.

TRANSLATOR'S NOTES

रथो रमते रममाणोऽस्मिन् तिष्ठतीतिवा(निरुक्ते९.११) शृ-हिंसायाम् अत-सातत्यगमने श्लोक इति वाङ्नाम (निघ० १.११)

It is wrong on the part of Sayanacharya, Wilson and Griffith to take Sharyata as the proper noun or name of a particular Rajarshi and try to explain the Mantra on the basis of an absurd myth proving the jealous nature of Indra, being angry with a Rishi's praise of Ashvins. Such absurd myths should be rejected altogether. There is no reference to them in the text. The word शार्यात Sharyata has been explained by Rishi Dayananda etymologically as यो वीरसमूहं शरितुं हिंसितुं योग्यान् समन्तात् निरन्तरम् अतति व्याप्नोति तस्य मध्ये । It may also mean शर्याभिः अंगुलिभिः निर्वृत्तानि कर्माणि शार्याणि तानि अतति व्याप्नोति स शार्यातः शर्या इत्यंगुलिनाम (निघ० २.५) = A brave and active person. (See Rishi Dayananda's commentary on Yaj. 7.35).

शार्यातस्य योद्धुः मानवस्य यजमानस्य शरवत् शर्योऽपि त्राणार्थे वेदे शर्यो योद्धा च बाणः । शर्यः—प्रसरणशीलो

नित्योपयोगी यजमानः सर्वोऽपि यज्ञशत्रुभिर्योद्धा भवतीति कपालिशास्त्रिणां टिप्पणी द्रष्टव्या

=This note given by the great scholar Shri Kapali Shastri substantiates the interpretation given by Rishi Dayananda.

पुनः स कीदृश इत्युपदिश्यते ।

How is he (Indra) is further taught in the 13th Mantra.

Mantra—13

अदा॑ अ॒र्भां म॑ह॒ते व॑च॒स्यवे॑ क॒क्षीव॑ते वृच॒यामि॑न्द्र सुन्व॒ते ।
मेना॑भवो वृषण॒श्वस्य॑ सुक्रतो॒ विश्वेत्ता ते॒ सव॑नेषु प्र॒वाच्या॑ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सुक्रतो इन्द्र (शिल्पविद्याविद् विद्वन्) त्वं वचस्यवे महते सुन्वते कक्षीवते जनाय याम् वृचयाम् अर्भाम् (स्वल्पाम् अपि) क्रियाम् अददाः या सवनेषु प्रवाच्या मेना (वाक्) क्रिया वा वृषणश्वस्य (शिल्पक्रियाम् इच्छाः) ते यानि विश्वा कार्याणि सन्तितः इत् संसाधितुं समर्थः (अभवः) भव ॥

TRANSLATION

O noble actioned expert in technical sciences, even the brief instruction that thou hast given to an earnest virtous student who is industrious and whose fingers and hands are engaged in accomplishing various technical and industrial works, the instruction about the analysis and incision of things given by thee who possessest swift horses or electrical instrument) is admirable and worthsaying in all Yajnas or philanthropic acts. Thou shouldst be able to do all these wonderful works of art and industry.

PURPORT

Learned persons should bring about the welfare of all beings by giving instructions about fire, electricity and other scientific and technical subjects.

THE COMMENTATOR'S NOTES

(कक्षीवते) कक्षाः प्रशस्तांगुलय इव विद्याप्रान्ता विद्यन्ते यस्य तस्मै । कक्षा इत्यंगुलिनाम (निघ० २.५)

=Industrious and learned.

(वृचयाम्) छेदनभेदनप्रकाराम् (वृङ्-संभक्तौ)

=Analysis and incision etc.

(इन्द्र) शिल्पक्रियाविद् विद्वन् =Expert in technology.

(मेना) वाणी मेनेतिवाङ्नाम (निघ० १.११)

=Speech or instruction.

पुनः स कीदृग् गुणो भवेदित्युपदिश्यते ।

How should he (Indra) be is further taught in the 14th Mantra.

Mantra—14

इन्द्रो॑ अश्रायि सु॒ध्यो॑ निरे॒के प॒ज्रेषु॒ स्तोमो॒ दुर्यो॒ न यूपः॑ ।

अ॒श्व॒युर्ग॒व्यू र॑थ॒युर्व॑सू॒युरिन्द्र॒ इद्रा॒यः क्ष॑यति प्रय॒न्ता ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः]

यः अश्वयुः गव्युः रथयुः वसूयुः इत् (एव) इन्द्रः रायः क्षयति स मनुष्यः ये सुध्यः सन्ति तैः दुर्यः यूपः न (इव) अयम् इन्द्रः निरेके पज्रेषु स्तोमः (स्तोतुम् अर्हः) अश्रायि ॥

TRANSLATION

A learned king who is endowed with wisdom and all kinds of wealth, who is possessed of horses, cattle land and good senses, chariots and riches and who desires to give them to deserving persons has been approached by wise men that he may assist the righteous in their distress and on the occasions of industrial undertaking without doubt or with certainty. He is certainly the giver and stable support like a pillar or door way. He should be praised by all. He is the good man's refuge in his need.

PURPORT

As it is with the help of the light of the sun that many works are accomplished, in the same way, with the guidance given by the learned and with the proper combination of fire, water etc. that men can acquire wealth by making various kinds of vehicles and using them.

THE COMMENTATOR'S NOTES

(निरेके) निर्गता: रेका: शंका यस्मात् तस्मिन्
=Where there is no doubt.

(रेकृ-शंकायाम्)

(पज्रेषु) शिल्पव्यवहारेषु अत्र पन् धातोर्बाहुलकादौणादिको रक् प्रत्ययो वर्णव्यत्ययेन जकारादेशश्च
=In technical works or undertakings.

अथ सभाध्यक्षगुणा उपदिश्यन्ते ।

Now the attributes of the President of the Assembly are taught further in the fifteenth mantra.

Mantra—15

इदं नमो वृषभाय स्वराजे सत्यशुष्माय तवसेऽवाचि ।
अस्मिन्निन्द्र वृजने सर्ववीराः स्मत्सूरिभिस्तव शर्मन्त्स्याम ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र (सभेश) यथा सूरिभिः वृषभाय सत्यशुष्माय तवसे स्वराजे जगदीश्वराय इदं नमः अवाचि (उच्यते) तथा अस्मदादिभिरपि उच्येत एवं विधाय वयं तव अस्मिन् वृजने शर्मन् सुष्ठुतया सर्ववीराः स्याम (भवेम) ॥

TRANSLATION

O President of the Assembly, as wise men utter the praise of God who is the showerer of happiness, Self resplendent, Lord of all, whose might is always true, i. e. who is Almighty, in the same way others should also glorify that God. Thus

adoring the Lord, all may remain under thy mighty shelter that destroyes all miseries, with all wise and brave men.

PURPORT

All men should associate themselves with learned persons and enjoy happiness and bliss in this world by adoring God and keeping company with the wise learned people with perfect love.

THE COMMENTATOR'S NOTES

[वृषभाय] सुखवृष्टेः कर्त्रे =Showerer of happiness.

[वृजने] वर्जन्ति दुःखानि येन बलेन वृजनमिति बलनाम [निघ० २.६] =In the power that removes all misery.

[शर्मन्] शर्मणि गृहे । शर्मेति गृहनाम [निघ० ३.४] =Under the shelter or home.

In this hymn also there is the description of the sun, fire, electricity and other articles along with God and the President of the Assembly, so it is connected with the previous hymn.

Here ends the commentary on the fifty-first hymn of the Ist Mandala of the Rigveda Sanhita.

—:o:—

द्विपंचाशं सूक्तम्

HYMN LII.

अस्य द्विपंचाशसूक्तस्य आंगिरसः सव्य ऋषिः । इन्द्रो देवता । छन्दः १.८ भुरिक् त्रिष्टुप् । ६.१० स्वराट् त्रिष्टुप् । १२.१३.१५ निचृत् त्रिष्टुप् छन्दः । धैवतः स्वरः । २.४ निचृज्जगती । ५.१४ जगती । ६.११ विराड् जगती छन्दः निषादः स्वरः ।

Seer — Angirasa Savya, Devata or subject—Indra. Metres — Trishtup and Jagati of various forms. Tunes — Dhaivata and Nishada.

पुनः स इन्द्रः कीदृगित्युपदिश्यते ।

How is that Indra is taught further in this hymn.

Mantra—1

त्यं सु मेषं महया स्वर्विदं शतं यस्य सुभ्वः साकमीरते ।
अत्यं न वाजं हवनस्यदं रथमेन्द्रं ववृत्यामवसे सुवृक्तिभिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् यस्य इन्द्रस्य शतं सुभ्वः जनाः सुवृक्तिभिः साकम् अत्यम् अश्वं न (इव) अवसे हवनस्यदं वाजम् इन्द्रं स्वर्विदं रथम् ईरते येन अहं ववृत्याम् (वर्तयेयम्) त्वं (तम्) मेषं त्वं सुमहय ॥

TRANSLATION

O learned person, honour well that Indra (President of the Assembly or the Commander of the Army) showerer of happiness, under whose order or guidance, hundreds of men cause happiness with the means that eliminate all misery, manufacture cars like the aeroplane which hasten like a fleet couser to the destination, which take to the firmament and are full of

much wealth for our protection, so that we may also travel comfortably and enjoy happiness.

PURPORT

As men yoke horses and drive ordinary chariots, in the same way, they should learn to drive various vehicles with the proper combination of fire, water etc. and thus accomplish their works.

THE COMMENTATOR'S NOTES

(मेषम्) सुखजलाभ्यां सर्वान् सेक्तारम्

=Showerer of happiness and bringer of water by proper arrangements.

(स्वर्विदम्) स्वः अन्तरिक्षं विन्दति येन तम्

=Taking to the firmament.

(अत्यम्) अश्वम् अत्य इत्यश्वनाम । (निघ० १.१४)

(हवनस्यदम्) येन हवनं पन्थानं स्यन्दते तम्

=By which a man travels on the Path.

(रथम्) विमानादिकम् =Car like the aeroplane etc.

(सुवृक्तिभिः) सुष्ठु शोभनाः वृक्तयः दुःखवर्जनानि यासु क्रियासु

=By the processes which eliminate or take off misery.

TRANSLATOR'S NOTES

(2) By taking Indra as God, as done by Rishi Dayananda in many mantras of this hymn, the spiritual meaning is as follows:

Men should rightly worship God, the Giver of Supreme happiness, the Pure cause of all and under whose direction, hundreds of planets and stars etc. are revolving. I (devotee) remember Him again and again and recite the eulogies of lovely Lord, who is all-pervading, moving everywhere with horse like speed (so to speak) and who is propitiated through complete renouncement of all evil propensities, for our protection and safety.

मेषम्—सर्वमनोरथसाधकम् अथवा सुखसेचकम्

=Fulfiller of all noble desires or showerer of happiness.

Here again both Prof. Wilson and Griffith have committed the mistake of taking मेषम् as ram, though even Sayanacharya, whom they claim to follow has translated the worth मेषम् here as शत्रुभिः सह स्पर्धमानम्=Victor of the enemies.

स्वर्विदम् has been translated by Skanda Swami as सर्वस्य ज्ञातारम् =or Omniscient.

हवनम्—हु दानादनयोः आदाने च हूयते आदीयते सुख-यात्रार्थं स्वीक्रियते इति हवनं पन्थाः सुवृक्तिभिः—सुष्ठु वर्जितदोषाभिः स्तुतिभिः इति स्कन्दस्वामी।

पुनः स कीदृशइत्युपदिश्यते।

How is that Indra is taught further in the 2nd Mantra.

Mantra—2

स पर्वतो न धरुणेष्वच्युतः सहस्रमूतिस्तविषीषु वावृधे।
इन्द्रो यद्वृत्रमवधीन्नदीवृतमुब्जन्नर्णांसि जर्हृषाणो अन्धसा॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

हे राजप्रजाजन यथा धरुणे अच्युतः अर्णांसि उब्जन् इन्द्रः नदीवृतं वृत्रम् अवधीत् स च पर्वतः न (इव) वावृधे (पुनः पुनः वर्धते) यद् (यः) त्वं शत्रून् हिन्धि सहस्रम् ऊतिः तविषीषु जर्हृषाणः सन् अन्धसा वर्द्धस्व॥

TRANSLATION

O men, officers and subjects of the State, as Indra (sun) slays vritra (cloud) that surrounds the sky and causes rivers to flow by raining, he stands like the mountain firm in the winds which uphold the world and makes waters fall down on earth and waxes mighty, in the same way, you should slay the enemies and endowed with a thousand means of protection, delighting all, grow with nourishing food.

PURPORT

The man, who like the sun, maintains his army properly and like the cloud producing grain by raining, increases the strength

of soldiers, standing firm like the mountain, in his joyful state, having slayed his enemies, can develop the State thoroughly.

THE COMMENTATOR'S NOTES

(वृत्रम्) मेघम् (वृत्र इतिमेघनाम निघ० १.१०)
=Cloud.

(उब्जन्) आर्जवं कुर्वन् वा अधो निपातयन् वा
=Making fall down.

(अन्धसा) अन्नादिना (अन्धइत्यन्ननाम निघ० २.७)
=With food.

(अर्णांसि) जलानि (अर्ण इत्युदकनाम निघ० १.१२)
=Waters.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the 3rd Mantra.

Mantra—3

स हि द्वरो द्वरिषु वव्र ऊधनि चन्द्रबुध्नो मदवृद्धो मनीषिभिः।
इन्द्रं तमह्वे स्वपस्यया धिया मंहिष्ठरातिं स हि पप्रिरन्धसः ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः]

यः ऊधनि द्वरिषु द्वरः चन्द्रबुध्नः मदवृद्धः अन्धसः पप्रिः वव्रः इव (मेघः अस्ति) तद्वत् मनीषिभिः सह वर्तमानः (सभाध्यक्षः हि (किल) वर्तेत तं मंहिष्ठरातिम् इन्द्रं स्वपस्यया धिया अहम् अह्वे (आह्वयामि) ॥

TRANSLATION

I invoke Indra (The President of the Assembly) the most bountiful, along with learned and intelligent persons, with intelligence coupled with actions, for he is the giver of abundant food and other necessary articles. He is the victor of his enemies, is like the sun who slays the clouds that cover the sky and has the moon in the firmament,is serene and serious in keeping secrets, is like the well of cold water, is like the cloud at

dawn giving delight to all by raining, and is the root of happiness possessing gold and silver etc. in his treasures.

PURPORT

Men should elect only such a person as President of the Assembly as nourishes the people like the cloud and rains happiness like the sun.

THE COMMENTATOR'S NOTES

(वव्रः) कूप इव वव्र इति कूपनाम (निघ० ३.२३)

=Like the well of cold water.

(ऊधनि) उषसि ऊध इत्युषर्नाम (निघ० १.८)

=At dawn.

पुनः स कीदृश इत्युपदिश्यते ।

The same subject is continued.

Mantra—4

आ यं पृणन्ति दिवि सद्मबर्हिषः समुद्रं न सुभ्वः स्वा अभिष्टयः ।
तं वृत्रहत्ये अनु तस्थुरूतयः शुष्मा इन्द्रमवाता अहुतप्सवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

सद्मबर्हिषः मनुष्याः अवाताः नद्यः सुभ्वः समुद्रं न यम् इन्द्रं वृत्रहत्ये स्वाः अभिष्टयः शुष्मा अहुतप्सवः ऊतयः प्रजाः आपृणन्ति तम् अनु तस्थुः (अनुतिष्ठेयुः) (स एव साम्राज्यं कर्तुम् अर्हति) ॥

TRANSLATION

That man alone deserves to rule over a vast Government whom the subjects whose noble desires are fulfilled support in the light of justice and fill up with their tributes as the kindred rivers hasten up to fill the ocean, who has also the support of the officers, occupying high positions in the State. Mighty persons who are protectors, not overcome by their enemies and not crooked, should follow the President of the Assembly or the Commander of the Army to destroy the wicked foes.

PURPORT

As rivers become established by reaching the ocean or the firmament, all subjects become established in happiness by approaching the learned President witn his assembly.

THE COMMENTATOR'S NOTES

(दिवि) न्यायप्रकाशे =In the light of justices.

(सद्मबर्हिषः) सद्मस्थानं बर्हितमं येषां ते ।

=Occupying high positions.

पुनः स कीदृशो भवेदित्युपदिश्यते ।

How should he (Indra) be is taught further in the fifth Mantra.

Mantra—5

अभि स्ववृष्टिं मदे अस्य युध्यतो रघ्वीरिव प्रवणे सस्रुरूतयः ।

इन्द्रो यद्वज्री धृषमाणो अन्धसा भिनद्वलस्य परिधीँरिव त्रितः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यद् (यः) सूर्यः इव शस्त्राणां स्ववृष्टिं कुर्वन् धृषमाणः वज्री इन्द्रः (सभाध्यक्षः) मदे अस्य युध्यतः शत्रोः त्रितः परिधीन् इव वलम् अभिभिनत् (अभितः भिनत्ति) तस्य अन्धसा रघ्वीः प्रवणः इव ऊतयः सस्रुः ॥

TRANSLATION

Indra (President of the assembly or the Commander of the Army) wielder of powerful weapons raining down arms like the sun expert in overcoming and slaying the intoxicated fighting mighty enemies breaks through their defences from three lines as the sun destroys the cloud. As the rivers flow towards a low place, so the President of the Assembly also should be humble though most powerful, nourishing all with food.

PURPORT

As the waters go towards a low place, in the same way, the President of the Assembly should be humble, meek and unassuming.

THE COMMENTATOR'S NOTES

(रध्वीः इव) यथा गमनशीलाः नद्यः=As flowing rivers.

रथ-गतौ (त्रितः) उपरिरेखातः मध्यरेखातः तिर्यग् रेखातश्च

=From the lines lying upward, middle and curved.

पुनः स किंवत् किं करोतीत्युपदिश्यते ।

What does he (Indra) do and like whom is taught in the sixth Mantra.

Mantra—6

परीं घृणा चरति तित्विषे शवोऽपो वृत्वी रजसो बुध्नमाशयत् ।
वृत्रस्य यत्प्रवणे दुर्गृभिश्वनो निजघन्थ हन्वोरिन्द्र तन्यतुम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र यथा तित्विषे यस्य इन्द्रस्य (सूर्यस्य) शवः (बलं) घृणा (दीप्तिः) ईम् (उदकं) परिचरति स यस्य दुर्गृभिश्वनः वृत्रस्य (मेघस्य) बुध्नं (शरीरम्) रजसः (अन्तरिक्षस्य) मध्ये अपः वृत्वी (जलम् आवृत्य) आशयत् (शेते) तस्य हन्वोः अग्रपार्श्वभागयोः उपरि तन्यतुं [विद्युतम्] प्रहृत्य प्रवणे निजघन्थ [तथा वर्तमानः सन् न्याये प्रवर्तस्व] ॥

TRANSLATION

As Indra (the sun) smites down the wide extended cloud that having obstructed the waters, reposes in the region above the firmament and thus its fame as mighty, spreads far, in the same manner, the mighty Indra (President of the Assembly or the Commander of the Army splendid and vigorous like the sun)

should smite down a wicked foe lying hidden anywhere on the checks with electric powerful weapons. By so doing, his fame spreads afar and his prowess is renowned.

PURPORT

It is the duty of men to behave like the sun (for dispelling the darkness of ignorance) and like the cloud by raining down happiness and peace and manifest the rain of knowledge and justice.

THE TRANSLATOR'S NOTES

[घृणा] दीप्तिः =Splendour.

[बुध्नम्] शरीरम् इदमपि इतरद् बुध्नम् एतस्मादेव बद्धा अस्मिन् धृताः प्राणा इति निरुक्ते १०.४४ =Body.

[इन्द्र] सवितृवद् वर्तमान =Vigorous or mighty like the sun.

[तन्यतुम्] विद्युतम् =Electricity or lightning.

TRANSLATOR'S NOTES

The Word घृणा is derived from घृ-क्षरणदीप्त्योः Here the first meaning of दीप्ति or splendour is taken. For the meaning of Indra as the sun, there are clear authorities from the Brahmanas like the following quoted before.

स यः स इन्द्र एष एव यः स एष [सूर्यः] एव तपति। [जैमिनीयोपनिषद् ब्राह्मणे] १.२८.२।१.३२.५ अथ यः स इन्द्रः असौ स आदित्यः [शतपथ ८.५.३.२] एष एवेन्द्रः य एष सूर्यः तपति [शत० १.६.४.१८] इन्द्रः सूर्य इति सायणाचार्योऽपि ताण्ड्यब्राह्मणस्य १४.२.५ भाष्ये।

The word Indra is used for the President of the Assembly of the Commander of the Army as the mightiest on the authority of the passages like

इन्द्रो वै देवानामोजिष्ठो बलिष्ठः सहिष्ठः सत्तमः पार-

यिष्णुतमः [एतेरेय ब्राह्मणे ७.१६।८.१२] इन्द्रो वै देवानामोजिष्ठो बलिष्ठः [कौषीतकी ब्राह्मणे ६.१४ गोपथ उ० १.३]

According to the Gopath Brahmana Uttara 2.9 सेना इन्द्रस्य पत्नी i.e. the army is the wife of Indra, therefore Indra is the Commander of the Army or सेनापतिः

पुनः स कीदृश इत्युपदिश्यते ।

How is he (Indra) is taught further in the 7th Mantra.

Mantra—7

इृद न हि त्वा न्यृषन्त्यूर्मयो ब्रह्माणीन्द्र तव यानि वर्धना ।
त्वष्टा चित्ते युज्यं वावृधे शवस्ततक्ष वज्रमभिभूत्योजसम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ते वर्द्धना ब्रह्माणि ऊर्मयः इदं न न्यृषन्ति यथा हि त्वष्टा ज्योतिषि शवः अभिभूत्योजसं युज्यं वज्रं प्रहृत्य सर्वान् पदार्थान् ततक्ष [तक्षति] तथा त्वं भव ॥

TRANSLATION

As rivulets flow into a lake and increase the volume of its water, in the same way all food materials and wealth glorify thee and increase thy happiness. O President of the Assembly, that art like electricity or the lightning. As the sun increases the strength of a man by the association of his rays, and enables a powerful weapon to be made that can destroy a mighty enemy, thou shouldst be like that.

PURPORT

As the water becomes pure and secure going to a lower level, in the same manner, the workers of the State become firmly established and purifiers of all, having approached a virtuous and humble person.

THE COMMENTATOR'S NOTES

[अन्नाणि] बृहत्तमान्यन्नानि = Good food materials.

[इन्द्र] विद्युद्वद् वर्तमान

= Behaving like electricity or lightning.

[त्वष्टा] मेघावयवानां छेत्ता

= Destroyer of the pieces of the clouds.

TRANSLATOR'S NOTES

Rishi Dayananda has translated अन्नाणि as अन्नानि or food materials for which there is the authority of the Vedic Lexicon-Nighantu 2.7 अन्नमिति धननाम (निघ० २.७) It also means wealth. अन्नमिति धननाम (निघ० २.१०)

पुनः स कीदृश इत्युपदिश्यते ।

Mantra—8

जघन्वाँ उ हरिभिः संभृतक्रतविन्द्र वृत्रं मनुषे गातुयन्नपः ।
अयच्छथा बाह्वोर्वज्रमायसमधारयो दिव्या सूर्यं दृशे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे संभृतक्रतो इन्द्र (सभेश) त्वं यथा सविता हरिभिः वृत्रं जघन्वान् अपः मनुषे गातु यन् प्रजा धरति तथा प्रजा-पालनाय बाह्वोः आयसं वज्रम् अधारयः (समन्तात् धारय) सार्वजनिक सुखाय दिवि सूर्यं दृशे इव न्यायविद्यार्कं प्रकाशय ॥

TRANSLATION

O Indra (Intelligent President of the Assembly) performer of holy acts, as the sun slays the cloud with his rays and sustains the subjects by sending rainy water for mankind, in the same manner, thou shouldst take in thy hands the thunderbolt or powerful weapon of iron for the protection of thy subjects and for bringing about the welfare of the public, thou shouldst manifest the sun of justice like the material sun for all people to see.

PURPORT

As the sun upholds all worlds with his power and attraction draws the water up and having rained it produces divine happiness, in the same manner, the assembly should possess all noble virtues, attract prosperity from all sides and having distributed wealth among the deserving and needy persons, should manifest bliss among the people.

THE TRANSLATOR'S NOTES

(हरिभिः) हरणशीलैरश्वैः किरणैर्वा

=With steeds in the form of the rays of the sun.

(सूर्यम्) सवितृमण्डलम् इव न्यायविद्याप्रकाशम्

=The light of justice and knowledge like the solar world.

(गातुयन्) गातुं पृथिवीमेषि

=Going towards the earth.

(गातुरितिपृथिवीनाम निघ० १.१)

पुनः स किं कुर्यादित्याह

What else should he do is taught in the 9th Mantra.

Mantra—9

बृहत्स्वश्चन्द्रममवद्यदुक्थ्य१मकृण्वत भियसा रोहणं दिवः ।
यन्मानुषप्रधना इन्द्रमूतयः स्वर्नृषाचो मरुतोऽमदन्ननु ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

ये मानुषप्रधना नृषाचः मरुतः इन्द्रं प्राप्य यत् बृहत् स्वः चन्द्रम् अमवत् उक्थ्यं स्वः (सुखं) च अकृण्वत (कुर्वंत) यत् (ये) भियसा (दुःखमयेन) दिवः (प्रकाशमानस्य मोक्ष-सुखस्य) आरोहणम् ऊतयः भूत्वा अनु अमदन् (अनुमोदन्ते) (ते सुखिनः स्युः) ॥

TRANSLATION

Those brave persons enjoy happiness, who utilise their wealth for the welfare of mankind, who create unity among men,

who are protectors or guardians of men, who fearing trouble from the foes, appoint a person who is great, giver of delight to his followers and full of gladdening splendour, admirable and learned as President of the Assembly and Ruler, shining like the sun in the sky. They follow him and get gradually bliss of emancipation.

PURPORT

The learned and righteous person who acquires the wealth of knowledge, kingdom, vigour, strength and the co-operation of men, enjoys good happiness.

THE COMMENTATOR'S NOTES

(अमवत्) अमः प्रशस्तो बोधः यस्मिन् तत्

=Possessing good knowledge.

(नृषाचः) ये नॄन् सचन्ति समवयन्ति ते

=Those who unitemen.

(मरुतः) प्राणादयः

=Pranas and brave persons practising Pranayama etc.

TRANSLATOR'S NOTES

षच—समवाये । प्राणा वै मारुताः [शत० ९.३.१.७] विशो मरुतः (शत० २.५.२.६।४.३.३.६) मरुतो मितराविणो मितरोचिनः महद् द्रवन्तीति वा (निरुक्ते ११.२)

=Brave persons who talk less but are very mighty, active and full of splendour. The Mantra is equally applicable to God. When devotees of God, meditate upon and follow Him who is Giver of all joy, Destroyer of all misery and most Admirable, they enjoy the Bliss of Emancipation.

पुनः स किं कुर्यादित्युपदिश्यते ।

What should Indra do is taught further in the tenth Mantra.

Mantra—10

द्यौश्चिदस्यामवाँ अहेः स्वनादयोयवीद्भियसा वज्र इन्द्र ते ।
वृत्रस्य यद्बद्बधानस्य रोदसी मदे सुतस्य शवसाभिनच्छिरः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे सेनेश यद् यस्य ते (तव) अस्य सूर्यस्य द्यौः अहेः यत् बद्बधानस्य सुतस्य वृत्रस्य अवयवान् अयोयवीत् चित् (इव) अमवान् वज्रः यस्य शवसा स्वनात् (आपः पलायन्ते) रोदसी इव मदे वर्तमानस्य शत्रोः शिरः अभिनत् (स भवान् अस्माकं पालकः भवतु) ॥

TRANSLATION

O Commander of the Army, as the mighty light of the sun cuts into pieces the water of the cloud and makes it fall down on the earth, and by the sound of the lightning,the cloud trembles so to speak, in the same manner, as thou strikest off the head of a mighty foe waxing in his intoxication who is the obstructor of heaven and earth,with thy powerful weapon and with thy sound, all enemies run away, be thou our protector.

PURPORT

The Commander of the Army and others should behave towards their enemies like the rays of the sun and the cloud, tearing them off.

THE COMMENTATOR'S NOTES

(द्यौः) प्रकाशः दिवु-द्युतौ = Light.

(अहेः) मेघस्य अहिरिति मेघनाम (निघ० १.१०) = Of the cloud.

(वृत्रस्य) मेघस्य वृत्र इति मेघनाम (निघ १.१०) मेघसदृशस्य शत्रोश्च = Of the enemy like the cloud.

पुनः सभाध्यक्षः किं कुर्यादित्युपदिश्यते ।

What should Indra (The President of the Assembly) do is taught further in the eleventh Mantra.

Mantra—11

यदिन्न्विन्द्र पृथिवी दशभुजिरहानि विश्वा ततनन्त कृष्टयः ।

अत्राह ते मघवन्विश्रुतं सहो द्यामनु शवसा बर्हणा भुवत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मघवन् इन्द्र त्वया यत् (या) दशभुजिः पृथिवी भुज्यते यस्य ते (तव) बर्हणा शवसाह द्याम् अनुविश्रुतं यशः सहः भुवत् (तेन सहितः त्वं प्रयतस्व) यतः अत्र राज्ये कृष्टयः विश्वानि अहानि इत् (इव) सुखानि नु ततनन्त (विस्तारयेयुः) ॥

TRANSLATION

O Indra (President of the Assembly or the Commander of the Army), the earth that is enjoyed or protected by thee with ten senses (5 senses of perception, 5 senses of action). O possessor of the great wealth of knowledge, thy conquering might which causes happiness thy light of protection and humility and thy fame have waxed vast as heaven in majesty and power. Endeavour day and night, so that all people in thy kingdom may enjoy extensive happiness.

PURPORT

The officers and workers of the State should also put forth their united efforts to increase happiness and virtues.

THE COMMENTATOR'S NOTES

(इन्द्र) सभा सेनाध्यक्ष

=The President of the Assembly and Commander of the Army.

बर्हणा इति पदनाम (निघ० ४.३) अनेन प्राप्त्यर्थो गृह्यते

(बर्हणा) सर्वसुखप्रापिकया क्रियया

=By action that brings about all happiness.

पुनरस्य जगतो राजा ईश्वरः कीदृशइत्युपदिश्यते ।

How is God the Sovereign of this world is taught in the 12th Mantra.

Mantra—12

त्वमस्य पारे रजसो व्योमनः स्वभूत्योजा अवसे धृषन्मनः ।
चकृषे भूमिं प्रतिमानमोजसोऽपः स्वः परिभूरेष्या दिवम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे धृषन्मनः (जगदीश्वर) यः परिभूः स्वभूत्योजाः त्वम् अवसे अस्य (संसाराय) रजसः व्योमनः पारे अपि एषि त्वं सर्वेषाम् ओजसः (पराक्रमस्य) स्व भूमिम् अपः स्वः च अप्रतिमानं चकृषे (समन्तात् कृतवान् असि)(तं सर्वे वयम् उपास्महे) ॥

TRANSLATION

O Lord God, over whelming our mental faculties by Thy mighty deeds, mighty by the very nature of Thy Being, Thou art present in and beyond this vast congeries of planets in the expanse of space and away from all misery of the world for the protection and sustenance of all creatures. Surrounding the solar region and the mighty sun as well as the vital forces pervading all regions, Thou makest these creations of Thine, as measure of Thy might for us to infer Thy unfathomable power.

PURPORT

God is perfectly free from all misery, the most exalted Supreme Being who creates all worlds by His power and pervades them. He is the Dispenser of justice giving the fruits of the good or bad actions done by the souls, thus keeping law and order in the Universe. The President of the Assembly or King also should follow Him (God) and give happiness to all.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra (God) is taught further in the 13th. Mantra.

Mantra—13

त्वं भुवः प्रतिमानं पृथिव्या ऋष्ववीरस्य बृहतः पतिर्भूः ।
विश्वमाप्रा अन्तरिक्षं महित्वा सत्यमद्धा नकिरन्यस्त्वावान् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे जगदीश्वर यः त्वं पृथिव्या भुवः प्रतिमानं बृहतः ऋष्ववीरस्य जगतः महावीरस्य मनुष्यस्य पतिः भूः (असि) विश्वं (सर्वं) जगत् अन्तरिक्षं सत्यं च महित्वा अद्धा आप्राः तस्मात् कश्चित् अन्यः त्वावान् न किः विद्यते ॥

TRANSLATION

Thou art the measurer of the extended earth, the vast firmament, the master or Lord of lofty heaven and the mighty heroes of this world. Thou hast perfectly filled all the atmosphere and the sky as well as Truth contained in the Vedas by Thy greatness and glory. Truly therefore there is none other like Thee.

PURPORT

We should adore God only knowing that He is the Creator and measurer of this world, Omnipresent Illuminator of Truth and therefore there is none, has never been and will never be like or equal to Him.

THE COMMENTATOR'S NOTES

(प्रतिमानम्) परिमाणम् =Measure.

(पृथिव्याः) विस्तृतस्याकाशस्य पृथिवीत्यन्तरिक्षनाम (निघ० १.३) =Of the vast sky.

(ऋष्ववीरस्य) ऋष्वा महान्तो गुणवीरा वा यस्य =Whose virtues and heroes are great.

(ऋष्व इति महन्नामसु निघ० ३.३)

(सत्यम्) अव्यभिचारि सुपरीक्षितं वेदचतुष्टयम् =Perfect and infallible.

Truth contained in the Vedas.

पुनः स कीदृश इत्युपदिश्यते ।

Mantra—14

न यस्य द्यावापृथिवी अनु व्यचो न सिन्धवो रजसो अन्तमानशुः ।
नोत स्ववृष्टिं मदे अस्य युध्यत एको अन्यच्चकृषे विश्वमानुषक् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यस्य रजसः परमेश्वरस्य अनुव्यचः (अनुगतायाः अनन्तायाः व्याप्तिः) द्यावापृथिवी चन्द्रादयश्च अन्तं न आनशुः [प्राप्नुवन्ति]

न उत (अपि) सिन्धवः व्याप्नुवन्ति । हे परमात्मन् त्वं यथा स्ववृष्टिं प्रति मदेयुध्यतः (मेघस्य) सूर्यस्य अग्रे विजयः न भवति तथा एकः [असहायः] अद्वितीयः सन् विश्वम् आनुषक् चक्रे [कृतवान् असि तस्मात् भवान् उपास्यः अस्ति] ॥

TRANSLATION AND PARAPHRASE

O God, Possessing Supreme Might, Thou art the Master of all lower and high pelf. No one can measure the pervasiveness of Thy Being. The sun and other planets, the highest heavens the earth and even the smallest heavenly bodies among them intervening, cannot reach the extremity of Thy Being, for Thou art immanent in and between all things with the completeness of Thy Being. The waters accumulated in the atmospheric region by solar evaporation from where they fall down on the earth as rain and the whole world below, cannot reach the end of Thy Being. Not even the clouds attacking each other like warriors meeting in combat on the field of battle, their thundering and lightning, can reach the end of Thy pervasive Being. Thou solely, without any helper distinct from Thee, only by Thy might, makest the whole universe, being all along pervasive in it. Yet Thou art distinct from the Universe, never assuming its form. Therefore Thou art worthy of Adoration by us.

PURPORT

As none can reach the end of any attribute of God, as God punishes the wicked by giving them suffering or as the sun cuts into pieces the cloud like a fighter, so should all righteous persons be.

(They should be virtuous and just).

पुनस्तदुपासकाः कीदृशा भवेयुरित्युपदिश्यते ।

How should be the devotees of Indra (God) is taught further in the fifteenth Mantra.

Mantra—15

आर्चन्नत्र मरुतः सस्मिन्नाजौ विश्वे देवासो अमदन्ननु त्वा ।
वृत्रस्य यद्वृष्टिमता वधेन नि त्वमिन्द्र प्रत्यानं जघन्थ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

हे इन्द्र [सभासेनेश] यत [यः त्वम्] भृष्टिमता वधेन वृत्रस्य इव शत्रोः आनं जीवनं जघन्थ [हन] तं त्वा सस्मिन् आजौ विश्वे देवासः मरुतः न्यार्चन् [सततं सत्कुर्वन्तु] यतः ते प्रजास्थाः प्राणिनः प्रति अन्वमदन् [प्रत्यक्षम् अमाद्यन्]॥

TRANSLATION

O Indra (The President of the Assembly or Commander of the Army) when thou strikest off or destroyest the life of thy foe like a cloud with powerful weapon in all battles following a glorious right policy, all learned priests and others honour thee, for all thy subjects are highly delighted on thy victory over thy wicked adversaries.

PURPORT

Those learned persons ever enjoy happiness who worship one God only, and having acquired knowledge and conquered their enemies, gladden their subjects.

THE COMMENTATOR'S NOTES

[मरुतः] ऋत्विजः मरुत इति ऋत्विङ्नाम [निघ० ३.१८] =Priests.

(भृष्टिमता) भृज्जन्ति यया सा भृष्टिः कान्तिरिव नीतिः सा प्रशस्ता विद्यते यस्मिन् तेन=With a glorious right policy.

(आनम्) अनन्ति येन तत् जीवनम्=Life.

(अन-प्राणधारणे =To breathe).

In this hymn also the attributes of the learned fire, electricity and God are described, so it has connection with the previous hymn.

Here ends the commentary on the fifty second hymn of the first Mandala of the Rigveda Sanhita.

त्रिपंचाशं सूक्तम्

Hymn LIII.

अस्य त्रिपंचाशस्य सूक्तस्य आंगिरसः सव्यऋषिः । इन्द्रो देवता । १.३ निचृज्जगती । २ भुरिग् जगती ४ जगती ५.७ विराड् जगती च छन्दः । निषादः स्वरः । ६.८.९ त्रिष्टुप् । १० भुरिक् त्रिष्टुप् छन्दः । धैवतः स्वरः । ११ सतः पंक्तिश्छन्दः पंचमः स्वरः ।

Seer — Angirasa Savya. Devata or subject Indra. Metres —Jagati and Trishtup of various forms. Tunes — Dhaivata and Panchama.

मनुष्यैर्धर्मं विचार्य किं कर्त्तव्यमित्युपदिश्यते ।

What should men do after considering Dharma (duty) is taught in the first Mantra.

Mantra—1

न्यू३षु वाचं प्र महे भरामहे गिर इन्द्राय सदने विवस्वतः ।
नू चिद्धि रत्नं ससतामिवाविदन्न दुष्टुतिर्द्रविणोदेषु शस्यते ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यथा वयं महे सदने इन्द्राय वाचं सुभरामहे स्वप्ने ससताम् इव विवस्वतः (सूर्यस्य) प्रकाशं न चित् हि रत्नं गिरः निभरामहे किन्तु द्रविणोदेषु अस्मासु दुष्टुतिः न प्रशस्ता भवति (तथा यूयं भवत) ॥

TRANSLATION

O men, as we offer fitting praise or utter noble words sitting in the great place (like the sacrificial hall-Yajna Shala) which causes great delight, for the Almighty God or for the attainment of great wealth of wisdom, peace and bliss, so you should also do. As God does not like to give wealth to those

who seem to sleep or are lazy, let us acquire wealth with labour in the light of the sun and sing songs in praise of God, which are pure like the jewels or gold. Praise ill-expressed or flattery is not valued among the munificent who give gold or knowledge.

PURPORT

As sleeping men take rest, in the same way, having ever accepted refined speech with education and culture and having done noble deeds and giving up indolence, men should endeavour to have the light of true praise of all articles.

THE COMMENTATOR'S NOTES

(महे) महति महासुखप्रापके

=In the great cause of the great delight.

(विवस्वतः) प्रकाशमानस्य सूर्यस्य प्रकाशे

=In the light of the bright sun.

Mantra—2

दुरो अश्वस्य दुर इन्द्र गोरसि दुरो यवस्य वसुन इनस्पतिः ।
शिक्षानरः प्रदिवो अकामकर्शनः सखा सखिभ्यस्तमिदं गृणीमसि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र (विद्वन्) यः अकामकर्शनः शिक्षा नरः सखिभ्यः सखा पतिः इनः इव त्वम् अश्वस्य दुरः गोः दुरः अभिप्राप्य यवस्य प्रदिवः दुरः अधिष्ठितः सन् वसुनः दाता असि तं त्वाम् इदं वयं गृणीमसि ॥

TRANSLATION

O Indra, (learned king possessor of the great wealth of wisdom) Thou who art the fulfiller of the noble desires of good men and discourager of the indolent, educator of the people, thou art best among friends, master and protector of wealth, giver of horses, the cows or refined speech, barley and other corns, the admirable light of justice, the foremost in liberality, therefore we praise thee.

It is also equally applicable to God who is the giver of

everything and Lord of all wealth. He is the Best Friend of all His devotees. He is eternal.

PURPORT

There is none giver of all happiness and requisite articles except a righteous and learned person who becomes pure and benevolent in his nature like God. But only those who are friendly to all and have acquired good education can enjoy this happiness and none else.

THE COMMENTATOR'S NOTES

(इनः) ईश्वरः इन इतीश्वरनाम (निघ० २.२२) = Lord

(प्रदिवः) प्रकृष्टस्य न्यायप्रकाशस्य = Of admirable light of justice.

(अकामकर्शनः) योऽकामान् अलसान् कृशति तनूकरोति सः

= Discourager of the indolent or lazy fellows and fulfiller of the noble desires of industrious righteous persons.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught in the third Mantra.

Mantra—3

शचीव इन्द्र पुरुकृद्द्युमत्तम तवेदिदमभितश्चेकिते वसु ।
अतः संगृभ्याभिभूत आ भर मा त्वायतो जरितुः काममूनयीः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे शचीवः द्युमत्तम पुरुकृत् इन्द्र (सभेश) यः मनुष्यः तव कृपया सहायेन वा अभितः एदं वसु चेकिते (जानाति) हे अभिभूते (शत्रूणां पराभवकर्तः) यतः त्वं त्वायतः जरितुः (धार्मिकस्य स्वजनस्य) कामान् आभर (समन्तान् प्रपूर्द्धि) अतः त्वां संगृभ्य अहं वर्ते (त्वं मां सर्वैः कामैः आभर) त्वायतः जरितुः कामं मा ऊनयीः (परिहीणं क्षीणं न्यूनं कदाचित् मा सम्पादयेः) ॥

TRANSLATION

In the case of God (1) O God, most splendid, Almighty, Rich in mighty deeds and knowledge, this treasure spread around is known to be Thine own. Gather, therefore, O conqueror of all and bring to us, fail not the hope of that righteous devotee who loves and sings to Thee. (2) It is also applicable to Indra—The President of the Assembly—who is most splendid and rich in mighty deeds and knowledge. He should always try to fulfil the noble desires of righteous and learned people.

PURPORT

A man cannot fulfil his desires without the Grace of God and the association with absolutely truthful learned persons like the President of the Assembly and others. Therefore men should adore God and associate with the learned wise men so that they may be able to accomplish their noble desires.

(द्युमत्तम) द्यौः बहुः सर्वज्ञः प्रकाशो विद्याप्रकाशो वा विद्यते यस्मिन् सोऽतिशयितः तत् सम्बुद्धौ ।

Omniscient source of light or possessor of the light of knowledge.

The same subject is continued—

Mantra—4

ए॒भिर्द्युभिः॑ सु॒मना॑ ए॒भिरिन्दु॑भिर्निरुन्धा॒नो अम॑तिं॒ गोभि॑र॒श्विना॑ ।

इन्द्रे॑ण॒ दस्युं॑ द॒रय॑न्त॒ इन्दु॑भिर्यु॒तद्वे॑षसः॒ समि॒षा र॑भेमहि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

वयं यः अमतिं निरुन्धानः सुमनाः (विद्वान् अस्ति तं प्राप्य) तत् सहायेन एभिः इन्दुभिः गोभिः अश्विना इषा इन्द्रेण दरयन्तः युतद्वेषसः शत्रुभिः सह युद्धं सुखेन समारभेमहि ॥

TRANSLATION

Tearing off the thieves and robbers that take away others

articles, with the help of Indra (The President of the Assembly) who is highly learned and wise and who dispels all ignorance and poverty, taking assistance from shining qualities and objects, delighting virtues and substances, admirable speech, cattle and land, fire and water, sun and moon, electricity and electrical Joyous and nourishing weapons, with drinking like Soma or essence of various herbs and food, let us commence fight with the wicked enemies with strong will to overcome them, being free from malice in our hearts.

*T*RPORT

The President of the Assembly or the commander of the army who gives us happiness by dispelling all ignorance and poverty, by conquering enemies and by educating all should be approached by all. No one can enjoy worldly happiness without his help. Therefore all should begin the performance of all righteous acts and the enjoyment of all legitimate happiness.

THE COMMENTATOR'S NOTES

१ (इन्दुभि:) आह्लादकारिभिर्गुणैः पदार्थैर्वा

=With delighting virtues and substances.

२ (इन्दुभि:) अभिषुतैर्बलकारिभि: पेयैः सोमरसादियुक्तैर्जलैः

=With drinkable waters mixed with Soma or essence of various nourishing herbs.

(द्युभि:) प्रकाशयुक्तैर्गुणैर्द्रव्यैर्वा

=With shining qualities or objects.

TRANSLATOR'S NOTES

The word Indu (इन्दु) is derived from उन्दी-क्लेदने उन्देरिच्चादेः (उणादि० १.१२) उनत्ति आर्द्रीकरोति पदार्थानानिति इन्दुः चन्द्रमा वा चदि आह्लादे So Rishi Dayananda taking इन्दु (Indu) and Chandra as synonymous terms has explained इन्दुभि: as आह्लादकारिभिर्गुणैः पदार्थैर्वा While giving the second meaning of waters mixed with Soma also he has derived it from the same root उन्दी-क्लेदने to wet and has relied upon the Vedic Lexicon-Nighantu 1.12

इन्दुरिति उदकनाम (निघ० १.१२)

पुनरेतत् सहायेन मनुष्यैः किं कर्त्तव्यमित्युपदिश्यते ।

What should men do with the help of Indra is taught further in the fifth Mantra.

Mantra—5

समिंन्द्र राया समिषा रंभेमहि सं वाजेंभिः पुरुश्चन्द्रैरभिद्युंभिः ।
सं देव्या प्रमंत्या वीरशुंष्मया गोअंग्रयाश्वांवत्या रभेमहि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र (सभाध्यक्ष) यथा वयं त्वत्सहायेन सम् राया सम् इषा पुरुश्चन्द्रैः अभिद्युभिः सं वाजेभिः प्रमत्या देव्या गोअग्रया अश्वावत्या वीरशुष्मया सेनया सह वर्तमानाः शत्रुभिः सं रभेमहि (सम्यक् संग्रामं कुर्याम) तथा एतत् कृत्वा लौकिकपारमार्थिकान् व्यवहारान् रभेमहि (तं त्वं संसाधय) ॥

TRANSLATION

O Indra (God or President of the Assembly), let us obtain wealth, noble desire and planteous food, with much delightful gold silver and other metals, shining all around on account of being utilised for the spread of knowledge, with the virtues like wisdom and education or with the divine and learned army full of wisdom, strength, effective speech,land and cattle,endowed with speedy and powerful horses. Let us fight with the wicked and accomplish secular and spiritual dealings. Thou shouldst also help us in the accomplishment of this object.

PURPORT

None can accomplish all objects without the help of the learned persons. None can defeat enemies without the powerful, healthy and educated army consisting of righteous and brave persons and endowed with requisite implements and parts. Therefore a King must possess such a strong army.

THE COMMENTATOR'S NOTES

(वाजेभिः) विज्ञानादि गुणैः संग्रामैर्वा

= With knowledge and other virtues or with battles.

(वज-गतौ अभिद्युभिः) अभितो दिवः विद्याव्यवहार-प्रकाशा येषु तैः

= Shining with the light of knowledge on all sides.

पुनस्तैः किंकर्त्तव्यमित्युपदिश्यते ।

Mantra—6

ते त्वा मदा अमदन्तानि वृष्ण्या ते सोमासो वृत्रहत्येषु सत्पते ।
यत्कारवे दश वृत्राण्यप्रति बर्हिष्मते नि सहस्राणि बर्हयः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सत्पते यः त्वं बर्हिष्मते कारवे दशसहस्राणि वृत्राणि अप्रति निबर्हयः तं त्वाम् आश्रित्य ते सोमासः मदाः शूर-वीराः वृत्रहत्येषु तानि वृष्ण्या (सेचनसमर्थानि उत्तमानि कर्माणि) आचरन्तः अमदन् ॥

TRANSLATION

O Protector of the righteous persons, O Commander of rhe Army, When unimpeded by foes, thou didst destroy the ten thousand (numberless) obstacles to the pious and industrious and learned performer of the Yajnas, having taken shelter in thee those brave happy and righteous persons who prepared many nourishing substances for thee and the mighty heroic deeds done by thee, yielded thee delight in the battles with the wicked enemies. They were also delighted doing noble deeds creating happiness for all people.

PURPORT

All men should enjoy bliss by associating themselves with the righteous noble persons and by adopting all legitimate means for the purpose.

(2) The Mantra is also equally applicable to the Acharya or Preceptor of an educational institution like the Gurukula

whose duty it is, to remove all obstacles to the progress of his pupils and make them happy and healthy. It is the duty of the taught to obey their teachers and to delight them with their proper conduct and character.

THE COMMENTATOR'S NOTES

(वृष्ण्या) सुखसेचनसमर्थानि कर्माणि

=Actions that can shower happiness on the people.

(वृत्राणि) शत्रूणामावरकाणि कर्माणि

=Obstacles put by enemies.

(बर्हिष्मते) विज्ञानवते =For learned person.

TRANSLATOR'S NOTES

(बर्हिरिति पदनाम निघ० ५.२) पद-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च अत्र ज्ञानार्थग्रहणं कृतं महर्षिणा दयानन्देन । यज्ञवते यजमानायेति सायणाचार्यः ।

Maharshi Dayananda has also explained बर्हिषि in बर्हिषम् used in (Rig.3.13.1 as यज्ञे So there is no objection in taking the meaning of the यजमान or the performer of the Yajnas as given by Sayanacharya.

पुनः स इन्द्रः (सेनाध्यक्षः) कीदृशः इत्युपदिश्यते ।

How is Indra (Commander of the Army) is taught in the seventh Mantra.

Mantra—7

युधा युध॒मुप॒ घेदे॑षि धृष्णु॒या पु॒रा पुरं॒ समि॒दं हं॒स्योज॑सा ।
नम्या॒ यदि॑न्द्र॒ सख्या॑ परा॒वति॑ नि॒बर्ह॑यो॒ नमु॑चिं॒ नाम॑ मा॒यिन॑म् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे इन्द्र सभाद्यध्यक्ष यद् यस्मात् त्वं धृष्णुया सख्या युधा ओजसा च सह पुरंपुरं हंसि युधम् इत् घ शत्रुम् अपि एव एषि रात्रिः इव अन्धकारिणं नामप्रसिद्धं नमुचिं मायिनं परावति दूरदेशे निर्बर्हयः तस्मात् त्वां मूर्धाभिषिक्तं कृत्वा वयं सभाध्यक्षत्वेन स्वीकृत्य राजानमभिषिंचामः ॥

TRANSLATION

O Indra (Commander of the army or the President of the Assembly, O humilator of adversaries, Thou goest on from fight to fight boldly and fearlessly, destroying city after city of the enemies here with strength. Thou Indra, with thy friend who makes the foe bow down, cast into far off prison the guileful obstinate, notorious and wicked person, who is full of darkness (of ignorance) like the night. Therefore we accept and formally instal thee as the Commander of the Army or the President of the Assembly.

PURPORT

Men should make many friends, should with their help drive away wicked foes, should destroy the bands and cities of the enemies, should cast into prison all unjust persons and by ruling over very vast righteous Government should attain prosperity.

THE COMMENTATOR'S NOTES

(इन्द्र) सभा सेनाध्यक्ष = The President of the Assembly (King) or the Commander of the army. The word Indra is used for both for which many authorities have been quoted.

(नभ्या) यथा रात्रिः अन्धकारेण सर्वान् पदार्थान् आवृणोति तथा नभ्या इति रात्रिनाम (निघ० १.७) = Like the night that covers all with darkness.

(नमुचिम्) न विद्यते मुचिर्मोक्षणं यस्य तम्। अत्र इक कृषादिभ्य इति मुचधातोर्भावे इक् । न भ्राण् न पान्न वेदानासत्यानमुचि नकुल नख नपुंसक नक्षत्र नकु नाकेषु प्रकृत्या (अष्टा० ६.३.७५) इति निपातनान्नंजः प्रकृतिभावः = Obstinate deceitful person.

TRANSLATOR'S NOTES

It is wrong on the part of Sayanacharya, Prof. Wilson, Griffith and other translators to take the word नमुचि (Namuchi)

used in the Mantra as an adjective of मायिनम् Guileful person as a proper noun, as it is against the fundamental principles of the of the Vedic Terminology as pointed out before. Even Sanana-charya though erroneously taking namuchi as "the name of a particular demon rightly gives the etymological meaning as इन्द्रेण सह युद्धं न मुंचतीति नमुचि:=He who does not give up battle with Indra. So Rishi Dayananda's interpretation as given above is quite correct.

पुनः स किं कुर्यादित्युपदिश्यते ।

What should Indra do is taught in the 8th Mantra.

Mantra—8

त्वं करञ्जमुत पर्णयं वधीस्तेजिष्ठयातिथिग्वस्य वर्तनी ।
त्वं शता वङ्गृदस्याभिनत्पुरोऽनानुदः परिषूता ऋजिश्वना ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे सभाध्यक्ष यतः त्वं यस्मिन् युद्धव्यवहारे तेजिष्ठया सेनया करंजम् उत अपि पर्णयं वधीः (हंसि) या अतिथिग्वस्य वर्तनी गमनागमनसत्करणक्रिया अस्ति तां रक्षित्वा नानुदः वंगृदस्य दुष्टस्य शतानि पुरः (पुराणि) अभिनत् (भिनत्सि) ये परिसूताः पदार्थाः तान् ऋजिश्वना व्यवहारेण रक्षसि तस्मात् त्वमेव सभाध्यक्षत्वे योग्योऽसि इति वयं निश्चिनुमः ॥

TRANSLATION

O Indra (President of the Assembly or King) Thou slayest in battles with thy vigorous army an unrighteous person who attacks the righteous. Thou slayest a thief who takes away other's articles. Protecting the movements and honour shown by a righteous person to his guests, thou demolishest the cities or forts of a wicked fellow who uses poison and teaches others to do so in order to kill good persons and who being utterely selfish does not feed his followers. Thou protectest and

preservest the articles which have been made, like one who has trained dogs. Therefore we are certain that thou art fit to be the President of the Assembly or King.

PURPORT

The officers of the State should destroy their enemies and protect the substances and beings in order to honour highly learned, benevolent righteous guests and thus administer the State lawfully and rgihteously. The dogs should be trained properly and utilised for watch as other animals cannot protect their masters like them, they being most faithful.

THE COMMENTATOR'S NOTES

(करंजम्) यः किरति विक्षिपति धार्मिकांस्तम् अत्र कृविक्षेप इत्यस्माद् धातोर्बाहुलकादौणादिकोऽजन् प्रत्ययः

=One who throws away or insults righteous persons.

(पर्णयम्) पर्णानि परप्राप्तानि वस्तूनि याति प्राप्नोति तं चोरम् =A thief.

(अतिथिग्वस्य) अतिथीन् गच्छति गमयति वा येन तस्य । अत्रातिथ्युपपदाद् गमधातोर्बाहुलकादौणादिको डुवः प्रत्ययः

=One who approaches or serves the guests.

(ऋजिश्वना) ऋजयः ऋजुगुणयुक्ताः सुशिक्षिताः श्वानो येन तेन सह =With a trainer of dogs.

TRANSLATOR'S NOTES

It is wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take words like Karanja, Parnaya, Atithigva, and Rijishva as proper nouns denoting the names of certain persons, while as they are derivative nouns denoting certain attributes as explained above by Rishi Dayananda.

पुनः स किं कुर्यादित्युपदिश्यते ।

What should Indra do is taught further in the ninth Mantra.

Mantra—9

त्वामेताञ्जनराज्ञो द्विर्दशाबन्धुना सुश्रवसोपजग्मुषः ।
षष्टिं सहस्रा नवतिं नव श्रुतो नि चक्रेण रथ्या दुष्पदावृणक् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सभाद्यध्यक्ष यथाश्रुतः त्वम् एतान् अबन्धुना सुश्रवसा सह वर्तमानान् उपजग्मुषः (उपगतान्) षष्टिं नवतिं नव दश च सहस्राणि जनराज्ञः दुष्पदा रथ्या (दुष्प्रापकेन रथ्येन चक्रेण) द्विः न्यवृणक् नित्यं वृणक्षि-दुःखैः पृथक् करोषि दुष्टान् च दूरीकरोषि तथा त्वम् अपि दुराचारात् पृथक् वस ॥

TRANSLATION

O Indra (President of the Assembly or the Commander of the army) Thou who art renowned overthrowest by thy strong chariot wheel or a circular army of troops the twenty kings of men (mostly undivine or unrighteous) who come to a learned and liberal person that is unaided with their multitude of followers numbering even 60099 or so. Thou alleviatest the sufferings of good men and removest wicked persons. Thou shouldst also keep thyself away from all ignoble couduct.

PURPORT

An emperor should rule over the vast country righteously pleasing all sub-ordinate kings, their servants, house-holders or recluses, protecting all those who approach him for shelter. The numbers 60-60, 1000, 90.9 are to be taken only as उपलक्षण and therefore the officers of the State should duly protect and punish all according to their good or bad deeds.

THE COMMENTATOR'S NOTES

(सुश्रवसा) शोभनानि श्रवांसि श्रवणानि अन्नानि वा यस्य तेन मित्रेण

=With a friend who is highly learned or liberal feeding all with food materials.

TRANSLATOR'S NOTES

The numbers used in the Mantra require greater clarification and research should be carried on to see what exactly they mean or stand for. It is again wrong on the part of Sayanacharya and others to take Sushrava-used in the Mantra as the name of a particular person. It is used for a highly learned person possessing Divine knowledge or a very munificent person feeding many deserving persons. Shri Kapali Shastri in his commentary known as Siddhanjana Bhashya explains सुश्रवसम् as शोभनश्रवणसम्पन्नम् =A man possessing Divine knowledge. He also says that षट्नवनवति संख्योदीरणेऽपि रहस्यमुपक्षिप्तम् । षष्टि नवति संख्या विवरणम् आर्षरहस्य ज्ञानायत्तम् इह दुरूहम् इति एतावदेवालम् । (सिद्धाञ्जन भाष्ये कपालिशास्त्रिकृते द्वितीयखण्डे पृ० ४११) i. e. There is a secret behind these numbers, but unfortunately he has not clearly disclosed it. Let the Vedic scholars carry on research about the numbers used here and in many other Mantras. By upalakshana is meant implying something that has not been actually expressed, implication of something in addition or any similar object where only one is mentioned, synecdoche of a part for the whole (V.S.Apte).

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the tenth Mantra.

Mantra—10

त्वमाविथ सुश्रवसं तवोतिभिस्तव त्रामभिरिन्द्र तूर्वयाणम् ।
त्वमस्मै कुत्समतिथिग्वमायुं महे राज्ञे यूने अरन्धनायः ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः] ।

हे इन्द्र (सभाद्यध्यक्ष) त्वम् अस्मै महे यूने राज्ञे तव ऊतिभिः तव त्रामभिः रक्षितं यम् अतिथिग्वं तूर्वयाणम् आयुं सुश्रवसम् अरन्धनायः यं त्वं कुत्सम् आविथ (तस्मै किमपि दुःखं न भवति) ॥

TRANSLATION

O Indra (The President of the Assembly or the commander of the army) Thou preservest highly learned man possessing Divine knowledge and liberal, with thy protective power. Thou preservest with Thy aids the man who has under him in chariots many great heroes, destroyers of the strength of the enemies. To the mighty but youthful king shining on account of knowledge, justice and humility, thou givest thunderbolt or powerful weapon, for the protection of such persons who are hospitable to their guests. Such persons protected by thee never suffer.

PURPORT

It is the duty of the officers of the State to drive away all enemies and to keep all happy by protecting them well. They should always have at heart the progress and prosperity of the State. The Acharya or Principal of the educational institution should educate all and should make them well-versed in the use of various weapons, so that they may protect the people.

THE COMMENTATOR'S NOTES

(तूर्वयाणम्) तूर्वः शत्रुबलहिंसका योद्धारो यानेषु यस्य तम् = He who has brave soldiers in various cars.

(कुत्सम्) वज्रम् कुत्स इति वज्रनाम (निघ० २.२०) = Thunderbolt or powerful weapon.

(आयुम्) य एति प्राप्नोति तम् = A man who approaches.

TRANSLATOR'S NOTES

It is wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take Sushravas, Toorvayana, Atithigva, and Aya as proper nouns instead of taking them as derivativ words denoting certain attributes as explained by Rishi Dayananda on the basis of the Vedic Lexicon Nighantu etc.

पुनरेते परस्परं कथं वर्तेरन्नित्युपदिश्यते ।

How should they deal with one another is taught in the 11th verse.

Mantra—11

य उद्दचीन्द्र देवगोपाः सखायस्ते शिवतमा असाम ।
त्वां स्तोषाम त्वया सुवीरा द्राघीय आयुः प्रतरं दधानाः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ते (तव) देवगोपाः शिवतमाः सखायः वयम् असाम (भवेम) त्वया रक्षिताः सुवीराः प्रतरं द्राघीयः आयुः दधानाः (सन्तः) वयम् उदृचि त्वां स्तोषाम ॥

TRANSLATION

O Indra (President of the Assembly) may we the protectors of divine virtues and actions or protected by the enlightened truthful persons be thy most auspicious and prosperous friends, doing benevolent deeds and urging upon others to do the same. Thee do we praise through the hymns being noble and brave and enjoying long and happy life that drives away all misery.

PURPORT

All men should enjoy fully mature life or ripe old age (of atleast a hundred years) being friendly to one another and making all men and women educated, having control over their senses and urging upon others to do the same.

In this hymn the duties of the President of the assembly and the people are mentioned as before, so it has connection with the previous hymn. Here ends the commentary on the fifty-third hymn of the first Mandala of the Rigveda.

—o—

चतुःपंचाशं सूक्तम्

HYMN LIV

अस्य सूक्तस्यांगिरसः सव्य ऋषिः। इन्द्रो देवता। १.४.१० विराड् जगती। २.३.५ निचृज्जगती। ७ जगती छन्दः। निषादः स्वरः। ५ विराट् त्रिष्टुप्। ८.६.११ निचृत् त्रिष्टुप् च छन्दः। धैवतः स्वरः।

Seer — Angirasa Savya, Devata-Indra. Metres—Jagati and Trishtup of various forms. Tune-Nishada and Dhaivata.

तत्रादौ ईश्वरगुणा उपदिश्यन्ते।

In the first mantra by Indra, the attributes of God are taught.

Mantra—1

मा नो॑ अ॒स्मिन्म॑घवन्पृ॒त्स्वंह॑सि न॒हि ते॒ अन्तः॒ शव॑सः परी॒णशे॑।
अक्र॑न्दयो न॒द्यो॒३॑ रोरु॑वद्व॒ना क॒था न क्षो॒णीर्भि॒यसा॒ समा॑रत ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मघवन् (जगदीश्वर) य त्वं पृत्सु अस्मिन् परीणशे अंहसि अस्मान् माक्रन्दयः यस्य ते (तव) शवसः अन्तो नहि अस्ति स त्वम् अस्मान् नद्यः (सरितः) इव माभ्रामय मारोरुवत् (मारोदय) यः त्वं क्षोणीः (बह्वीः पृथिवीः) निर्मातुं धर्तुं शक्नोषि तम् त्वा मनुष्याः कथा न समारत (कथं न प्राप्नुयुः) ॥

TRANSLATION

O Lord, urge us not to commit this sin which destroys us and to the battles as a esult of that sin of jealousy, selfishness etc. None can ever comprehend the limit of Thy strength. Please do not make us wander in the woods like the rivers and make us weep with fear as a result of our sins and ignorance.

Thou who canst create and sustain many worlds, why should not men attain Thee with terror ? Or how is it possible that the earth should not be filled with terror before Thy Almightiness ?

PURPORT

Men should know that God's Power is Infinite and when He is adored sincerely and earnestly, He can make them turn away from the path of unrighteousness which causes suffering and can make them happy. As God is infinite, no one can grasp His end, therefore who is such an unfortunate person who should worship any one else having given up His worship ?

THE COMMENTATOR'S NOTES

(परीणशे) परितः सर्वतो नश्यन्ति अदृश्या भवन्ति यस्मिन् तस्मिन् । अत्र घमर्थे कः प्रत्ययोऽन्येषामपीति दीर्घश्च । =Destroying.

(क्षोणीः) बह्वीः पृथिवीः । क्षोणीति पृथिवीनाम (निघ० १.१) =Earths.

(वना) संभक्तानि वस्तूनि=Divided things. वन-संभक्तौ ।

पुनः स कीदृश इत्युच्यते ।

How is Indra is told further in the 2nd Mantra.

Mantra—2

अर्चा शक्राय शाकिने शचीवते शृण्वन्तमिन्द्रं महयन्नभि ष्टुहि ।
यो धृष्णुना शवसा रोदसी उभे वृषा वृषत्वा वृषभो न्यृञ्जते ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः] ।

हे मनुष्य ! यथा सूर्यः वृषा वृषभः वृषत्वा धृष्णुना शवसा उभे रोदसी निऋंजते तथा यः राज्यं साध्नोति तस्मै शाकिने शचीवते शक्राय त्वम् अर्च तं सर्वं न्यायं शृण्वन्तम् इन्द्रं महयन् सम् अभि स्तुहि ॥

TRANSLATION

Praise respectfully the mighty, wise and powerful justly listening Indra (The President of the Assembly etc.) who like the Sun that is showerer of waters and illuminator of all objects, most powerful, making the earth and heaven shine with his irresistible might, can govern well. Glorify him o man.

PURPORT

Men should approach and take shelter in that President of the Assembly etc. who on account of supremacy in his universal virtues keeps all in the path of righteousness governing all with justice and law.

THE COMMENTATOR'S NOTES

(शाकिने) प्रशस्ताः शाकाः शक्तियुक्ता गुणा विद्यन्ते यस्मिन् तस्मै =Mighty.

(इन्द्रम्) प्रशस्तैश्वर्ययुक्तं सभाद्यध्यक्षम्।

=To the President of the Assembly endowed with noble wealth.

(ऋंजते) प्रसाध्नोति। ऋंजतिः प्रसाधनकर्मा (निरु० ६.१)

=Accomplishes.

TRANSLATOR'S NOTES

The Mantra is equally applicable to God who is showerer of peace and bliss and by His Almightiness controls the heaven and the earth. He should be adored by all. He listens to the earnest prayers of His devotees.

पुनः स (इन्द्रः) कीदृश इत्युपदिश्यते।

How is that Indra is taught further in the 3rd Mantra.

Mantra—3

अर्चा दिवे बृहते शूष्यं॑ वचः स्वक्षत्रं यस्य धृषतो धृषन्मनः।

बृहच्छ्रवा असुरो बर्हणा कृतः पुरो हरिभ्यां वृषभो रथो हि षः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन्मनुष्य ! त्वं यस्य धृषतः मनः हि यः धृषन् बृहत् श्रवाः असुरः पुरः हरिभ्यां युक्तः दिवः इव वृषभः रथः बर्हणा कृतः तस्मै बृहते स्वक्षत्रं वर्धय शूष्यं वचः अर्चं च ॥

TRANSLATION

O learned person, offer exhilirating that praise to great and illustrious like the sun Indra (President of the Assembly etc.) who is un-daunted and who subdues all unrighteous wicked persons and whose knowledge accomplishing all acts is firm. He is giver of good advice, renowned and repeller of enemies, who is obeyed by his trained steeds (who controls and directs them properly) and who is showerer of happiness and peace by his greatness and glory. Under his leadership develop your State in all directions. He is most charming or delightful.

PURPORT

Men should have a State or Kingdom which obeys the commands of the Lord and is therefore dear to Him and which is governed by the President of the Assembly (responsible to the Assembly) and not autocratic, so that there may not be misery, injustice, laziness, ignorance and discord among the people and fear from enemies.

THE COMMENTATOR'S NOTES

(दिवे) सर्वथा शुभगुणस्य प्रकाशकाय
=Illuminator of only good virtues.

(स्वक्षत्रम्) स्वस्य राज्यम् =One's own Kingdom.

(असुरः) यः असुं प्रज्ञां राति ददाति सः असुरितिप्रज्ञा नाम (निघ० ३.९) (रथः) रमणीयः
=Delightful or charming.

रथो रममाणः (निरुक्ते)

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the fourth mantra.

Mantra—4

त्वं दिवो बृहतः सानु कोपयोऽव त्मना धृषता शंबरं भिनत् ।
यन्मायिनो व्रन्दिनो मन्दिना धृषच्छितां गभस्तिमशनिं पृतन्यसि ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः]

हे सभाध्यक्ष यः शत्रून् धृषत् त्वं यथा सूर्यः बृहतः दिवः सानु शिताम् अशनिं गभस्ति (वज्राख्यं किरणम्) प्रहृत्य शम्बरं (मेघं) भिनत् तथा शस्त्रास्त्राणि प्रक्षिप्य त्मना दुष्टजनान् अकोपयः व्रन्दिनः मायिनः विदृणासि (तन्निवारणाय) पृतन्यसि (स त्वं राज्यम् अर्हसि) ॥

TRANSLATION

O Indra (President of the Assembly) Thou shakest like the sun (or literally makest angry) all deceitful band of enemies that veils happiness of the people like the cloud with thy resolute Power. Thou hurlest with exulting and determined mind the sharp and bright-rayed thunderbolt or other powerful weapons against assembled wicked enemies as the Sun scatters all clouds with his powerful and bright rays. Thou usest thy army for the annihilation of thy enemies as the sun scatters all clouds with his powerful and bright rays. Thou usest thy army for the annihilation of thy enemies, therefore thou deservest rulership.

PURPORT

As God punishes and causes suffering to the wicked according to their sins, in the same manner, the President of the Assembly or King should train his army by giving proper training in arms and weapons and by restraining the wicked, should protect and preserve righteous subjects.

THE COMMENTATOR'S NOTES

(दिवः) प्रकाशमयात् न्यायात् = From shining justice.

(शम्बरम्) शं सुखं वृणोति येन तं भूमेघमिव शत्रुम्

An enemy like the cloud veiling the happiness of the people.

TRANSLATOR'S NOTES

It is wrong on the part of Sayanacharya to take the word शम्बर (Shambara) used in the Mantra as एतत् संज्ञम् असुरम् or the name of a particular demon, as it is not only against the fundamental principle of the Vedic terminology as pointed out before, but clearly against the Vedic lexicon Nighantu which clearly says in 1.10 शम्बर इति मेघनाम (निघ० १.१०) i. e. Shambara means cloud. Here an enemy veiling the happiness and peace of the people like the cloud is meant as explained by Rishi Dayananda. Prof. Wilson, Griffith and others have committed the same mistake by indiscreetly following Sayanacharya.

पुनः स कीदृश इत्युपदिश्यते ।

How is that Indra is taught further in fifth Mantra.

Mantra—5

नि यद्वृणक्षि श्वसनस्य मूर्धनि शुष्णस्य चिद्व्रन्दिनो रोरुवद्वना ।
प्राचीनेन मनसा बर्हणावता यदद्या चित्कृणवः कस्त्वा परि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे विद्वन् यद् (यः) त्वं सूर्यः वना (मेघम्) इव प्राचीनेन बर्हणावता मनसाऽश्वसमस्य शुष्णस्य मूर्धनि वर्तमानो व्रन्दिनः रोरुवत् सन् यत् (यस्मात्) अद्य नि वृणक्षि तत् (तस्मात्) चित् (अपि) त्वा कः परि कृणवः (हिंसितुं शक्नोति) ॥

TRANSLATION

O learned person as thou like the sun who dissipates all clouds, makest weep (repentant) all leaders of the band of wicked pepople by thy eternal and evergrowing knowledge being on the head of the Prana (vital energy) (con-

trolling it through the practice of Pranayama) and the head of strength (strong) and then leavest them separately(so that they may not corrupt or disturb the peace of the society) who can ever defeat or kill thee?

TRANSLATION

As God governs over the whole world by His Eternal knowledge and with justice and as the sun cuts into pieces the cloud, in the same manner, the President of the Assembly (King) should govern righteously and should slay his enemies.

THE COMMENTATOR'S NOTES

(शुष्णस्य) बलस्य = Of the strength.

(वना) रश्मियुक्तेन वनमितिरश्मिनाम (निघ० १.५)
= Possessing the rays.

(बर्हणावता) बहुविधं बर्हणं बर्धनं विद्यते यस्य तेन
= Growing.

मनसा—विज्ञानेन = With knowledge.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further.

Mantra—6

त्वमा॑विथ॒ नर्यं॑ तु॒र्वशं॒ यदुं॒ त्वं तु॒र्वीतिं॑ व॒य्यं॑ शतक्रतो ।
त्वं रथ॒मेत॒शं॒ कृत्व्ये॒ धने॒ त्वं पुरो॑ नव॒तिं द॒म्भयो॒ नव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे शतक्रतो विद्वन् ! यतः त्वं नर्यं तुर्वशं यदुम् आविथ त्वं तुर्वीतिं वय्यम् आविथ त्वं कृत्व्ये धने एतशं रथं च आविथ नव नवतिं शत्रूणां पुरः दम्भयः (तस्मात् भवान् एव अस्माभिः अत्र राज्यकार्ये समाश्रयितव्यः) ॥

TRANSLATION

O most wise and active learned person, thou protectest a person who is benevolent to men, a noble man, an indus-

trious person; thou protectest a man who slays wicked men and evils, a man who is highly learned. Thou protectest a chariot with speedy horses yoked for earning vast wealth of the State or of Knowledge. O slayer of the wicked, thou demolishest ninety-nine or many cities or castles of the unrighteous foes. Therefore thou art to be resorted to or requested by us for administering the State.

PURPORT

Men should not appoint or elect as king a person who can not protect or preserve the State.

THE COMMENTATOR'S NOTES

(नर्यम्) नृषु साधुम्

=Benevolent or doing good to men.

(तुर्वशम्) उत्तमं मनुष्यम्=Good man.

(यदुम्) प्रयतमानम् यती प्रयत्ने इति धातोर्बाहुलकादौणादिक उः प्रत्ययो जस्त्वं च

=An industrious person trying to do things properly.

(तुर्वीतिम्) दुष्टान् प्राणिनो दोषान् च हिंसन्तम्

=Slaying the wicked or removing evils.

(वय्यम्) यो वयते जानाति तम्

=A highly learned person who knows much.

अत्र वय धातोर्बाहुलकादौणादिको यत्प्रत्ययः

TRANSLATOR'S NOTES

It is wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take Narya, Truvasha, Yadu, Turveeti and Vayya as proper nouns or names of certain persons, as it is against the fundamental principles of the Vedic Terminology as pointed out before. All these are derivative words denoting certain attributes as pointed out by Rishi Dayananda Sarasvati on the authority of the Vedic Lexicon Nighantu and Panini's Dhatu Patha तुर्वशम् has been explained by him as उत्तमं मनुष्यं

or a good man तुर्वशाइति मनुष्यनाम (निघ० २.३) यदव इति मनुष्यनाम (निघ० २.३) As the word is derived from यती-प्रयत्ने it means an industrious person. The word तुर्वीति is derived from तुर्वी-हिंसायाम् Rishi Dayananda has rightly explained it as दुष्टान् प्राणिनो दोषांश्चहिंसन्तम् where as Sayanacharya has simply stated तुर्वीतिम्-एतन्नामानं राजानम् वय्यम् is derived from वय-गतौ therefore it has been rightly explained by the Rishi as यो वयते-जानाति तम् गतेस्त्रयोर्थाः ज्ञानं गमनं प्राप्तिश्च So the first meaning of the verb ज्ञान or knowledge has been taken here. Sayanacharya wrongly says वय्य कुलजम् or born in the family of Vayya. Wilson and Griffith also follow him.

Even Griffith though generally following Sayanacharya and explaining the word Narya as some chief or Rishi so named, adds in his foot note — or the word may be an adjective-manly. So it is all a guess work with no definite knowledge or certainty of any kind.

Here it is worthwhile to quote the remarks of the great S. Indian Scholar and Yogi Kapali Shastri ji about Narya, Turveeti, and other words. He remarks:

अथ नर्यादयो व्याख्यातव्याः । नर्यः-नराणां हितः । तुर्वशतुर्वीतिशब्दौ तूर्वयाणवत् जयशीलताद्योतकौ । वय्यः-सातस्य यजनस्य अंगभूत तन्तुसन्तानकुशलः । रथः-रंहणशीलः । एतशः एतेर्गच्छत्यर्थात् तशन् प्रत्ययः । कपालिशास्त्रिकृते ऋग्वेद सिद्धाञ्जनभाष्ये द्वितीयखण्डे पृ० ४६६ ।

These remarks certainly support the standpoint of Rishi Dayananda Sarasvati as explained above. Like Rishi Dayananda Kapali Shastri ji also takes these words as derivative nouns denoting certain attributes.

पुनस्तेन सभाध्यक्षेण किं कर्त्तव्यमित्युपदिश्यते ।

What should Indra (The President of the Assembly or King) do is taught further.

Mantra—7

स घा राजा सत्पतिः शूशुवज्जनो रातहव्यः प्रति यः शासमिन्वति ।
उक्था वा यो अभिगृणाति राधसा दानुरस्मा उपरा पिन्वते दिवः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः रातहव्यः सत्पतिः सभाध्यक्षः जनः (राजा) प्रतिशासं प्रजाः इन्वति (न्यायं व्याप्नोति वा)। यः शूशुवत् (राज्यं कर्तुं जानाति) राधसा दानुः सन् उक्था अभिगृणाति (सर्वेभ्यः मनुष्येभ्यः उपदिशति) अस्मै दिवः उपरा (सूर्यात् उत्पद्य मेघः भूमि सिंचति इव) सर्वसुखानि (पिन्वते) सेवते (स घ राज्यं कर्तुं शक्नोति) ॥

TRANSLATION

That eminent person (President of the council of Ministers) is able to administer a State who gives desirable articles to the needy, is the protector of the righteous people, who shines on account of justice knowledge and other virtues, and who acts justly towards the subjects and pervades them (so to speak) knowing them thoroughly. He spreads knowledge and develops the State-make it grow from strength to strength. Being liberal with his wealth, he gives the teachings of the Vedic Mantras and other noble utterances, to the people. As the cloud born from the sky rains down, in the same manner, rains such happiness on the people. Only such a person can rule over the State well.

PURPORT

None can administer a State, conquer enemies and get happiness without good knowledge, humility, justice and strong army consisting of brave persons. Therefore the President of the Council of Ministers must do all this.

COMMENTATOR'S NOTES

(राजा) न्यायविज्ञानादिभिः प्रकाशमानः

=Shining with justice, knowledge and other virtues

(शूशुवत्) यो ज्ञापयति बर्धयति वा । अयं ण्यन्तस्य श्वि-धातोर्लुङि प्रयोगोऽभावश्च

= Diffusing knowledge and making the State grow or develop.

(उपरा) मेघः उपर इति मेघनाम (निघ० १.१०)

= Cloud.

(पिन्वते) सेवते सिंचति वा = Enjoys or sprinkles.

(दिवः) प्रकाशमानाद् धर्म्याचरणात्

= From the shining observance of righteousness.

TRANSLATOR'S NOTES

शूशुवत् is derived from टु ओश्वि–गतिवृद्धयोः hence Rishi Dayananda has explained it as ज्ञापयति वर्धयति taking the first meaning of गति as ज्ञान पिवि–सेवने सेचने ।

पुनः स किं कुर्यादित्याह ।

What else should Indra do is taught further.

Mantra—8

असमं क्षत्रमसमा मनीषा प्र सोमपा अपसा सन्तु नेमे ।
ये तं इन्द्र ददुषो वर्धयन्ति महि क्षत्रं स्थविरं वृष्ण्यं च ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे इन्द्र [सभेश] यदि ददुषः ते असमं क्षत्रम् असमा मनीषा अस्तु तर्हि ये नेमे सोमपाः [धार्मिकाः वीर पुरुषाः] अपसा स्थविरं वृष्ण्यं मयि क्षत्रं प्रवर्धयन्ति [ते तव सभासदः भृत्याः च सन्तु] ॥

TRANSLATION

O Indra (The President of the Council of Ministers) if thy State becomes matchless, if thy wisdom is matchless or un-equalled, of thee who art a liberal donor, then all those righteous and brave persons who drink Soma (the nourishing essence of various herbs) and who by their acts augment the strength of thy advanced and strong State, may become the

members of your Assembly and servants of the State.

PURPORT

The Officers of the State should not oppose or go against the legitimate interests of the subjects and the subjects should not revolt against the officers of the State. But they should mutually love and do good to one another and thus should multiply happiness in the State. Without doing this, the law and order in the State cannot be firm and secure.

THE COMMENTATOR'S NOTES

[क्षत्रम्] राज्यम् = State or Kingdom.

[स्थविरम्] प्रवृद्धम् = Advanced.

TRANSLATOR'S NOTES

For the meaning of Kshatram क्षत्रम् as राज्यम् see Aitareya Brahmana 7.22. क्षत्रं हि राष्ट्रम् (ऐतरेय ब्रा० ७.२२) ।

पुनः स किं कुर्यादित्युपदिश्यते ।

Mantra—9

तुभ्येदेते बहुला अद्रिदुग्धाश्चमूषदश्चमसा इन्द्रपानाः ।
व्यश्नुहि तर्पया काममेषामथा मनो वसुदेयाय कृष्व ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र [सभेश] यथा एते बहुलाः इन्द्रपानाः चमसाः सर्वान् कामान् पिप्रति तथा अद्रिदुग्धा चमूषदः वीरा तुभ्यं प्रीणयन्तु त्वम् एतेभ्यः वसुदेयाय मनः कृष्व त्वम् एतान् तर्पय एषां कामं प्रपूर्द्धि अथ इत् सर्वान् कामान् व्यश्नुहि ॥

TRANSLATION

O Indra (President of the Council of Ministers), as these joy-giving clouds fulfil many desires by raining waters, in the same manner, these brave soldiers of the Army who are fed by the mountain-like (firm) officers gratify or please thee. Thou shouldst also make up thy mind to give the wealth to them and fulfil all their legitimate desires and thus enjoy happiness.

PURPORT

The President of the Assembly or the Commander of the Army should maintain an army of well-trained and well-fed brave soldiers and should protect the subjects through them, giving them all happiness. These brave people should also always satisfy the President of the Assembly or the Commander-in-Chief of the Army, so that all their noble desires may be fulfilled.

THE COMMENTATOR'S NOTES

[चमसाः]चाम्यन्ति अदन्ति भोगान् येभ्यस्ते मेघाः चमस इति मेघनाम [निघ० १.१०] =Clouds.

[अद्रिदुग्धाः] अद्रेः मेघात् पर्वतेभ्यो वा प्रपूरिताः

=Fed by the Officers who are like the clouds or the mountains in their firmness.

[इन्द्र पानम्] ये इन्द्रं परमैश्वर्यहेतुं सवितारं पान्ति ते

=Thou who protectest the sun or the President of the Assembly.

अथ स इन्द्रः सूर्यवत् किं कुर्यादित्युपदिश्यते ।

Mantra—10

अपामतिष्ठद्धरुणह्वरं तमोऽन्तर्वृत्रस्य जठरेषु पर्वतः ।
अभीमिन्द्रो नद्यो वव्रिणा हिता विश्वा अनुष्ठाः प्रवणेषु जिघ्नते ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सभेश इन्द्र! त्वं यथा सूर्यः वृत्रस्य अपाम् अन्तः जठरेषु स्थितं धरुणह्वरं तमः अतिष्ठत् तन्निवार्य वव्रिणा सह वर्तमानः यः पर्वतः मेघः ईम् अभि पातयति येन प्रवणेषु अनुष्ठा विश्वाहिताः नद्यः जिघ्नते तथा भव ॥

TRANSLATION

O Indra (President of the Council of Ministers) thou shouldst be like the sun who dispels all darkness that stands within the belly of the watery clouds and having dispelled it makes fall

down the beautiful cloud, so that streams begin to flow downwards benefiting the earth.

PURPORT

As the air upholds the water that the Sun draws out and takes to the firmament, when together this assumes the form of a mountain and covers the light of the sun, the lightening falls it down on earth. From that, rivers and streams of various forms flow down, sometimes cutting the pieces of the land, mountain and trees etc. Then that water goes to the sea or the firmament and rains again and again, so should the king and other officers of the State. (They should be of benevolent nature like the sun, air, clouds and rivers etc.)

THE COMMENTATOR'S NOTES

(वृत्रस्य) मेघस्य वृत्र इति मेघनाम (निघ० १.१०)

(पर्वत:) पर्वताकारो घनसमूहवान् मेघ:

=The thick cloud assuming the form of a mountain.

(पर्वत इति मेघनाम निघ० १.१०)

(जिघ्नते) गच्छन्ति अत्र बहुलं छन्दसीति शप: श्लु: व्यत्ययेनात्मनेपदं च (हन्–हिंसागत्यो: अत्र गत्यर्थग्रहणम्)

पुन: सभाध्यक्षकृत्यमुपदिश्यते ।

The duties of the President of the Council of Ministers are taught further in the 11th Mantra.

Mantra—11

प्र शेवृधमधि धा द्युम्नमस्मे महि क्षत्रं जनाषाळिन्द्र तव्यम् ।
रक्षा च नो मघोनः पाहि सूरीन्राये च नः स्वपत्या इषे धाः ॥

सन्धिच्छेदसहितोऽन्वय: (ऋषिकृत:)

हे इन्द्र (सभाध्यक्ष) य: जनाषाट् सन् त्वम् अस्मे शेवृधं तव्यं महि क्षत्रम् अधिधा मघोन: न: (अस्मान्) रक्ष सूरीन् च

पाहि राये स्वपत्या इषे च द्युम्नं धाः (सः अस्माभिः कथं न सत्कर्त्तव्यः ?) ॥

TRANSLATION

O Indra (President of the Assembly or the Commander of the Army) thou who art sub-ducr of all people by thy greatness and glory or endurer of all difficulties, give us bliss-increasing glory and wealth, give us great sway and strength that conquers people. Preserve us in affluence, cherish or preserve those who are wise and supply us with wealth from which proceed excellent progeny and food.

THE COMMENTATOR'S NOTES

(शेवृधम्) सुखम् शेवृधमिति सुखनाम (निघ० ३.६)
=Happiness & Bliss.

[द्युम्नम्] विद्याप्रकाशयुक्तं धनम्
=Wealth shining with the light of the knowledge.

PURPORT

The President of the Council of the Ministers etc. should protect and preserve all people, make them all learned and well-trained and thus multiply wealth and vast and good government. In this hymn there is the mention of the Sun, lightning, the President of the Assembly, brave persons, administration of the State etc. as before so it has connection with the previous hymn.

Here ends the fifty-fourth hymn of the first Mandala of the Rigveda Sanhita.

—:o:—

पंचपंचाशं सूक्तम्

HYMN LV.

अस्य सूक्तस्य आंगिरसः सव्य ऋषिः । इन्द्रो देवता । १.४ जगती २.५.६.७ निचृज्जगती । ३.८ विराड् जगती च छन्दः । निषादः स्वरः ।

Seer — Angirasa Savya. Devata. Indra Metre — Jagati in various forms. Tune—Nishada.

Mantra—1

दिवश्चिदस्य वरिमा वि पप्रथ इन्द्रं न मह्ना पृथिवी चन प्रति ।
भीमस्तुविष्माञ्चर्षणिभ्य आतपः शिशीते वज्रं तेजसे न वंसगः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे मनुष्याः यथा अस्य सवितुः दिवः वरिमा मह्ना विपप्रथे पृथिवीचन मह्ना तुल्या न भवति नातपः वंसगः न गो समूहान् न पृथिवीं प्रति तेजसे वज्रं शिशीते प्रक्षिपति तथा यः दुष्टेभ्यः भीमः धार्मिकेभ्यः प्रियः भूत्वा प्रजाः पालयेत् स चित् सर्वैः सत्कर्त्तव्यः न इतरः खलु ॥

TRANSLATION

Though even this heaven's wide space and earth have spread them neither heaven nor earth may be in greatness or amplitude Indra's (God's) match. As the solar world has spread out and earth can never be compared with it in bulk,as the mighty bull is among the herd of cows and the sun is towards the earth by his rays, so the man who is fierce to the wicked but dear to the righteous persons on account of humility and who protects the subjects, he alone should be respected by all and none else.

PURPORT

As the solar is the greatest among the worlds, as the bull is mighty among the herd of cows, in the same manner, a man most exalted on account of his virtues should be made the President of the Assembly or the Council of Ministers etc. And he being righteous himself should be terrifier of the wicked and giver of happiness to the righteous.

THE COMMENTATOR'S NOTES

(दिवः) दिव्यगुणात् = By divine virtue.

(तुविष्मान्) वृद्धिमान् अत्र तुधातोर्बाहुलकादौणादिक इसिः प्रत्ययः = Mighty or advanced.

(वंसगः) यः वंसं संभजनीयं गच्छति गमयति वा स वृषभः (वन संभक्तौ) = Bull.

पुनः स कीदृग्गुण इत्युपदिश्यते ।

How is he (Indra) is taught further in the second Mantra.

Mantra—2

सो अर्ण॒वो न न॒द्यः॑ समु॒द्रियः॒ प्रति॑ गृभ्णाति॒ विश्रि॑ता॒ वरी॑मभिः ।
इन्द्रः॒ सोम॑स्य पी॒तये॑ वृषायते स॒नात्स यु॒ध्म ओज॑सा पनस्यते ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः इन्द्रः (सूर्यः) इव सोमस्य पीतये वृषायते स युध्मः विश्रिताः नः अर्णवः न समुद्रियः सनात् ओजसा वरीमभिः पनस्यते (राज्यं) प्रतिगृभ्णाति (स राज्याय सत्काराय च सर्वैर्मनुष्यैः स्वीकार्यः) ॥

TRANSLATION

That man is to be accepted by all men for honour and kingship, who is mighty like the sun, who is like the watery ocean that receives the rivers spread out in all sides. Like the ocean receiving the rivers from all sides, the king receives his subjects of various kinds from all sides. He acts like the mighty bull, to drink the Soma Juice prepared from various nourishing herbs

by good physicians. Being a powerful warrior, he is for ever praised for his might.

PURPORT

As the ocean keeps in itself many jewels and many rivers by its greatness or vastness, in the same manner, the President of the Assembly or the Council of ministers should accept various articles and armies, defeat the wicked and protect the noble persons and thus extend his glory.

THE COMMENTATOR'S NOTES

(अर्णवः) समुद्रः = Ocean

(पनस्यते) यः पनायते व्यवहरति स पना इवाचरति = Acts or is praised.

(पन-व्यवहारे स्तुतौ च)

पुनः स कीदृश इत्युपदिश्यते ।

How is he (Indra) is taught further in the third Mantra.

Mantra—3

त्वं तमिन्द्र पर्वतं न भोजसे महो नृम्णस्य धर्मणामिरज्यसि ।
प्र वीर्येण देवताति चेकिते विश्वस्मा उग्रः कर्मणे पुरोहितः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र यः देवतोग्रः पुरोहितः त्वं विद्युद्वत् पर्वतं न वीर्येण भोजसे तं शत्रुं हत्वा महः नृम्णस्य धर्मणां योगेन अति इरज्यसि यः भवान् विश्वस्मै कर्मणे प्रचेकिते (सः अस्मासु राजा भवतु) ॥

TRANSLATION

O Indra (President of the Assembly) Thou who shinest on account of the virtuous,art benevolent like the Purohita(Priest), rulest over those who are possessers of great wealth; as the sun or the lightning strikes the cloud; in the same manner, thou strikest down the enemy by thy might for the protection of thy

subjects, thou art known by us to surpass all others in strength in discharging thy duties, therefore we want thee to be our ruler.

PURPORT

Those persons are benevolent to all who earn industriously and enjoy wealth, associated with the President of the Assembly having acquired knowledge, intelligence, humility righteousness and brave army, are fierce to the wicked but full of forgiveness and mild to the righteous.

THE COMMENTATOR'S NOTES

(नृम्णस्य) धनस्य नृम्णमिति धननाम (निघ० २.१०) (इरज्यसि) ऐश्वर्यं प्राप्नोषि । इरज्यतीत्यैश्वर्यकर्मसु पठितम् (निघ० २.२१) = Rule over wealth.

पुनः स किं कुर्यादित्युपदिश्यते ।

What should he (Indra) do is taught further in the fourth Mantra.

Mantra—4

स इद्वने नमस्युभिर्वचस्यते चारु जनेषु प्रब्रुवाण इन्द्रियम् ।
वृषा छन्दुर्भवति हर्यतो वृषा क्षेमेण धेनां मघवा यदिन्वति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

यद् (यः) अध्यापक उपदेशको वा वने जनेषु चारु इन्द्रियं ब्रुवाणः हर्यतः प्रभवति वृषा मघवा छन्दुः वृषा क्षेमेण सहितां धेनाम् इन्वति स इत् नमस्युभिः वचस्यते ॥

TRANSLATION

That teacher or preacher only is glorified or praised by his humble pupils or hearers who in forest (solitary place) desiring that all should get good knowledge proclaims his beautiful vigour amongst men giving them good mind full of knowledge and wisdom. He endowed with the admirable wealth of wisdom, showerer of true precept, powerful and free, utters words that are full of wisdom and education. He is the granter of their noble desires.

PURPORT

A highly learned scholar should make all people full of knowledge free and safe by giving them instructions in various sciences, so that they may ever enjoy happiness being free from all doubts.

THE COMMENTATOR'S NOTES

(हर्यंतः) सर्वेषां सुबोधं कामयमानः
=Desiring that all may acquire good knowledge.

(हर्य–गतिप्रेप्सयोः) =Tr.

(इन्द्रियम्) विज्ञानयुक्त मनः=Mind full of knowledge.

(धेनाम्) विद्या शिक्षायुक्तां वाचम् धेनेति वाङ्नाम (निघ० १.११)
=Speech endowed with wisdom and education.

पुनः स कीदृश इत्युपदिश्यते ।

How is he (Indra) is taught further in the fifth Mantra.

Mantra—5

स इन्म॒हानि॑ स॒मिथा॑नि म॒ज्मना॑ कृ॒णोति॑ यु॒ध्म ओज॑सा॒ जने॑भ्यः ।
अधा॑ च॒न श्रद्द॑धति॒ त्विषी॑मत॒ इन्द्रा॑य॒ वज्रं॑ नि॒घनि॑घ्नते व॒धम् ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः]

यदि स युध्मः मज्मना ओजसा जनेभ्यः उपदेशेन महानि समिधानि कृणोति (करोति) वज्रम् इव वधं निघनिघ्नते अध (अथ) तर्हि अस्मै इत् त्विषीमते इन्द्राय चन जना श्रद्दधति ॥

TRANSLATION

People have faith in and reverence for the divinely resplendent Indra (True teacher or preacher full of the great wealth of wisdom and knowledge) when he as a wariver of Truth engages himself in many great conflicts with ignorance and

injustice being over-thrower of the family of ignorance or nescience by his over whelming soul force and the power of knowledge. He uses his sermon as a powerful weapon to cut into pieces ignorance of various kinds.

PURPORT

As the sun gives delight to all with his rays, demolishing the cloud and making it rain down, in the same way, it is the duty of the teacher and the preacher to remove or set aside all superstition and to make all people happy by giving the light of knowledge and justice.

THE COMMENTATOR'S NOTES

(समिथानि) सम्यग् यन्ति यानि विज्ञातानि तानि

=Sciences or various kinds of knowledge.

(युध्मः) अविद्याकुटुम्बस्य प्रहर्ता

=Assaulter of the family of ignorance or a warrior of Truth

(वज्रम्) शस्त्रम् इव अज्ञानच्छेदकम् उपदेशम्

=Sermon that cuts into pieces all ignorance like the thunderbolt or powerful weapon.

पुनः स किं कुर्यादित्युपदिश्यते ॥

What else should he (Indra) do is taught further in the sixth Mantra.

Mantra—6

स हि श्र॒व॒स्युः सद॑नानि कृ॒त्रिमा॑ क्ष्म॒या वृ॑धा॒न ओज॑सा वि॒नाशय॑न् ।
ज्योतीं॑षि कृ॒ण्वन्न॑वृ॒काणि॒ यज्य॒वेऽव॑ सु॒क्रतुः॒ सर्त॒वा अ॒पः सृ॒जत् ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः]

यः सुक्रतुः ओजसा क्ष्मया सह वृधानः श्रवस्युः यज्यवे सर्वे कृत्रिमाणि अवृकाणि सदनानि कृण्वन् अपः ज्योतींषि प्रकाशयन् सूर्यः इव विनाशयन् इव सृजत्(स हि सर्वैः मनुष्यैः माता पिता सुहृद् रक्षकः च मन्तव्यः) ॥

TRANSLATION

He alone should be regarded by all as mother, father, friend and guardian who being the performer of good deeds and endowed with good knowledge, growing on earth with strength, building good dwelling places free from the fear of thieves, dispelling all darkness of ignorance like the sun and creating light of knowledge and good virtues for the performance of Yajnas (non-violent philanthropic acts) acts justly, making the streams of knowledge and truth flow.

PURPORT

Men should know that that person is doer of good to all who like the sun being the illuminator of knowledge, righteousness and politics, makes all full of good knowledge.

THE COMMENTATOR'S NOTES

(ओजसा) विद्याबलेन = By the power of knowledge.

(अवृकाणि) अविद्यमानचोराणि वृक इतिस्तेन माम (निघ० ३.२४) = Free from the fear of thieves.

पुनः स कथं भूतः स्यादित्युपदिश्यते ।

How else should he (Indra) he is taught in the seventh Mantra.

Mantra—7

दानाय मनः सोमपावन्नस्तु तेऽर्वाञ्चा हरी वन्दनश्रुदा कृधि ।
यमिष्ठासः सारथयो य इन्द्र ते न त्वा केता आ दभ्नुवन्ति भूर्णयः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे वन्दनश्रुत् सोमपावन् इन्द्र ते (तव) मनः दानाय अस्तु (समन्ताद् भवतु) यथा वायोः अर्वाचो हरी यथा भूर्णयः यमिष्ठासः सारथयः तथा सर्वान् धर्मे नियच्छ सर्वेषु केता आकृधि (एवं कृते ये तव शत्रवः सन्ति ते तव वशे भवन्तु) त्वा न दभ्नुवन्ति ॥

TRANSLATION

O drinker of the Soma juice (the juice of the nourshing herbs) O hearer of our praises, let thy mind be always inclined to give thy knowledge to deserving persons. Let thy steeds be under thy control. As thy charioteers are skilful in restraining horses, in the same way, restrain all from going astray from the path of righteousness, give good knowledge or instructions to all. Let not crafty enemies bearing arms prevail against thee. Let them be under thy control.

PURPORT

As good charioteers train horses and keep them under their control, in the same manner, the teachers and preachers by their knowledge and sermons keep all established or firm in the observance of true conduct. None can make men righteous without their assistance.

THE COMMENTATOR'S NOTES

(दानाय) सुपात्रेभ्यो विद्यादिदानाय

=For giving knowledge to deserving persons.

(केताः) प्रज्ञाः प्रज्ञापनव्यवहारान्

=Good knowledge or instructions about conduct.

(दभ्नुवन्ति) हिंसन्ति = Kill.

TRANSLATOR'S NOTES

केता is from कित—ज्ञाने दभ्नुवन्ति is from दभ्नोतिवधकर्मा (निघ० २.२१)

In the above three Mantras, Indra stands mostly for teachers and preachers endowed with the great wealth of knowledge and wisdom as Rishi Dayananda has rightly stated taking into consideration the context denoted by the expressions like स इद् वने नमस्युभिर्वचस्यते—केताः दानाय मनः कृणुष्व etc. Even Griffith, though not properly understanding the meaning of the above Mantras and taking them to refer to Indra a particular God in his eyes, says in his foot-note in the fourth Mantra.

स इद् वने नमस्युभिर्वचस्यते वने

"In the wood, in the first line of the first verse seems to be an allusion to the forest life of Brahmans."

(The Hymns of the Rigveda Vol. 1. P. 77).

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the 8th Mantra.

Mantra—8

अप्रक्षितं वसु बिभर्षि हस्तयोरषाळ्हं सहस्तन्वि श्रुतो दधे ।
आवृतासोऽवतासो न कर्तृभिस्तनूषु ते क्रतव इन्द्र भूरयः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र श्रुतः त्वं यत् अप्रक्षितं वसु अषाढं सहः च तन्वि हस्तयोः आमलकम् इव बिभर्षि ये आवृतासः अवतासः न ते भूरयः क्रतवः कर्तृभिः तनूषु ध्रियन्ते (तानि अहं दधे) ॥

TRANSLATION

O Indra (teacher or preacher) you who are renowned hold un-exhausted wealth of knowledge, and irresistible strength in your body like Amalaka or Ambelic Myrablan fruit in ones' hands. I also bear in me your much intelligence as industrious persons covered with happiness and protected by you from all sides do.

PURPORT

As cultured learned men possess in-exhaustible knowledge, strength wealth and good actions, in the same manner, other people also should try to do.

THE COMMENTATOR'S NOTES

(वसु) वसन्ति सुखेन यत्र तद् विज्ञानम्
=Knowledge which enables a man to live happily.

(अवतासः) सर्वतो रक्षिताः=Protected from all sides.

(इन्द्र) विद्यैश्वर्य
=Endowed with the wealth of knowledge.

In this hymn, the duties of the President of the Assembly preachers and teachers etc. are mentioned so it has connection with the previous hymns.

Here ends the commentary on the fifty-fifth hymn of the Ist Mandala of the Rigveda Sanhita.

—o—

षट्पंचाशं सूक्तम्

Hymn LVI.

अस्य षट् पंचाशस्य सूक्तस्य आंगिरसः सव्य ऋषिः । इन्द्रो देवता । १.३.४ निचृज्जगती । २ जगती छन्दः । निषादः स्वरः । ५ त्रिष्टुप् । ६ भुरिक् त्रिष्टुप् छन्दः । धैवतः स्वरः ।

Seer — Angirasa Savya. Devata — Indra. Metre — Jagati and Trishtup in various forms. Tunes — Nishada and Dhaivata.

तत्रादावध्यापकोपदेशकगुणा उपदिश्यन्ते ।

In the first Mantra, the attributes of the teacher and preacher are taught.

Mantra—1

एष प्र पूर्वीरव तस्य चम्रिषोऽत्यो न योषामुदयंस्त भुर्वणिः
दक्षं महे पाययते हिरण्ययं रथमावृत्या हरियोगमृभ्वसम् ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः]

यः एष भुर्वणिः तस्य चम्रिषः पूर्वीः प्रजाः उत्पादयितुम् अत्यः न योषाम् उदयंस्त स तस्यै प्रजायै महे सत्योपदेशैः श्रोत्राणि आवृत्य हिरण्ययं हरियोगं रथं दक्षं च प्रापय्य पाययते स सर्वैः माननीयो भवती ॥

TRANSLATION

He (teacher or preacher) becomes respectable everywhere who marries a learned lady being virile like a horse and sustainer of all, who fills the ears of all with his true sermons and enables them to get golden and splendid chariots drawn by horses and carrying men makes them mighty to protect the subjects.

PURPORT

A preacher should marry a learned lady like himself. As he preaches among men and teaches the boys, his wife should preach among women and should teach girls. By so doing ignorance and fear cannot remain any where.

THE COMMENTATOR'S NOTES

(अत्यः) अश्वः अत्य इत्यश्वनाम (निघ० १.१४)=Horse.

(हिरण्ययम्) तेजः सुवर्णं वा प्रचुरं यस्मिन् तम्
=Splendid and full of gold.

पुनस्ते कीदृशा इत्युपदिश्यते ।

How are they (teachers and preachers) is taught in the second Mantra.

Mantra—2

तं गूर्तयो नेमन्निषः परीणसः समुद्रं न संचरणे सनिष्यवः ।
पतिं दक्षस्य विदथस्य नू सहो गिरिं न वेना अधि रोह तेजसा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे कन्ये ! त्वं संचरणे सनिष्यवः समुद्रं नद्यो न गिरि न परीणसः नेमन्निषः गूर्तयः धीमत्यः ब्रह्मचारिण्यः वेना मेधाविनः ब्रह्मचारिणः समावर्तनात् पश्चात् परस्परं प्रीत्या विवाहं कुर्वन्तु दक्षस्य विदथस्य विदुषः सकाशात् प्राप्तविद्यं पतिम् अधिरोह तं तेजसा प्राप्य सहः नु प्राप्नुहि ॥

TRANSLATION

O girl, as rivers go to the sea and as intelligent industrious Brahamcharies giving happiness and highly intelligent Brahamacharis after Samavanrtana (completion of education in the Gurukula) marry one another, you should marry a husband who has received education from a highly learned and expert experienced person and acquire also strength with splendour.

PURPORT

All boys and girls should study all sciences with the observance of Brahmacharya (continence) and after the attainment of full youth, they should enter into wedlock, having known and tested one another's merits, actions and temperaments and after the development of mutual love. If they are highly learned, they should teach boys and girls, otherwise, they should discharge the duties of the Kshatriyas, Vaishayas or Shudras — to which ever Varna (class-not caste by birth) they belong according to their merits, actions and temperament.

THE COMMENTATOR'S NOTES

(परीणसः) बह्‌वयः । परीणस इति बहुनाम (निघ० ३.१)
=Many.

(विदथस्य) विज्ञानयुक्तस्य
=Of a highly learned person.

(वेनाः) मेधाविनः वेन इति मेधाविनाम
=Highly intelligent persons.

TRANSLATOR'S NOTES

It is worth while to quote the following foot-note given by Griffith after translating the 2nd Mantra. as

"To him the guidance-following songs of praise flow full, as those who seek gain go in company to the flood.

To him the Lord of power, the holy synod's might, as to a hill, with speed ascend the loving ones."

Griffith's Foot-Note

"I find the stanza un-intelligible; and the version (based chiefly on Grassman's) which I offer is merely a temporary makeshift." (The hymns of the Rigveda Translated by Griffith Vol. I. P. 78 Chowkhamba Edition).

While we admire the frankness of Mr. Griffith in admitting his inability to understand the real import of the Mantra and giving only a misleading conjectural meaning (as is very often the case of many Europeon Scholars) there is nothing unintelligible in Rishi Dayananda's interpretation as translated above.

The same subject is continued:

Mantra—3

स तुर्वणिर्महाँ अरेणु पौंस्ये गिरेर्भृष्टिर्न भ्राजते तुजा शवः ।
यन शुष्णं मायिनमायसो मदे दुध्र आभूषु रामयन्नि दामनि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे वरमिच्छुके कन्ये) यथा त्वं यः तुर्वणिः दुध्रः आयसः महान् पौंस्ये तुज आभूषु अरेणु मदे रामयत् शवः प्राप्य गिरेः भृष्टिः उन्नतः न (इव) भ्राजते तं शुष्णं मायिनं जनं दामनि निबध्नासि(तथा स वरोऽपि तेन त्वां निबध्नीयात्)॥

TRANSLATION

O girl desiring a suitable husband, you should marry for pleasant household life in youth a person who is quick in action and mighty, whose faultless and destructive power shines in manly conflicts like the peak of a mountain, who is endowed with strength along with knowledge and who possessing power that casts aside all misery, gladdens and adorns all. Let such a virtuous person bind you in marriage tie.

PURPORT

That marriage is the best where the bride and the bridegroom are of suitable beauty and temperament, but the power and the age of the bridegroom should be equal to one and half of the bride.

THE COMMENTATOR'S NOTES

(अरेणु) अहिंसनीयम् = Inviolable.

(शुष्णम्) बलवन्तम् = Powerful or strong.

(आयसः) विज्ञानात् = From knowledge.

(दुध्रः) बलेन पूर्णः = Endowed with strength.

(दामनि) यः सुखानि ददाति तस्मिन् गृहाश्रमे = in the household life that gives delight.

TRANSLATOR'S NOTES

रेणु is derived from री-गतिरेषणयो: Here the second meaning of violence has been taken.

शुष्णम् इति बलनाम (निघ० २.६)

श्रय-गता गतेस्त्रयोऽर्था:–ज्ञानं गमनं प्राप्तिश्च

Here the first meaning of knowledge has been taken by the Rishi.

पुनस्तौ कीदृशौ स्यातामित्याह

How should they (husband wife)be is taught in the fourth Mantra.

Mantra—४

देवी यदि तविषी त्वावृधोतय इन्द्रं सिषक्त्यषसं न सूर्यः ।
यो धृष्णुना शवसा बाधते तम इयर्ति रेणुं बृहदर्हरिष्वणिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे स्त्रियः अहारिष्वणिः धृष्णुना शवसा उषसं प्राप्य सूर्यः बृहत् तमः न दुःखं बाधते हे पुरुष यदि त्वावृधा तविषी देवी रेणुं त्वा अभियर्ति ऊतये इन्द्रं त्वां सिषक्ति स सा च युवां परस्परस्यानन्दाय सततं वर्तेयाथाम् ॥

TRANSLATION

O women, when a person who can distinguish between the noble and ignoble with resolute vigour dispels all misery like the sun attending the Dawn dispelling all gloom with his power and when O man, a lady endowed with divine virtues and strength and who augments your faculties approaches you who possesses knowledge and other attributes and are giver of great delight, for protection, you should always deal with each other for mutual happiness.

PURPORT

When a nusband loves his wife and the wife loves the husband, it is only then that domestic happiness follows.

THE COMMENTATOR'S NOTES

(रेणुम्) विद्यादिशुभ प्राप्तम्

=Endowed with knowledge and other virtues.

री-गति-रेषणयोः (अर्हंरिष्वणिः) यः अर्हान् हिंस्रकान् च संभजति सः

=He who distinguishes the noble from the ignoble.

The same subject is continued

Mantra—5

वि यत्तिरो धरुणमच्युतं रजोऽतिष्ठिपो दिव आतासु बर्हणा ।
स्वर्मीळ्हे यन्मदं इन्द्र हर्ष्याहन्वृत्रं निरपामौब्जो अर्णवम् ॥

सन्धिच्छेदसहितोऽन्वयः (अन्वयःकृतः)

हे इन्द्र यथा औब्जः सूर्यलोकः दिवः आतासु तिरः बर्हणा अच्युतं धरुणं रजः व्यतिष्ठिपः (व्यवस्थापयति) मदे स्वमीढे (अन्तरिक्षे) हर्ष्या (हर्षकराणि कर्माणि कुर्वन्) यद् (यं) वृत्रम् अहन् अपाम् अर्णवम् ॥

TRANSLATION

As the solar world controls by its life-sustaining undecaying and upholding power, light or attraction in all directions the earth and other worlds, establishes them in the space and strikes down the cloud in the firmament and thus gives delight to all by raining down waters, in the same manner, O Indra (President of the Assembly or the commander of the Army) you should also uphold Swarajya (self-Government) and justice and staying your enemies, enjoy happiness and bliss with your wife.

PURPORT

As the solar world by its light, attraction and other attributes, makes all worlds rotate in their axis and drawing the sap by its splendour in all directions causes rain and thus sustains all beings, in the same manner, husband and wife should behave.

(They should be source of happiness to all by their good character and conduct).

THE COMMENTATOR'S NOTES

(आतास्) सर्वासु दिक्षु आताइति दिङ्नाम (निघ० १.६)

= In all directions.

(स्वर्मीळ्हे) स्वः किरणान् जलानि वा मेहयति यस्मादन्तरिक्षात् तस्मिन् = In the firmament.

(इन्द्र) सूर्य इव परमैश्वर्यकारक

= The cause of prosperity being like the sun.

पुनः स सभाध्यक्षः कीदृश इत्युपदिश्यते ।

How should Indra (the President of the Assembly) be is taught further in the sixth Mantra.

Mantra—6

त्वं दि॒वो ध॒रुणं॑ धिष॒ ओज॑सा पृथि॒व्या इ॑न्द्र॒ सद॑नेषु॒ माहि॑नः ।
त्वं सु॒तस्य॒ मदे॑ अरिणा अ॒पो वि वृ॒त्रस्य॑ स॒मया॑ पा॒ष्या॑रुजः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! माहिनः त्वम् ओजसा यथा सूर्यः दिवः पृथिव्या धरुणं सदनेषु धरति तथा प्रजा धिषे यथा इन्द्रः (विद्युत्) वृत्रस्य हननं कृत्वा अपः वर्षति तथा त्वं सुतस्य मदे समया पाष्या शत्रून् व्यरुजः सुखम् अरिणाः ॥

TRANSLATION

O Indra (President of the Assembly-the Source of great prosperity of the State) as the sun sustains all earth and heaven by his power, you being venerable should also sustain all your subjects like that. As the lightning causes the cloud to rain down waters on earth by striking it, in the same way, growing in power and delight by the use of the Soma the juice of nourishing substances and herbs etc. should crush all your enemies at proper time and thus should cause happiness to all.

PURPORT

As learned persons manifest justice like the sun and protect the people by casting aside or crushing all enemies, so we should also do.

In this hymn, there is the mention of the attributes of the sun, lightning and President of the Assembly etc. so it has connection with the previous hymn.

THE COMMENTATOR'S NOTES

(माहिनः) पूज्यः, महत्वगुणविशिष्टः

=Venerable on account of greatness.

(पाष्या) पोषणयोग्यानि कर्माणि=Sustaining acts.

Here ends the commentary on the fifty-sixth hymn of the first Mandala of the Rigveda Sanhita.

सप्तपंचाशं सूक्तम्

HYMN LVII.

अस्य सूक्तस्य आंगिरसः सव्य ऋषिः । इन्द्रो देवता । १.२.४ जगती । ३ विराट् ६ निचृज्जगती छन्दः निषादः स्वरः । भुरिक् त्रिष्टुप् छन्दः । मध्यमः स्वरः ।

Seer — Angirasa Savya, Devata — Indra, Metres — Jagati, Virat and Trishtup. Tunes — Nishada and Madhyama.

Mantra—1

प्र मंहिष्ठाय बृहते बृहद्रये सत्यशुष्माय तवसे मतिं भरे ।
अपामिव प्रवणे यस्य दुर्धरं राधो विश्वायु शवसे अपावृतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा अहं यस्य सभाद्यध्यक्षस्य शवसे प्रवणे अपाम् इव अपावृतं विश्वायु दुर्धरं राधः अस्ति तस्मै सत्यशुष्माय तवसे बृहद्रये बृहते मंहिष्ठाय मतिं प्रभरे (तथा यूयम् अपि संधारयत) ॥

TRANSLATION

To Indra (President of the Assembly) who is most liberal, the excellent, the lord of lofty wealth, verily powerful and strong I offer special praises, whose irresistible impetuousity is like the rush of waters down aslope, and by whom widely diffused wealth is laid open to his subjects to sustain their strength.

PURPORT

As the water becomes clean and steady going from higher place to the tank below, in the same way, wealth becomes inexhaustible and secure (steady) in the hands of an humble righteous mighty and industrious person, who having acquired the royal prosperity, gives it for the welfare of all, for

the development of knowledge and for the growth of physical and spiritual power. We should enthrone only such a liberal hero for the Presidentship or the Assembly, Educational Institutes and Army.

THE COMMENTATOR'S NOTES

(मंहिष्ठाय) योऽतिशयेन मंहिता दाता तस्मै मंहते इति दानकर्मसु निघ० ३.२०) = Most liberal.

(मतिम्) विज्ञानम् = Knowledge.

(शवसे) सैन्यबलाय = For the strength of the Army.

पुनः विद्युद्वत् सभाध्यक्षगुणा उपदिश्यन्ते ।

The attritutes of the President of the Assembly who is like electricity are taught further.

Mantra—2

अर्ध ते विश्वमनु हासदिष्टय आपो निम्नेव सवना हविष्मतः ।
यत्पर्वते न समशीत हर्यत इन्द्रस्य वज्रः श्नथिता हिरण्ययः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यद् (यस्य) हविष्मतः जनस्य इन्द्रस्य हिरण्ययः (ज्योतिर्मयः) वज्रः पर्वते श्नथिता न (इव) हर्यतः व्यवहारः समशीत अध ते समाश्रयेण विश्वं (सर्वं) जगत् सवना आपः निम्ना इव इष्टये खलु अनु असत् (सः अस्माभिः समाश्रयणीयः) ॥

TRANSLATION

We should take shelter in such an Indra (President of the Assembly or the Council of Ministers) whose resplendent fatal thunderbolt smites down even a powerful enemy. As the waters flow to a depth, so all persons bow down before such a mighty leader who possesses all desirable virtues and objects, for the fulfilment of their noble desires. As the resplendent thunderbolt of the sun in the form of his rays slays all the clouds, so the powerful weapon of the President of the Assembly or the Commander of the Army may smash even mighty foes.

PURPORT

As the lions and other wild beasts in the mountain and waters in the cloud become safe and secure, so the subjects become firmly established in happiness and bliss by resorting to the President of the Assembly etc.

THE COMMENTATOR'S NOTES

(हर्यतः(गमयिता कमनीयो वा=Impeller or desirable.
हर्य—गतिप्रेप्सयोः
(सवना) ऐश्वर्याणि =Wealth of all kinds
षु-प्रसवैश्वर्ययोः

पुनः स कीदृश इत्युपदिश्यते ।

How is he (Indra) is taught further in the third Mantra.

Mantra—3

अस्मै भीमाय नमसा समध्वर उषो न शुभ्र आ भरा पनीयसे ।
यस्य धाम श्रवसे नामेन्द्रियं ज्योतिरकारि हरितो नायसे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्य ! त्वं यस्य धाम श्रवसे अस्ति येन अयसे हरितः न येन नाम इन्द्रियं ज्योतिः अकारि (क्रियते) अस्मै भीमाय पनीयसे शुभ्रे अध्वरे उषः न (प्रातः कालः इव) नमसा समाभर ॥

TRANSLATION

O man, come with due respect to the formidable, praise-deserving Indra (Commander of the Army) who is terrible for the wicked and whose splendour giving the happiness of knowledge is for renown and acquisition of food and who like the Dawn dispels all darkness of ignorance and injustice and awakens light which illuminates justice and humility for gaining knowledge in all directions in non-violent Dharma (righteous acts) and Yajna.

PURPORT

Men should appoint a very admirable virtuous person who sets aside all injusticeas the morning dispels all darkness, incharge of the battles as the Commander of the Army. They should appoint a person who adorns all with education, wisdom, army, humility and the observance of justice and who gladdens all by providing wealth and food etc. as President of the Assembly.

THE COMMENTATOR'S NOTES

(धाम) दधाति प्राप्नोति विद्यादिसुखं यस्मिन् तत्
=Splendour which sustains the happiness of knowledge etc.

(हरितः) दिशः हरित इति दिङ्नाम (निघ० १.६)
= Directions

अथेश्वरगुणा उपदिश्यन्ते ।

Now the attributes of Indra (God) are taught.

Mantra—4

इमे तं इन्द्र ते वयं पुरुष्टुत ये त्वारभ्य चरामसि प्रभूवसो।
नहि त्वदन्यो गिर्वणो गिरः सघत्क्षोणीरिव प्रति नो हर्य तद्वचः॥

Metrical Translation

We Thy devotees, are always Thine
In Thy name we start all work.
O Lord, glorified by all.
Our duties never we shirk.
There's none who hearkens to
Our earnest call but Thee
God, accede to our requests
We pin our faith in Thee.
As the earth draws all objects to herself
May Thou O Lord, draw our words to Thyself.

PURPORT

Those persons only become worthy of reverence who do not accept any one else except God as Adverable and who do not accept any thing that is not in accordance with the

teachings of the Vedas — revealed by God

THE COMMENTATOR'S NOTES

(इन्द्र)जगदीश्वर = God.

(गिर्वण:) योगिभिर्वेदविद्यासंस्कृताभिवार्गीभि: वन्यते संभज्यते तत् सम्बुद्धौ अत्र गिरुपपदाद् वन—संभक्ता-विति धातोरौणादिकोऽसुन् प्रत्यय:

= To be adored by the Yogis with the refined Vedic words.

(क्षोणी:) पृथिवी क्षोणीरिति पृथिवीनाम (निघ० १.१)

पुन: स कीदृश इत्याह

How is He (Indra) is taught further in the fifth Mantra.

Mantra—5

भूरि त इन्द्र वीर्यं१ तव स्मस्यस्य स्तोतुर्मघवन्काममा पृण ।
अनु ते द्यौर्बृहती वीर्यं मम इयं च ते पृथिवी नेम ओजसे ॥

सन्धिच्छेदसहितोऽन्वय: (भाषिकृत:)

हे मघवन् इन्द्र ! यस्य ते (तव) यद्भूरि वीर्यम् अस्ति अद् वयं स्मसि यस्य तव इयं बृहतीद्यौ: पृथिवी च ओजसे नेमे भोगाय प्रह्वीभूता नम्रा इव भवति। स त्वम् अस्य स्तोतु: कामम् आपृण ॥

TRANSLATION

Great is Thy Power O God. We are Thine. Fulfil O most Adorable Lord, the noble desire of Thy devotee who glorifies Thee. The vast heaven and the earth manifest Thy Omnipotence and bow down before Thee.

PURPORT

Men should constantly enjoy happiness by meditating up on the infinite power of God, thereby fulfilling their own noble desires and acquiring the kingdom of the earth.

THE COMMENTATOR'S NOTES

(मघवन्) परमपूज्य = Most Adorable.

(नेमे) प्रह्वीभूता भवति =Bow down.

पुनस्तदुपासकः कीदृशो भवेदित्युपदिश्यते

How should be the devotee of God is taught in the 6th Mantra.

Mantra—6

त्वं तमिन्द्र पर्वतं महामुरुं वज्रेण वज्रिन्पर्वशश्चकर्तिथ ।
अवासृजो निवृताः सर्तवा अपः सत्रा विश्वं दधिषे केवलं सहः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे वज्रिन् इन्द्र यः त्वं महाम् उरुं (वीराणां पूज्यतमां सेनाम्) अवासृजः वज्रेण यथा सूर्यः पर्वतं छित्वा निवृता अपः तथा शत्रुसमूहं पर्वशः चकर्तिथ (अंगाम् अंग कृन्तसि निवारयसि । सत्रा विश्वं केवलं सहः च सतंवैदधिषे (तं त्वा सभाद्यधिपतिं वयं गृह्णीमः) ॥

TRANSLATION

O Indra (Commander of the Army) holder of powerful weapons like the thunderbolt, as the sun shatters into pieces the broad massive cloud with his thunderbolt in the form of rays, and sets down the waters that were confined in it or obstructed to flow, so you cut into pieces the host of your wicked enemies. You have your own victorious might and uphold the world thereby.

PURPORT

Men should appoint as commander of the Army and President of the Assembly etc. a mighty and learned person who is the destroyer of his enemies and is engaged in preserving the people.

THE COMMENTATOR'S NOTES

(इन्द्र) सूर्य इव शत्रुबलविदारक
=The destroyer of the strength of the enemies like the sun.

(वज्रेण) किरणैरिव तीक्ष्णेन शस्त्र समूहेन

=With the sharp weapons like the rays of the sun.

This hymn deals with the duties and attributes of the President of the Assembly, fire etc. so it is connected with the previous hymn. Here ends the commentary on the 57th. hymn of the first Mandala.

—o—

अथाष्टपंचाशं सूक्तम्

HYMN LVIII.

अस्याष्टपंचाशस्य सूक्तस्य गोतमो नोधा ऋषिः । अग्निर्देवता । १.५ जगती २ विराड् जगती ४ निचृज्जगती छन्दः । निषादः स्वरः । ३ त्रिष्टुप् ६.७.९ निचृत् त्रिष्टुप् ८ विराट् त्रिष्टुप् छन्दः । धैवतः स्वरः ।

Seer — Nodha Gautama. Devata or subject — Agni. Metres — Jagati and Trishtup in various forms. Tunes — Nishada and Dhaivata.

अथाग्निदृष्टान्तेन जीवगुणा उपदिश्यन्ते ।

The attributes of the soul are taught by the illustration of the fire.

Mantra—1

नू चित्सहोजा अमृतो नि तुन्दते होता यद्दूतो अभवद्विवस्वतः ।
वि साधिष्ठेभिः पथिभी रजो मम आ देवताता हविषा विवासति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे मनुष्याः ! यत् (यः) चित् विद्युत् इव अमृतः सहोजा होता दूतः अभवत् देवताता साधिष्ठेभिः पथिभिः रजः नु निर्मातुः विवस्वतः मध्ये वर्तमानः सन् हविषा सह विवासति (स्वकीये कर्मणि) व्याममे (स जीवात्मा वेदितव्यः) ॥

TRANSLATION

O men, you should know that the soul is immortal, like electricity well-known on account of her strength, the enjoyer of the fruit of actions and sufferer on account of evil deeds, taking us to distant places as conscious entity. She moves in the worlds by various paths with the body being

possessed of divine attributes and being established in God, who is Creator of the world.

PURPORT

O men, you should know that the soul is ever pervaded by God who is eternal, Absolute Existence, Absolute Conscious perveded-ness and Perfect Bliss, Omnipotent, Self-refulgent, the Support and Creator of the world, Infinite, Omnipresent Supreme Being-The soul is eternal, conscious, finite and not omniscient.

THE COMMENTATOR'S NOTES

(होता) अत्ता खलु आदाता

= Enjoyer of the fruit of action and taker of external objects.

(दूतः) उप तप्ता देशान्तरं प्रापयिता

= Sufferer on account of bad actions and taker to distant places, being a conscious entity.

(हविषा) आदत्तेन देहेन

= With body that the soul assumes.

पुनः स कीदृश इत्युपदिश्यते ।

How is the soul is taught further in the second Mantra.

Mantra—2

आ स्वमद्म युवमानो अजरस्तृष्वविष्यन्नतसेषु तिष्ठति ।
अत्यो न पृष्ठं प्रुषितस्य रोचते दिवो न सानु स्तनयन्नचिक्रदत् ॥

सन्धिच्छेदसाहितोऽन्वयः (ऋषिकृतः) ।

हे मनुष्याः ! यूयं यः युवमानः अजरः देहादिकम् अविष्यन् अतसेषु तिष्ठति प्रुषितस्य (पूर्णस्य) मध्ये स्थितः सन पृष्ठम् अत्यः न (देहादि) वहति सानु दिवा न रोचते विद्युत् स्तनयन् इव अचिक्रदत् स्वम् अद्म तृषु आ भुंक्ते (स देही जीवः इति मन्तव्यम्) ॥

TRANSLATION

O men, you should know that to be the soul that by her real nature is free from old age and death etc. dwells on the basis of the sky, the air and other substances protecting the body, being established in Perfect God. As a horse carries some load on its back, so the soul carries or supports the body. Like the cloud in the sky, the soul singing the glory of the Refulgent God makes internal sound in a Yogic State. On account of Inner light, she shines brightly. She soon enjoys the fruits of her actions.

PURSRT

Men should know that the soul is the free doer of actions and enjoys soon the fruits of its good or bad actions in the form of happiness and misery under the Superintendence of God. It is upheld by Perfect God and based upon the sky and other substances for its nourishment. It illumines the intellect and mind etc.

THE COMMENTATOR'S NOTES

(अद्म) अत्तुमर्हं कर्मफलम्

=The enjoyable fruit of actions.

(तृषु) शीघ्रम्--तृषु इति क्षिप्रनाम (निघ० २.१५)

(सानु) मेघस्य शिखरः=The summit of the cloud.

पुनः स कीदृश इत्युपदिश्यते ।

How is that Agni (in the form of soul here) is taught in the third Mantra.

Mantra—3

क्राणा रुद्रेभिर्वसुभिः पुरोहितो होता निषत्तो रयिषाळमर्त्यः ।

रथो न विक्ष्वृञ्जसान आयुषु व्यानुषग्वार्या देव ऋण्वति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यः रुद्रेभिः वसुभिः सह निषत्तः होता पुरो-

हितः रयिषाट् अमर्त्यः क्राणा ऋञ्जमानः विक्षु रथः न (इव) आयुषु आनुषक् वार्या व्यण्वति (साध्नोति) (स एव देवः जीवात्मा अस्तीति यूयं विजानीत) ॥

TRANSLATION

O men, You should know that the shining soul is that which is with the Pranas or vital breaths, is with the earth and other worlds, is eater of the fruit of its actions, is the conqueror of wealth on account of its consciousness and knowledge, is immortal, is the doer of various deeds, is the accomplisher of various acts, perceives the objects before hand, is charming among the people, persists in various stages of life, the childhood, youth, old age etc. which shining on account of its attributes suitably acquires acceptable articles.

PURPORT

The souls are those which move on earth with the Pranas (vital breaths), which play so to speak with bodies like the chariots and which desire good articles and happiness.

THE COMMENTATOR'S NOTES

(क्राणा) कर्ता =Doer of goods.

(रुद्रेभिः) प्राणैः =With the Pranas or vital breaths.

(रथः) रमणीयस्वरूपः =Charming.

TRANSLATOR'S NOTES

For the meaning of Rudras as Pranas see the following clear authorities in the Brahmanas.

In the Jaimineeyopanishad Brahmana 4.2.6 it is stated.

प्राणा वै रुद्राः । प्राणा हीदं सर्वं रोदयन्ति । (जैमिनीयोपनिषद् ब्राह्मणे ४.२.६)

=In the Shatapatha Brahmana 11.6.3.7 it is stated.

कतमे रुद्रा इति । दशेमे पुरुषे प्राणा आत्मैकादशः यदा-

स्मान्मर्त्याच्छरीरादुत्क्रामन्ति अथ रोदयन्ति तद्यद् रोदयन्ति तस्माद् रुद्रा इति (शतपथ ११.६ ३.७)

पुनः स कीदृश इत्युपदिश्यते ।

How is the soul is further taught in the fourth Mantra.

Mantra—4

वि वातजूतो अतसेषु तिष्ठते वृथा जुहूभिः सृण्या तुविष्वणिः ।
तृषु यदग्ने वनिनो वृषायसे कृष्णं त एम रुशदूर्मे अजर ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे रुशदूर्मे अजर अग्ने जीव यो भवान् अतसेषु वितिष्ठते यद् (यः) वातजूतः जुहूभिः सृण्या व सह वनिनः प्राप्य त्वं (वृथा अभिमानं परित्यज्य स्वात्मानं जानीहि) ॥

TRANSLATION

O soul free from old age etc. by thy nature, shining on account of thy attributes, thou dwellest in the grass, wood, earth and waters etc. (according to thy actions) moved by Prana with thy various movements which uphold desirable objects and annihilate undesirable articles; thou enjoyest the fruits of the trees, taking many nourishing substances like a mighty bull. Thou art powerful like electricity. Let us know thy charming nature. Give thou up all vanity and know thy real nature.

PURPORT

God tells all men. What I have taught through the Vedas, is the real nature of your soul. You should know it well.

THE COMMENTATOR'S NOTES

(अतसेषु) व्याप्तव्येषु तृणकाष्ठभूमिजलादिषु
=In the grass, wood earth and water etc.

(सृण्या) धारणेन हननेन वा द्विविधा सृणिर्भवति भर्ता च हन्ता च (निरु० १३.५)

By upholding desirable virtues and things and by annihilating demerits and undesirable articles.

(जुहूभिः) जुह्वति याभिः क्रियाभिः
=By the means of various processes.

(रुशदूर्मे) रुशन्त्यः ऊर्मयः ज्वाला यस्य तत् सम्बुद्धौ
=Possessing shining rays.

TRANSLATOR'S NOTES

रुशि—भासार्थः धातुकल्पद्रुमे दीप्त्यर्थः अतति—गतिकर्मा (निघ० २.१४) गतेस्त्रयोऽर्थाः-ज्ञानं गमनं प्राप्तिश्च अत्र प्राप्त्यर्थग्रहणं कृतं महर्षिणा व्याप्तिरूपेण हु-दानादनयोः आदाने च अत्र आदानार्थग्रहणम्

पुनः स कीदृश इत्युपदिश्यते ।

How is the soul is taught further in the fifth mantra.

Mantra—5

तपुर्जम्भो वन आ वातचोदितो यूथे न साह्वाँ अव वाति वंसगः ।
अभिव्रजन्नक्षितं पाजसा रजः स्थातुश्चरथं भयते पतत्रिणः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे मनुष्याः ! यः वंसगः वातचोदितः तपुर्जम्भः अग्निः इव जीवः यूथे साह्वान् आववाति (विस्तृतो भूत्वा हिनस्ति) यः अभिव्रजन् चरथम् अक्षितं रजः पाजसा धरति स्थातुः तिष्ठतः वृक्षादेः मध्ये पतत्रिणः इव भयते (तत् युष्माकम् आत्मस्वरूपम् अस्ति इति विजानीत) ॥

TRANSLATION

The soul is like the fire with devouring flames, moved or excited by the breeze, assailing the un-exhaled moisture of the trees, with all its strength. It is like the bull that rushes triumphant against all things in the forest and all, whether stationary

or movable are afraid of it, like the birds sitting on a tree. The soul is like wise mighty person moved or excited by the Prana. Going everywhere fearlessly like a recluse or Sanyasi, it upholds the worlds with its power of knowledge and all wicked or unrighteous persons are afraid of him. You should know this to be the nature of your soul.

PURPORT

Men should know that the soul in the body is the impeller of the body, its organs and inner senses, their upholder, controller, master, posessing desires, malice, volition, happiness, misery and consciousness.

(पाजसा) बलेन पाज इति बलनाम (निघ० २.६)

=With its strength.

पुनः स कीदृश इत्युपदिश्यते ।

How is the soul is taught further in the fifth mantra.

Mantra—6

द्धुष्ट्वा भृगवो मानुषेष्वा रयिं न चारुं सुहवं जनेभ्यः ।
होतारमग्ने अतिथिं वरेण्यं मित्रं न शेवं दिव्याय जन्मने ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने (स्वप्रकाशस्वरूप) त्वं यं त्वा भृगवः मानुषेषु जनेभ्यः चारुं सुहवं रयिं न (धनम् इव) होतारम् अतिथिं वरेण्यं शेवं लब्ध्वा दिव्याय जन्मने मित्रं न (सखायम् इव) आ दधुः (तम् एव जीवं विजानीहि) ॥

TRANSLATION

O self-effulgent conscious soul, shining like the fire, men of nature wisdom and knowledge regard thee like a precious treasure for the attainment of divine birth, like a charming wealth, to be accepted with pleasure and happiness, giver of delight, a welcome guest who art to be valued like an affectionate friend. They do so for the benefit of all people among mankind. Know this to be thy real nature.

PURPORT

As men enjoy happiness by acquiring knowledge, wealth and friends, in the same manner, the knowers of the real nature of the soul get extreme happiness and joy.

THE COMMENTATOR'S NOTES

(भृगवः) परिपक्वविज्ञाना मेधाविनो विद्वांसः

= Wise men of mature knowledge.

भ्रस्ज-पाके (शेवम्) सुखस्वरूपम् शेवमिति सुखनाम (निघ० ३.६)

पुनः स कीदृश इत्युपदिश्यते ।

How is that Agni is further taught in the seventh mantra.

Mantra—7

होतारं सप्त जुह्वो३ यजिष्ठं यं वाघतो वृणते अध्वरेषु ।
अग्निं विश्वेषामरतिं वसूनां सपर्यामि प्रयसा यामि रत्नम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यस्य सप्त जुह्वः तं होतारं यजिष्ठं विश्वेषां वसूनाम् अरतिं यं वाघतः प्रयसा अग्निम् इव अध्वरेषु वृणते (संभजन्ते) तं रत्नम् अहं यामि सपर्यामि च ॥

TRANSLATION

O men, I attain with endeavour the knowledge of and serve the soul which has seven means (five senses of perception, mind and intellect) like the seven coloured flames of the fire, which is purifier of all, which is conveyor of all objects and happiness and which is charming. All wise men speak about it in the Yajnas or non-violent sacrifices as it unites all. I also worship God who is most Adorable, the Giver of all happiness and Lord of all substances. He is adored by all wise men.

PURPORT

Those men who know God after acquiring the knowledge of their own soul, attain emancipation.

THE COMMENTATOR'S NOTES

(प्रयसा) प्रयत्नेन = With endeavour.

(जुह्वः) याभिर्जुह्वति उपदिशन्ति परस्परं ताः

= The means of imparting knowledge.

(वाधतः) मेधाविनः । वाधत इति मेधाविनाम (निघ० ३.१५) = Wisemen.

अथात्मविदो योगिनः कीदृशाः स्युरित्युपदिश्यते ।

How are the Yogis, knowers of Atma (God and Soul) is taught in the 8th Mantra.

Mantra—8

अच्छिद्रा सूनो सहसो नो अद्य स्तोतृभ्यो मित्रमहः शर्म यच्छ ।
अग्ने गृणन्तमंहस उरुष्योर्जो नपात्पूर्भिरायसीभिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे सहसः सूनो मित्रमहः अग्ने (विद्वन्) त्वम् अद्य आत्मस्वरूपोपदेशेन नः अंहसः पाहि अच्छिद्रा शर्म यच्छ स्तोतृभ्यः नः विद्याः प्रापय । हे विद्वन् त्वम् आत्मानं गृणन्तं (स्तुवन्तम्) आयसीभिः पूर्भिः ऊर्जं उरुष्य (दुःखात् पृथक् रक्ष) ॥

TANSLATION

O son of a person possessing knowledge, humility and strength, O respector of your friends, shining like fire, protect us from sins to-day (for ever) by giving us the real knowledge of the soul and God. Grant to thy admirers un-interrupted felicity or happiness and knowledge of various sciences. Preserve him from all misery who praises you by strong means like the iron cities or invincible forts. Never fall down or depart from power.

PURPORT

O knowers of the soul and God, make all people happy by casting away the misery of all through the sermons on the real nature of the soul and God.

THE COMMENTATOR'S NOTES

(सहसः) विद्याविनयबलयुक्तस्य =Of a person endowed with knowledge, humility and strength.

(उरुष्य) पृथक् रक्ष =Keep away from all misery.

पुनः स सभेशः कीदृश इत्युपदिश्यते ।

How is Agni (in the form of the President of the Assembly) is taught in the ninth Mantra.

Mantra—9

भवा वरूथं गृणते विभावो भवा मघवन्मघवद्भ्यः शर्म ।
उरुष्याग्ने अंहसो गृणन्तं प्रातर्मक्षू धियावसुर्जगम्यात् ॥

सन्धिच्छेदसहितोऽन्वयः (भाषितः) ।

हे मघवन् अग्ने (विद्वन्) त्वं गृणते मघवद्भ्यः च वरूथं विभावः (विभावय) शर्म च गृणन्तम् अंहसः मक्षू उरुष्य (पाहि) त्वम् अपि अंहसः पृथग् भव यः धियावसुः एवं प्रातः प्रति प्रजारक्षणं विधत्ते स सुखानि जगम्यात् (भृशं प्राप्नुयात्)॥

TRANSLATION

O learned President of the Assembly possessing much wealth of knowledge, give shelter to those who admire virtues. Be giver of happiness to them who are possessors of the wealth of knowledge and wisdom and soon save them from sins. You should also keep yourself away from all sin. The man who possesses good knowledge, intelligence and the power of action and protects all people in the morning (every-day) enjoys much happiness.

PURPORT

Men should accept that learned man to be the President of the Assembly etc. who being endowed with Dharma (righteousness) and humility governs well and protects all people.

THE COMMENTATOR'S NOTES

(वरूथम्) गृहम् वरूथमिति गृहनाम (निघ० ३.४)

=Endowed with the wealth of knowledge etc.

In this hymn, the attributes of the fire and electricity are mentioned, so it is connected with the previous hymn.

Here ends the commentary on the fifty-eighth hymn of the first Mandala of the Rigveda Sanhita.

—:o:—

अथैकोनषष्टितमं सूक्तम्

HYMN LIX

अस्य सूक्तस्य गौतमो नोधाऋषिः। अग्निर्वैश्वानरो देवता। १ निचृत् त्रिष्टुप् । २.४ विराट् त्रिष्टुप् । ५.७ त्रिष्टुप् छन्दः । धैवतः स्वरः । ३ पंक्तिश्छन्दः । पंचमः स्वरः ।

Seer — Nodha Gautama. Devata--Agni Vaishvanara. Metres — Trishtup and Pankti of various forms. Tunes Panchama and Dhaivata.

अथाग्नीश्वरगुणा उपदिश्यन्ते ।

Now the attributes of Agni and God are taught.

Mantra—1

वया इदग्ने अग्नयस्ते अन्ये त्वे विश्वे अमृता मादयन्ते ।
वैश्वानर नाभिरसि क्षितीनां स्थूणेव जनाँ उपमिद्ययन्थ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे वैश्वानर अग्ने [जगदीश्वर] यस्य ते [तव] ये त्वत्तो भिन्ना विश्वे अमृता अग्नय इव जीवाः त्वे [त्वयि] वया इत् मादयन्ते यः त्वम् क्षितीनां नाभिः असि जनान् उपमित् सन् स्थूणा इव ययन्थ [यच्छ] सः अस्माभिः उपासनीयः ।

TRANSLATION

O God, the source of all energies, the Support of all, all souls that are the illuminators of knowledge like the Sun or the fire and are like Thy branches are different. All immortal or liberated souls delight in Thee. O leader of the entire universe, Thou art the centre of all the living beings and Thou supportest all the creatures giving them proper sustenance.

PURPORT

As the tree, branches and pillars cause delight by upholding

the house, so God causes bliss to all by upholding or sustaining them.

THE COMMENTATOR'S NOTES

[वयः] शाखाः वेतेर्वातायना भवन्ति [निरु० १.४]
=Branches

[क्षितीनाम्] मनुष्याणाम् [क्षितय इति मनुष्यनाम [निघ०]
=Of men.

[स्थूणा] धारकः स्तम्भः=Pillar.

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni (God) is taught further in the 2nd Mantra.

Mantra—2

मूर्धा दिवो नाभिरग्निः पृथिव्या अथाभवदरती रोदस्योः ।
तं त्वा देवासोऽजनयन्त देवं वैश्वानर ज्योतिरिदार्याय ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृत)

हे वैश्वानरः यः भवान् अग्निः इव दिवः पृथिव्याः मूर्द्धा नाभिः च अभवत् अथ रोदस्योः अरतिः अभवत् आर्याय इत् ज्योतिः इत् एव यं देवं देवासः अजनयन्त तं त्वा वयम् उपासीमहि ॥

TRANSLATION

O Illuminator of all, Thou art Superior to the earth and the heaven like the fire or electricity. Thou art the centre. Thou art the Upholder of the heaven and the earth byThy pervasion and their Lord. Thou art the Giver of Light of Knowledge (in the form of the Vedas) to all righteous persons. Wise learned men manifest Thee. May we also always adore Thee.

PURPORT

Men should know and adore the lord who has revealed the Vedas-repositories of all sciences for giving that perfect

knowledge to noble persons, who is the most exalted and the Support of all.

THE COMMENTATOR'S NOTES

[मूर्द्धा] उत्कृष्टः = Exalted, Superior.

[अरतिः] स्वव्याप्त्या धर्ता

= Upholder by His pervasiveness.

[आर्याय] उत्तमगुणकार्यस्वभावाय

= For a man of noble character and conduct.

पुनः स कीदृश इत्युपदिश्यते ।

Mantra—3

आ सूर्ये न रश्मयो ध्रुवासो वैश्वानरे दधिरेऽग्ना वसूनि ।

या पर्वतेष्वोषधीष्वप्सु या मानुषेष्वसि तस्य राजा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे जगदीश्वर यस्य अस्य जगतः त्वं राजा असि तस्यमध्ये या पर्वतेषु या ओषधीषु या अप्सु यानि मानुषेषु वसूनि वर्तन्ते तानि सर्वाणि सूर्यरश्मयः न (इव) वैश्वानरे अग्ना त्वयि सति ध्रुवासः प्रजाः सर्वदेवासः आदधिरे (धरन्ति) ॥

TRANSLATION

O God, Thou art the Sovereign of all this Universe. Thou art the Lord of all objects that exist in the mountains, in the herbs, in the waters or treasures amongst men. All these objects are established in Thee like the permanent rays of light in the sun. All enlightened persons relying upon Thee, uphold the subjects.

PURPORT

Men should know that as in the light of the Sun, all works are well-accomplished, in the same way, all acts are accomplished well when God is earnestly and sincerely worshipped. Those

who thus adore the Lord in right earnest, never lose happiness and wealth. They never feel misery and poverty.

THE COMMENTATOR'S NOTES

(वसूनि) सर्वाणि द्रव्याणि=All objects.

अथ नरोत्तमगुणा उपदिश्यन्ते ।

Now the attributes of the best among men are taught in the fourth Mantra.

Mantra—4

बृहती इव सूनवे रोदसी गिरो होता मनुष्यो३ न दक्षः ।
स्ववते सत्यशुष्माय पूर्वीर्वैश्वानराय नृतमाय यह्वीः ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः] ।

यथा सूनवे बृहती इव रोदसी दक्षो मनुष्यः पिता न (विद्वान् पुरुष इव) होता ईश्वरे सभाध्यक्षे वा प्रीतो भवति । यथा विद्वांसः अस्मै स्ववते सत्यशुष्माय नृतमाय वैश्वानराय पूर्वीः यह्वीः गिरः (वेदवाणीः) दधिरे (तथा एव तस्मिन् सर्वैः मनुष्यैः वर्तितव्यम्) ॥

TRANSLATION

As a virtuous respectable mother loves her child, as a dexterous father loving his son makes proper use of the heaven and the earth and a man of charitable and devout disposition loves God or the worthy President of the Assembly and as learned persons lay the grand and eternal Vedic teachings before a true worshipper of God who is the best among the leaders of men and who possesses genuine strength (or whose power is truth), in the same manner, you should also properly deal with him.

PURPORT

As the earth and the light of the sun make all happy by upholding them, as the parents or teachers always try to

bring about the welfare of their children or pupils, as God is always engaged in doing good to His subjects, in the same way, the President of the Assembly should endevaour to do good to all is what the Vedas teach.

THE COMMENTATOR'S NOTES

(बृहती इव) यथा महागुणयुक्ता पूज्या माता
=Like a virtuous venerable mother.

(यह्वीः) महतीः यह्व इति महन्नाम (निघ० ३.३) अस्मात् बह्वादिभ्यश्चान्तर्गतत्वान् ङीष्
=Great or gran.

(वैश्वानराय) परब्रह्मोपासकाय
=for the true worshipper or devotee of God.

विश्वान् जनान् नयतीति विश्वानरः परमात्मा तस्य भक्तः-वैश्वानरः ॥

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is taught further in the fifth Mantra.

Mantra—5

दिवश्चित्ते बृहतो जातवेदो वैश्वानर प्र नू रिरिचे महित्वम् ।
राजा कृष्टीनामसि मानुषीणां युधा देवेभ्यो वरिवश्चकर्थ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे जातवेदः वैश्वानर (जगदीश्वर) यस्य ते (तव) महित्वं बृहतः दिवः चित् (सूर्यादेः महतः प्रकाशात् अपि) प्ररिरिचे (प्रकृष्टतया अधिकम् अस्ति) यः त्वं कृष्टीनां (मानुषीणां प्रजानां) राजा असि यः त्वं देवेभ्यः युधा वरिवः चकर्थ स भवान् अस्माकं न्यायाधीशः अस्तु इति ॥

TRANSLATION

O Omnipresent and Omniscient God the source of the Vedic knowledge and our Supreme Lord, Thy Glory is greater

than the great light of the sun and other luminaries. Thou art the Sovereign of all mankind. Thou enablest enlightened persons to serve others through battle (with evil properties and the wicked.) Be our dispenser of Justice O Lord.

PURPORT

The members of the council of ministers or assemblies should adore God as the Lord of all, on account of His Omnipotence. The President of the Assembly should be resorted to on account of his extra-ordinary virtues. He should conquer his enemies in battles, please righteous persons, protect his subjects, serve the learned and keep company with them.

पुनः स कीदृश इत्युपदिश्यते ।

How is agni (God) is taught further in the 6th Mantra.

Mantra—6

प्र नू मंहित्वं वृ॑ष॒भस्य॑ वोचं॒ यं पूरवो॑ वृ॒त्रहणं॒ सचन्ते ।
वै॒श्वा॒न॒रो दस्यु॑म॒ग्निर्ज॑घ॒न्वाँ अधू॑नो॒त्काष्ठा॒ अव॒ शम्ब॑रं भेत् ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः]

यं (परमेश्वरं) पूरवः सचन्ते अग्निः वृत्रहणं सवितारम् इव सर्वान् पदार्थान् दर्शयति यथा वैश्वानरः दस्युं शम्बरं जघन्वान् अधूनोत् (अवभेत्) यस्य मध्ये काष्ठाः सन्ति तस्य वृषभस्य महित्वम् अहं नु प्रवोचं (तथा सर्वे विद्वांसः कुर्युः) ॥

TRANSLATION

In the case of God I extol the greatness of that showerer of peace and happiness, the Best of all whom all good men worship and unite themselves with. He the controller of all, the Self-effulgent, destroys wicked persons as the sun smites down the cloud. He makes tremble all people in all directions as the controller of the whole universe.

PURPORT

God alone should be adored by all persons whose great glory is manifested by this whole world.

THE COMMENTATOR'S NOTES

(पूरवः) मनुष्याः पूरव इति मनुष्यनाम (निघ० २.३)
=Men.

(काष्ठाः) दिशः तत्रस्थाः प्रजाः
=People on all directions.

पुनरीश्वरगुणा उपदिश्यन्ते ।

The attributes of God are taught in the seventh Mantra.

Mantra—7

वैश्वानरो महिम्ना विश्वकृष्टिर्भरद्वाजेषु यजतो विभावा ।
शातवनेये शतिनीभिरग्निः पुरुणीथे जरते सूनृतावान् ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः] ।

यः विश्वकृष्टीः उत्पादितवान् यजतः विभावा सूनृतावान् वैश्वानरः अग्निः (सर्वद्योतकः परमात्मा) स्वमहिम्ना भरद्वाजेषु शतिनीभिः सह वर्तमानः सन् पुरुनीथे शातवनेये वर्तते तं यः जरते (अर्चति) स सत्कारं प्राप्नोति ॥

TRANSLATION

He who worships or glorifies God — Creator of all men, most Adorable Unifier and Leader of all, Illuminator of all by His Greatness, who is present in earth and other worlds which uphold all beings and are to be known,consisting of innumerable objects and along with numberless admirable processes. He is the Lord of good corns and other aritcles, in whom all take their shelter.

PURPORT

God who is present like electricity in innumerable substances and is the cause of numberless acts and movements, upholds the entire world. He who knows the Science of God, is worshipped or respected by all.

THE COMMENTATOR'S NOTES

(भरद्वाजेषु) ये भरन्ति ते भरताः । वज्यन्ते ज्ञायन्ते

ये ते वाजाः । भरतश्च ते वाजाश्च तेषु पृथिव्यादिषु भरणाद् भरद्वाजः (निघ० ३.१७)

=The earth and other worlds which uphold many beings and which are to be known.

(शातवनेये) शतानि असंख्यातानि वनयः संभक्तयः येषां ते शतवनयः तैर्निवृते जगति

=In the world consisting of hundred of substances.

(जरते) सत्करोति जरत इत्यर्चतिकर्मा (निघ० ३.१४)

(सूनृतानाम्) सूनृता अन्नादीनि प्रशस्तानि यस्मिन् सः

=He who is the Master of food materials,

सूनृता इत्यन्ननाम [निघ० २.७]

In this hymn God and His devotees have been mentioned as Vaishwanara, so it has connection with the previous hymn. Here ends the commentary on the fifty-ninth hymn of the Ist Mandala of the Rigveda Sanhita.

—o—

षष्टितमं सूक्तम्

Hymn LX.

अस्य षष्टितमस्य सूक्तस्य गौतमो नोधा ऋषिः। अग्निर्देवता। १ विराट् त्रिष्टुप् ३.५ त्रिष्टुप् च छन्दः। धैवतः स्वरः। २.४ भुरिक् पंक्तिश्छन्दः। पंचमः स्वरः॥

Seer—Nodha—Gautama, Devata—Agni. Metres—Trishtup and Pankti. Tunes—Dhaivata and Panchama.

पुनः स परेशः कीदृश इत्युपदिश्यते।

How in that God is taught in the first Mantra.

Mantra—1

वह्निं यशसं विदथस्य केतुं सुप्राव्यं दूतं सद्योअर्थम्।
द्विजन्मानं रयिमिव प्रशस्तं रातिं भरद्भृगवे मातरिश्वा॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः। यथा मातरिश्वा भृगवे विदथस्य केतुं यशसं सुप्राव्यं दूतं रातिं प्रशस्तं द्विजन्मानं वह्निं रयिम् इव सद्यः अर्थं भरद् धरति (तथा यूयम् अपि आचरत)॥

TRANSLATION

1. All-pervading God nourishes the soul that carries various articles, renowned, well-protected acquirer of knowledge being like a flag in the world that is to be known, going from place to place like a messenger, soon accomplisher, manifested through the parents and preceptors, sublime like a treasurer, giver of happiness. He supports the soul acquiring mature knowledge.

2. In the case of the fire also the Mantra is applicable. It is the carrier of various articles, famous for various uses when well-protected and utilised. It is like a flag in the world or Yajna (a non-violent sacrifice) being very useful,

taking to distant places when used in the form of Railways and thus bringer of great wealth, being like a messenger, produced from two sticks in the Yajnas or from air and fire in subtle form. The air multiplies its force for boiling and ripening etc.

PURPORT

As air upholds fire and electricity etc. and thus sustains the worlds, in the same manner, the officers of the State should keep the subjects in justice with knowledge and righteousness.

THE COMMENTATOR'S NOTES

(विदथस्य) विज्ञातव्यस्य जगतो मध्ये
=In the world to be known well.

विदथ इति यज्ञनाम (निघ० ३.१७)
=A non-violent sacrifice.

(द्विजन्मानम्) द्वाभ्यां वायुकारणाभ्यां जन्म यस्य
=Produced by the air and fire in subtle form.

पुनः स कीदृश इत्युपदिश्यते ।
How is Agni is taught further in the 2nd Mantra.

Mantra—2

अस्य शासुरुभयासः सचन्ते हविष्मन्त उशिजो ये च मर्ताः ।
दिवश्चित्पूर्वो न्यसादि होता पृच्छ्यो विश्पतिर्विक्षु वेधाः ॥

सन्धिच्छेदसहितोऽन्वयः [ऋषिकृतः]

ये हविष्मन्तः उशिजः उभयासः मर्ताः यस्य अस्य शासुः विक्षु सचन्ते यः होता आपृच्छ्यः वेधाः विश्पतिः दिवः पूर्वः चित् इव धार्मिकः, राज्याय न्यसादि (नियोज्यते) (सर्वैः स च समाश्रयितव्यः) ॥

TRANSLATION

The man who is a giver of happiness and acceptor of virtues, who is worthy of being consulted on all important

matters, who is highly intelligent as the result of the study of the Shastras, who is protector of the subjects, born out of the light of knowledge, like the sun is placed in charge of the administration of the State by righteous people. He as ruler is liked or approached both by highly learned persons possessing all important articles and desiring Dharma and knowledge as well as ordinary mortals both the officers of the State and the workers.

PURPORT

Those persons should be served as parents who are admired by learned, righteous and just men and by whose humility all are pleased.

THE COMMENTATOR'S NOTES

(हविष्मन्तः) प्रशस्तसामग्रीमन्तः

=Possessing all good substances.

(आपृच्छ्य:) समन्तान्निश्चयाय प्रष्टुं योग्यः

=Worthy of being consulted by all.

(वेधाः) विविधशास्त्रजन्यमेधायुक्तः । विधाञोवेधच (उणा० ४.२३२) अनेन असुन् प्रत्ययः वेधादेशश्च

=Highly intellegent on account of the Shastric knowledge.

वेधा इति मेधाविनाम (निघ० ३.१५) Tr.

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is further taught in the 3rd Mantra.

Mantra—3

तं नव्यसी हृद आ जायमानमस्मत्सुकीर्तिर्मधुजिह्वमश्याः ।

यमृत्विजो वृजने मानुषासः प्रयस्वन्त आयवो जीजनन्त ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे मनुष्य यथा ऋत्विजः प्रयस्वन्त हृदः मानुषासः जिज्ञासून् वृजने जीजनन्त जनयन्ति यं जायमानं मधुजिह्वं नव्यसी प्रजा प्रीत्या सेवते तत् अस्मत् सुकीर्तिः त्वम् आश्याः ॥

TRANSLATION

O men, to that sweet - tongued leader whom noble enlightened persons performing Yajnas (non-violent sacrifices) thoughtful and discreet, beget or manifest with good education received from us and with good or loving heart, in the path of righteousness, may good reputation attend. All admirable people serve him lovingly.

PURPORT

Men should honour those persons who cause people to renounce all evil and tread upon the path of righteousness.

THE COMMENTATOR'S NOTES

(प्रयस्वन्तः) प्रशस्तानि प्रयांसि प्रज्ञानानि विद्यन्ते येषां ते = Endowed with good knowledge.

(वृजने) त्यक्ताधर्मे मार्गे
= In the path of righteousness free from all evil.

अत्र कृपृवृजि:-२.७९ अनेन वृजधातोः क्युप्रत्ययः

पुनः स कीदृश इत्युपदिश्यते ।

Mantra—4

उशिक्पावको वसुर्मानुषेषु वरेण्यो होताधायि विक्षु ।
दमूना गृहपतिर्दम आँ अग्निर्भुवद्रयिपती रयीणाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

मनुष्यैः यः उशिक् पावकः वसुः वरेण्यः दमूना गृहपतिः रयिपतिः अग्निः इव मानुषेषु विक्षु दमे च रयीणां होता दाता भुवत् (भवेत्स प्रजापालनक्षमः अधायि ॥)

TRANSLATION

Men should appoint among the subjects only such a person in charge of the administration of the State who is splendid like the fire, who desires truth, who is pure and purifying, the most desirable among discreet men, giver of happi-

ness, self-controlled protector of the house and the State, the guardian of all kinds of wealth, the giver of dwellings or habitation.

PURPORT

Men should never appoint an unrighteous and un-educated person in charge of the administration.

THE COMMENTATOR'S NOTES

(उशिक्) सत्यं कामयमानः = Desiring truth वश-कान्तौ

(दमे) गृहे = In the house.

दमे इति गृहनाम (निघ० ३.४) Tr.

पुनः स कीदृश इत्युपदिश्यते ।

How is that Agni is taught further in the fifth Mantra.

Mantra—5

तं त्वा वयं पतिमग्ने रयीणां प्र शंसामो मतिभिर्गोतमासः ।
आशुं न वाजम्भरं मर्जयन्तः प्रातर्मक्षू धियावसुर्जगम्यात् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने (पावकवत् प्रकाशमान) धियावसुः मतिभिः सह वाजम्भरं प्रातः आशुम् अश्वं न मक्षु रयीणां पतिं जगम्यात् तथा त्वां तं मर्जयन्तो गोतमासः वयं प्रशंसामः ॥

TRANSLATION

O leader shining like the fire or electricity, we the great admirers of the Vedic teachings praise you along with other wise men, as you are lord of riches of vast and good Government, purifying you who are susttainer of strength more and more as the rider purifies or cleans his speedy horse. May you who are giver of good intelligence come to us quickly in the morning and gives us great knowledge again and again.

PURPORT.

As men reach the destination quickly by yoking speedy

horses in the carriages, in the same way, by associating with the the learned, men can attain much knowledge.

TE COMMENTATOR'S NOTES

(मतिभिः) मेधाविभिः सह । मतय इति मेधाविनाम (निघ० ३.१५)=With wise men.

(गोतमासः) ये अतिशयेन गावः वेदाद्यर्थानां स्तोतारः ते । गौरिति स्तोतृनाम (निघ० ३.१६)
=Great admirers of the Vedic teachings.

[जगम्यात्] पुनः पुनः भृशं ज्ञानानि गमयेत्
=May give us great knowledge again and again.

TRANSLATOR'S NOTES

It is wrong on the part of Sayanacharya, Prof. Wilson, Griffith and many other translators to interpret गोतमासः as Born of the race of Gotama (Wilson) Descendants of Gotama, men of the family to which the Rishi of the hymn belongs (Griffith).

"गोतमासः--गोतमगोत्रोत्पन्ना वयम् । नोधसः--स्तोतुः एकत्वेऽपि आत्मनिपूजार्थंबहुवचनम्" (सा०)

How ridiculous is Sayanacharyas' remark quoted above that though the Rishi Nodha is one, to show respect and honour to himself he has used the plural. It is simply absurd. To take गोतमासः and such other words as proper nouns is opposed to the principles of the Vedic terminolgy mentioned in the Meemansa Sootras like आख्या प्रवचनात् परन्तु श्रुतिसामान्यमात्रम (मीमांसा १.३१.३३) On the part of Sayanacharya and other Indian commentators, it is certainly going against their accepted principle of the eternity of the Vedas.

In this hymn, the attributes of learned men are mentioned by the illustration of Agni(fire) to be used in vehicles, so it has connection with the previous hymn. Here ends the commentary on the 60th hymn of the first Mandala of the Rigveda.

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अथैकषष्टितमं सूक्तम्

HYMN LXI.

अस्यैकषष्टितमस्य सूक्तस्य गोतमो नोधा ऋषिः । इन्द्रो देवता । १.१४.१६ विराट् त्रिष्टुप् छन्दः । १२.७.९ निचृत् त्रिष्टुप् । धैवतः स्वरः । ३.४.६.८.१०.१२ पंक्तिः ५.१५ विराट् पंक्तिश्छन्दः । ११ भुरिक् पंक्तिः । १३ निचृत् पंक्तिश्च छन्दः । पंचमः स्वरः ॥

Seer — Gotama Nodha. Devata — Indra, Metres — Trishtup and Pankti of various forms, Tunes — Dhaivata and Panchama.

अथ सभाध्यक्षः कीदृश इत्युपदिश्यते ।

How should be the President of the Assembly is taught in the first Mantra.

Mantra—1

अस्मा इदु प्र तवसे तुराय प्रयो न हर्मि स्तोमं माहिनाय ।
ऋचीषमायाध्रिगव ओहमिन्द्राय ब्रह्माणि राततमा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

यथा अहम् उ प्रयः न (प्रीतिकारकम् अन्नम् इव) तवसे तुराय ऋचीषमाय अध्रिगवे माहिनाय अस्मै इन्द्राय सभाध्यक्षाय देवः अहं स्तोमं राततमा ब्रह्माणि अन्नानि वा प्र हर्मि प्रकृतष्टतया ददामि तथा यूयम् अपि कुरुत ॥

TRANSLATION

As I praise the great President of the Assembly who is powerful, rapid and destroyer of his enemies, the admirer and devotee of the sublime Vedas, subduer of even brave foes, like the nourishing good food which I offer to him along with these eulogies, you should also do likewise.

PURPORT

Men should appoint praise worthy officers of the State, should pay to them taxes etc. and respect them by inviting them and they also should show proper respect to their subjects.

THE COMMENTATOR'S NOTES

(तुराय) कार्यसिद्धये तूर्णं प्रवर्तमानाय शत्रूणां हिंसकाय वा
=Rapid in discharging his duties and destroyer of his enemies.

(प्रयः) तृप्तिकारकम् अन्नम् =Nourishing food.

(ब्रह्माणि) सुसंस्कृतानि बृहत्सुखकारकाण्यन्नानि वा। ब्रह्मेत्यन्ननाम। (निघ० २.७) ब्रह्मेति धननाम (निघ० २.१०)

=Nourishing well cooked food and wealth.

TRANSLATOR'S NOTES

तुराय is derived from तुर-त्वरणे and तूरी-गतित्वरणहिंसनयोः Therefore the two meanings by Rishi Dayananda Sarasvati as given above.

प्रय इत्यन्न नाम (निघ० २.७)

पुनः स कीदृश इत्युपदिश्यते।

How is that Indra is taught further in the 2nd Mantra.

Mantra—2

अस्मा इदु प्रयं इव प्र यंसि भरांम्याङ्गूषं बाधे सुवृक्ति।
इन्द्राय हृदा मनसा मनीषा प्रत्नाय पत्ये धियो मर्जयन्त॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन्! त्वम् अस्मै प्रत्नाय सुहृदे पत्ये इन्द्राय प्रयः इव यथा प्रीतम् अन्नं धनं वा दत्वा प्रयंसि यस्मै इन्द्राय अहं सर्वाभिः सामग्रीभिः हृदा मनीषा मनसा सुवृक्ति भरामि आङ्गूषं बाधे यस्मै सर्वे (वीराः प्रजास्थाः च मनुष्याः) धियः मर्जयन्त (शोधयन्ति) तस्मै इन्द्राय अहम् अपि एता मार्जये॥

TRANSLATION

O learned person, as you offer nourishing food and wealth to this Indra (President of the Assembly) who is old (experienced) lord of his subjects, in the same way I also bring good vehicle for him and vanquish my enemies, who come forward for fight. All people purify their intellects and acts and honour him in heart, in mind and in understanding, because he is ombodiment of purity and nobility.

PURPORT

Men should not accept another President of the Assembly havig given up one who has been well-tested, highly learned, benevolent, righteous and aged or experienced. They should honour him well and always please him.

THE COMMENTATOR'S NOTES

(आंगूषम्) युद्धं प्राप्तं शत्रुम्

=An enemy who comes for the fight.

(अगि-गतौ अ०) (यंसि) यच्छसि=Thou givest.

पुनः स कीदृश इत्युपदिश्यते ।

How is he (Indra) is taught further in the third Mantra.

Mantra—3

अस्मा इदु त्यमुपमं स्वर्षां भराम्याङ्गूषमास्येन ।
मंहिष्ठमच्छोक्तिभिर्मतीनां सुवृक्तिभिः सूरिं वावृधध्यै ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे मनुष्याः ! यथा अहम् अस्मै आस्येन मतीन् वावृधध्यै सुवृक्तिभिः अच्छ उक्तिभिः (स्तुतिभिः) इत् उ त्यम् उपमम् स्वर्षाम् आंगूषं मंहिष्ठं सूरिं भरामि (तथैव यूयम् अपि भरत) ॥

TRANSLATION

As I offer with my mouth a loud exclamation, with powerful and pure words of praise, to exalt him who is the ideal of

all, the giver of good things, the great, the wise knower of the Shastras, (Indra) President of the Assembly, in the same way you should also do.

PURPORT

As learned people try their best to bring about the welfare of men, in the same manner, men should also endeavour to honour them

THE COMMENTATOR'S NOTES

(स्वर्षाम्) सुखप्रापकम् = The conveyor of happiness.

(सूरिम्) शास्त्रविदुषम् = The knower of the Shastras.

पुनः स कीदृश इत्युपदिश्यते ।

How is he (Indra) is taught further in the fourth Mantra.

Mantra—4

अस्मा इदु स्तोमं सं हिनोमि रथं न तष्टेव तत्सिनाय ।
गिरश्च गिर्वाहसे सुवृक्तिमिन्द्राय विश्वमिन्वं मेधिराय ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यथा अहं मेधिराय गिर्वाहसे अस्मै इन्द्राय इत् उ रथं न यानसमूहम् इव तत् सिनाय तष्टा इव विश्वमिन्वं सुवृक्ति स्तोमं गिरः च सं हिनोमि (तथा यूयम् अपि प्रयतध्वम्) ॥

TRANSLATION

O men ! as I prepare praises for him who is wise, conveyor of a speech that gives knowledge, showerer of wisdom or like a carpenter constructing a chariot for proper use. These praises are well deserved for Indra (endowed with the great wealth of wisdom and knowledge) well-versed in all sciences who is entitled to commendation and excellent, prompting all to give up all evils.

PURPORT

As a Carpenter constructs a strong chariot or car for going to distant places and uses all necessary implements to accomplish his purpose, enjoys happiness by travelling comfortably, in the same manner, a man should, constantly attain joy sitting at the feet of a highly learned person acquiring knowledge under him and easily accomplishing Dharma (righteousness) Artha (Wealth) Kama (fulfilment of noble desires) and Moksha (emancipation).

THE COMMENTATOR'S NOTES

(इन्द्राय) विद्यावृष्टिकारकाय

=Showerer of knowledge and wisdom.

(सुवृक्ति) सुष्टु वृजते त्यजन्ति दोषान्यस्मात् तत्

=By which people renounce all evils.

(विश्वमिन्वम्) यः विश्वं सर्वं विज्ञानम् इन्वति व्याप्नोति तत् अत्र विभक्त्यलुक्

=Pervading all or well-versed in all sciences.

TRANSLATOR'S NOTES

इन्द्राय-इरां द्रवतीति इन्द्रो निरुक्ते इरावत्यः-नदीनाम (निघ० १.१३)

=Here showerer of the water of knowledge or इदी-परमैश्वर्ये

=Endowed with the great wealth of wisdom.

इन्वति-इवि-व्याप्तौ

पुनः स कीदृश इत्युपदिश्यते ।

How is he (Indra) is taught further in the fifth Mantra.

Mantra—5

अस्मा इदु सप्तिमिव श्रवस्येन्द्रायार्कं जुह्वाऽसमञ्जे ।
वीरं दानौकसं वन्दध्यै पुरां गूर्तश्रवसं दर्माणम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यथा अहं श्रवस्या जुह्वा अस्मै इन्द्राय

इत् उ वन्दध्ये सप्तिम् इव गूर्तश्रवसम् पुरां दर्माणं दानौकसम् अर्कं वीरम् इत् समंजे सम्यक् कामये [तथा यूयम् अपि कामयध्वम्] ॥

TRANSLATION

O men, as I desiring good reputation with charity and other acts, combine praise with truthful utterance, as a man harnesses a horse to a car, in order to celebrate or glorify Indra (the President of the Assembly) etc. who is heroic, munificent or liberal donor, highly learned in Shastras and destroyer of the cities of the wicked, in the same manner, you should also desire him.

PURPORT

As men accomplish their works by harnessing speedy horses in the chariots and going to distant places to achieve their objects, in the same manner, men should accomplish all their purposes by associating themselves with highly learned and brave persons.

PURPORT

(आंजे) कामये = desire. (अंजू–व्यक्तिम्रक्षणकान्तिगतिषु) here the meaning of कान्ति–कामना or desire has been taken Tr.)

[गूर्तश्रवसम्] गूर्तं निगलितं श्रवः शास्त्रश्रवणं येन

= He who has studied the Shastras well.

पुनः स कीदृश इत्युपदिश्यते ।

How is that Indra is taught further in the sixth mantra.

Mantra—6

अस्मा इदु त्वष्टा तक्षद्वज्रं स्वपस्तमं स्वर्यं१रणाय ।

वृत्रस्य चिद्विदद्येन मर्म तुजन्नीशानस्तुजता कियेधाः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

मनुष्यैः यः त्वष्टा ईशानः कियेधाः स्वयं शत्रून् तुजन् वृत्रस्य [मेघस्य] उपरि वज्रं [स्वकिरणान्] क्षिपन् विजन्

स्वयं स्वपस्तमं तक्षत् सूर्यः चित् (इव) अस्मै रणाय नर्म तुजता येन वज्रेण शत्रून् विजयते स इत् उ सभाद्यध्यक्षत्वे योग्य इति वेद्यम् ॥

[तुजन्] हिंसन्

TRANSLATION

That man alone deserves to be the President of the Assembly or commander of the army who being giver of light (of knowledge) master of himself, sustainer of many, uses the sharpened, well-acting, sure-aimed thunderbolt or other strong weapons killing instantaneously the foe, as the sun dissipates all clouds with his rays. Such a conqueror of his enemies should be given that high post.

PURPORT

As the sun dissipates the cloud with his splendour, makes it fall down on earth and causing rain gives happiness to all, in the same manner, the President of the Assembly, should gladden all people by his knowledge, humility and other virtues, by getting trained his army well in battles and by conquering his foes.

THE COMMENTATOR'S NOTES

(तुजन्) हिंसन् = Killing.

[क्रियेधाः] क्रियतो धरति सः पृषोदरादित्वात् त स्थान इकारः = The sustainer of many.

[तुजता] छेदकेन वज्रेण
= With destructive weapon like thunderbolt.

तुज-हिंसायाम् = Tr.)

पुनः स कीदृश इत्युपदिश्यते ।

How is he (Indra) is taught further in the 7th Mantra.

Mantra—7

अस्येदु मातुः सवनेषु सद्यो महः पितुं पपिवाञ्चार्वन्ना ।
मुषायद्विष्णुः पचतं सहीयान्विध्यद्वराहं तिरो अद्रिमस्ता ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः अस्य मातुः सभाद्यध्यक्षस्य सवनेषु महः पचतं चारु पितुं च पपिवान् सहीयान् वीरः अन्ना अन्नाम् मुषायत् इव विष्णुः [सूर्यः] अद्रिं वराहं तिरः विध्यत् इव [शत्रून्] सद्यः हन्यात् [सः] इत् उ सेनाध्यक्षो योग्यो भवति ॥

TRANSLATION

He alone deserves to be the commander of an army who appoints deserving persons on all posts and pervading in or being well-versed in all sciences and possessing wealth, quickly quaffs the soma and well-cooked good food, who destroys his enemies as the sun pierces the vast cloud mountain-like with his rays, making it to fall down, being endowed with the power of endurance and hurling the thunderbolt or powerful weapons.

PURPORT

As the sun gets victory over the cloud destroying it with his rays and preserving food materials, water and sap etc. in the same manner, brave persons under the commander of an army should be victorious over their foes.

THE COMMENTATOR'S NOTES

[मातुः] परिमाणकर्तुः

=Measurer or appointer of suitable persons on posts under him.

[विष्णुः] सर्वविद्याङ्गव्यापनशीलः

=Pervading in or well-versed in all sciences.

पुनः स कीदृश इत्युपदिश्यते ।

How is he (Indra) is taught further in the 8th Mantra.

Mantra—8

अस्मा इदु ग्नाश्चिद्देवपत्नीरिन्द्रायार्कमहिहत्य ऊवुः ।
परि द्यावापृथिवी जभ्र उर्वी नास्य ते महिमानं परि ष्टः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) ।

हे सभेश ! यथा अयं द्यावापृथिवी जभ्रे अस्य वशे उर्वी वर्तते यस्य अस्य अहिहत्ये द्यावापृथिवी चित् (भूमिप्रकाशौ अपि) महिमानं न परिस्तः (परिच्छेत्तुं समर्थे न भवतः) तथा यस्मै अस्मै इन्द्राय इत् उ देवपत्नीः ग्नाः अर्कं परि जभ्रुः परितः सर्वतः विस्तारयन्ति (स राज्यं कर्तुं योग्यः स्यात्)।।

TRANSLATION

O President of the Assembly, he alone is fit to rule, who is like the sun that upholds and controls the extenisve heaven and earth, whose vastness cannot be surpassed by them and who pierces the cloud. The noble speeches protected by the enlightened persons glorify such praiseworthy brave person who is endowed with divine virtues and causes to obtain great wealth of all kinds.

PURPORT

As before the power and majesty of the sun, the vastness of the earth etc. is insignificant, in the same manner, a foolish person has no value before a highly learned man, possessing perfect knowledge.

THE COMMENTATOR'S NOTES

(ग्नाः) वाणीः ग्नेति वाङ्नाम (निघ० १.११)

(अर्कम्) दिव्यगुणसम्पन्नम् अर्चनीयंवीरम्

=A brave person endowed with divine virtues and therefore adorable.

(उर्वी) बहुरूपे द्यावापृथिवी । उर्वीति पृथिवीनाम (निघ० १.१)

=The heaven and earth full of the articles of various forms.

उरु इति बहुनाम (निघ० ३.१)

अथ सूर्यसभाध्यक्षौ कथंभूतावित्युपदिश्यते ।

How are the sun and the President of the Assembly is taught in the ninth Mantra.

Mantra—9

अस्येदेव प्र रिरिचे महित्वं दिवस्पृथिव्याः पर्यन्तरिक्षात् ।
स्वराळिन्द्रो दम आ विश्वगूर्तः स्वरिरमत्रो ववक्षे रणाय ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)।

यः विश्वगूर्तः स्वरिः अमत्रः स्वराट् इन्द्रः दमे रणाय आववक्षे यस्य इत् अपि दिवः पृथिव्याः अन्तरिक्षात् परि-महित्वं प्ररिरिचे (अतिरिक्तं वर्तते) (तस्य अस्य एव समादिषु अधिकारः कार्येषु उपयोगः च कर्तव्यः) ॥

TRANSLATION

He alone is fit to have control of all the Assembly and authority for proper use of all powers, who takes only eatable nourishing substances and is the lord of wealth, who is engaged with no unworthy foe, self-radiating in his dwelling like the bright sun in the world whose magnitude verily exceeds that of the heaven and earth and firmament, who is skilled in every conflict and battle and who is indowed with knowledge.

PURPORT

Men should accomplish all works having chosen a kind man as President of the Assembly who is most virtuous like the sun that surpasses the earth and other worlds in his glory, attributes and measurement.

THE COMMENTATOR'S NOTES

(रिरिचे) रिणक्ति-अधिकं वर्तते =Surpasses or exceeds all.

(दमे) दाम्यन्ति उपशाम्यन्ति जना यस्मिन् गृहे संसारे वा=In the house or the world.

(अमत्रः) ज्ञानवान्=Endowed with knowledge.